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CONTENTS

Chap 01.	Fundamentals of Yoga: History and Various Schools of Yoga	13-89
Chap 02.	Yoga Texts I: Principal Upanishads, Bhagavad Gita and Yoga Vasishtha	90-159
Chap 03.	Yoga Texts II: Yoga Upanishads	160-234
Chap 04.	Patanjal Yoga Sutra	235-305
Chap 05.	Hatha Yoga Texts	306-377
Chap 06.	Allied Sciences: General Psychology, Human Biology, Diet & Nutrition	378-450
Chap 07.	Yoga and Health	451-519
Chap 08.	Therapeutic Yoga	520-593
Chap 09.	Applications of Yoga	594-665
Chap 10.	Practical Yoga	666-741

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SYLLABUS

Subject: Yoga **Code No.** : 100

1. **Fundamentals of Yoga: History and Various Schools of Yoga**
2. **Yoga Texts – I : Principal Upanishads, Bhagavad Gita and Yoga Vasishtha,**
3. **Yoga Texts – II : Yoga Upanishads**
4. **Patanjal Yoga Sutra**
5. **Hatha Yoga Texts**
6. **Allied Sciences: General Psychology, Human Biology, Diet & Nutrition**
7. **Yoga and Health**
8. **Therapeutic Yoga**
9. **Applications of Yoga**
10. **Practical Yoga – Shatkarma, Asana, Pranayama, Mudra, Bandha, Dhyana, Surya Namaskara**

UNIT- I

Fundamentals of Yoga: History and Various Schools of Yoga

- History and Development of Yoga; Meaning & Definitions, Misconceptions, Aim and Objectives of Yoga.
- Introduction to Vedas, Upanishads and Prasthanatrayee; Concept of Purushartha Chatushtaya
- Basic concepts of Shad-darshanas- Epistemology, Metaphysics, Ethics and Liberation with special emphasis to Samkhya, Yoga and Vedanta Darshana.
- Introduction to Epics and Smriti- yoga in Ramayana (Aranyakand), Mahabharata (Shantiparva) and Yajnavalkya Smriti
- Brief introduction and yogic contribution of Maharshi Patanjali and Guru Gorakshanath Traditions.
- Yoga in Narada Bhaktisutra and Yoga in the Literature of Saints- Kabirdas, Tulasidas and Surdas.
- Yoga in Modern Times: Yogic Traditions of Swami Vivekananda, Shri Aurobindo; Maharshi Ramana and Maharshi Dayanand Saraswati
- Yoga in Contemporary Times: Brief Introduction of Sri Shyamacharan Lahidi ,Sri T. Krishnamacharya, Swami Shivanada Saraswati, Swami Rama of Himalayas, Maharshi

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Mahesh Yogi, Pt. Sri Ram Sharma Acharya and their contribution for the development and promotion of Yoga.

- Introduction to Jnanayoga, Bhaktiyoga, Karmayoga, Rajayoga, Hathayoga and Mantra Yoga
- Elements of Yoga in Jainism and Buddhism.

UNIT- II

Yogic Texts- I: Principal Upanishads, BhagavadGita, Yoga Vasishtha

Principal Upanishads

Brief Introduction of Ten Principal Upanishads.

Ishavasyopanishad: Concept of Karmanishta; Concept of Vidya and Avidya; Knowledge of Brahman; Atma Bhava.

KenaUpanishad: Self and the Mind; Intuitive realization of the truth; Moral of Yaksha Upakhyana.

KathaUpanishad: Definition of Yoga; Nature of Soul; Importance of Self Realization.

Prashna Upanishad: Concept of Prana and rayi (creation); Panchapranas; The six main questions;

Mundaka Upanishad: Two approaches to Brahma- Vidya- Para and Apara; The greatness of Brahmavidya; Worthlessness of Selfish-karma; Tapas and Gurubhakti; The origin of creation, the ultimate aim of Meditation- Brahmanubhuti.

Mandukya Upanishad: Four States of Consciousness and their relation to syllables in Omkara.

Aitareya Upanishad: Concept of Atma, Universe and Brahman.

Taittiriya Upanishad: Concept of Pancha Kosha; Summary of Shiksha Valli, AnandaValli, Bhriguvalli.

Chhandogya Upanishad: Om (udgitha) Meditation; Shandilyavidya.

Brihadaranyaka Upanishad: Concept of Atman and Jnana Yoga; Union of Atman and Paramatman

Bhagavad Gita

General Introduction to Bhagavad Gita, Definitions of Yoga, their relevance & Scope; Essentials of Bhagavad Gita - meanings of the terms Atmaswarupa, Stithaprajna, Sankhya Yoga (Chpt.II), Karma Yoga (Chpt.III), Samnyasa Yoga and Karma Swarupa (Sakama and Nishkama) Samnyasa, Dhyana Yogas (Chpt. VI); Types of Bhakta(Chpt. VII) Nature of Bhakti (Chpt.XII), Means and End of Bhakti-Yoga; The Trigunas and nature of Prakriti; Three Kinds of Faith. Food for Yoga-Sadhaka, Classification of food (Chpt.XIV & XVII) Daivasura-Sampad-Vibhaga Yoga (Chpt.XVI);Moksa-SamnyasaYoga (Chpt. XVIII)

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Yoga Vasishtha:

Salient features of Yoga Vashitha, Concept of Adhis and Vyadhis; Psychosomatic Ailments; The four Dwarpaals to Freedom; How Sukha is attained in the Highest State of Bliss; Practices to overcome the Impediments of Yoga; Development of Satvaguna; Eightlimbs of Meditation; Jnana Saptabhumika.

UNIT- III

Yogic texts- II: Yoga Upanishads:

- **Swetaswataropanishad**: (Chapter II) Techniques and Importance of Dhyanyoga, suitable place for Dhyana, sequence of pranayama & its importance, Prior symptoms of Yogasiddhis, Importance of Yogasiddhis , Tattvajna, (ChapterVI) Nature of God, techniques for Realization, Attainment of liberation.
- **Yogakundali Upanishad**: Methods of Pranayama Siddhi, Types of Pranayama, means of Self -realization.
- **Yogachudamadi Upanishad**: The description of the six limbs of yoga, their results and sequence
- **Trishikhibrahmanopanishad**: description of Ashtangayoga, Karmayoga and Jnanayoga.
- **Yogatattva Upnishad**: Mantrayoga, Layayoga, Hathyoga, Rajayoga and their stages, diet and Dincharya, primary symptoms of yoga siddhis and precautions.
- **Dhyanbindoopanishad**: importance of Dhyanayoga, Nature of Pranav, Techniques of Pranav meditation, Shadangyoga, Atmadarshan through Nadanusandhan.
- **Nadabindoopanishad**: Hansavidya : description of various limbs of Omkar, 12 matras of omkar and its results of their application with Pranas, Types of nadas, nature of nadanusandhan sadhana, state of Manolaya.
- **Yogarajopnishad**: Mantrayoga, Layayoga, Hathayoga, Rajayoga, nine chakras, procedures of Dhyana and its results.

UNIT- IV

Patanjala Yoga Sutra:

SAMADHI PAADA : Yoga, meaning & Nature of yoga; Concept of Chitta, Chitta-Bhumis, Chitta-Vrittis, Chitta-Vrittinirodhopaya, Abhyasa and Vairagya as the tools, Concept of Bhavapratyaya & Upaypratayaya, Sadhan Panchak, Chitta-Vikshepas (Antaraya), Ektattva Abhyasa,Chitta-prasadanam. Types and nature of Samadhi: Adhyatmaprasada and Ritambharaprajna; Samprajnata, Asamprajnata, Sabeeja & Nirbeeja Samadhi, Difference between Samapattis and Samadhi; Concept of Ishwara and attributes of Ishwara, Process of Ishwarapranidhana.

SADHANA PAADA: Concept of Kriya Yoga , theory of Kleshas ; Concept of Karmashaya and Karmvipaka, Nature of dhukha, Concept of Chaturvyuhavada, Drishyanirupanam,

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Drasthanirupanam, Prakriti-Purusha Samyoga; Brief Introduction to Ashtanga Yoga; Yama-Niyama; Concept of Vitarka & Mahavrata; Asana, Pranayama, Pratyahara and their siddhis.

VIBHUTI–PAADA: Introduction of Dharana, Dhyana and Samadhi, Nature of Sanyama; Concept of Chitta samskara, Parinamatraya and vibhutis.

KAIVALYA PAADA: Five means of Siddhis, concept of Nirman Chitta, Importance of siddhis achieved through Samadhi, Four types of Karmas; Concept of Vasana; Dharmamegh Samadhi and its result, Viveka Khyati Nirupanam, Kaivalya Nirvachana.

UNIT-V

Hatha Yoga texts

• **Introduction to Hatha Yoga and Hatha Yoga Texts**. Yoga Beeja, Goraksha Samhita, Vashishtha Samhita, Shiva Samhita, Siddhasiddhantapaddhati, Hatha Pradeepika, Gheranda Samhita and Hatha Ratnavali. Aim & objectives,misconceptions about Hathayoga, prerequisites of Hathayoga (dasha yama and dasha niyama),Sadhaka and Badhaka tattvas in Hathayoga; Concept of Ghata, Ghatashuddhi, Concept and importance of Shodhana kriyas in Hathayoga; Importance of Shodhana kriyas in health and disease; Concept of Matha, Mitaahara, Rules & Regulations to be followed by Hatha Yoga Sadhakas;

• **Asanas in Hatha Texts:** Definition, pre requisites and special features of Yoga-asana; Asanas in Hatha Pradeepika, Hatha Ratnavali, Shiv Samhita, Vasishtha Samhita,Gheranda Samhita-benefits, precautions and contra indications of different Asanas;

• **Pranayama in Hatha Texts:** - Concept of Prana and Pranayama; Pranayama-its phases and stages; Prerequisites of Pranayama in Hathayoga Sadhana; Pranayama in Hatha Pradeepika, Gheranda Samhita; Shiv Samhita, Vashishtha Samhita-benefits, precautions and contra indications of different Pranayama.

• **Bandha, Mudra and other practices:** Concept and definition of Bandha and Mudras in Hatha Pradeepika, Hatha Ratnavali and Gheranda Samhita; Shiv Samhita, Vashishtha Samhita-benefits, precautions and contra indications. Concept, definition, benefits and Techniques of Pratyahara, Dhyana in Gheranda Samhita; Concept and benefits of Nada and Nadanusandhana in Hatha Pradeepika, Four (stages) Avasthas of Nadanusandhana; Relationship between Hatha Yoga and Raja Yoga; Goal of Hatha Yoga. Relevance of Hatha Yoga in contemporary times.

UNIT-VI

General Psychology

- **Introduction to Altered States of Consciousness**

  Sleep: Stages of Sleep, Sleep Disorders;

- **Behavioural Psychology**: Psychology as a Science of Behaviour; Psychological basis of behaviour;

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- **Personality:** Nature and Types of Personality; Determinants of Personality: Heredity and Environment; Facets and Stages of Personality Development;
- **Cognitive Psychology**: Sensation, Perception, Attention, Memory, Learning :- Their definitions and types,

Mental Health; Causes and Consequences of Mental Conflicts and Frustrations; Introduction to Common mental disorders: Insomnia, Depression, Stress, Anxiety disorders

Introduction to Human Anatomy and Physiology

- Introduction to cell, tissue, organs and systems; Basic cell physiology-Cell-Introduction, Cell Organelles, Cell membrane, Movement of the substances and water through the cell membrane, Bioelectric potentials.
- Musculoskeletal systems: Skeleton - names of all bones, joints and muscles, cartilage, tendon and ligaments, types of bone, joints and their functions; spine, muscles and their functions; Skeletal muscles - Properties of skeletal muscles, Muscular contraction and relaxation, Neuromuscular junction, Sarcotubular system, Smooth muscle-mechanism of contraction
- Digestive and excretory system: Anatomy of digestive system, excretory system (component organs) and their functions; Gastro intestinal system- General structure of alimentary canal, Gastric secretion, Pancreatic secretion, Gastric motility-digestive peristalsis Gastrointestinal hormones.
- Renal physiology- Structure of kidney, Nephrons, Juxtra glomerular filtrate, Reabsorption, Secretion-mechanism of secretion, Concentrating and diluting mechanism of urine, Dialysis
- Nervous system and glands: Structure and properties of neurons, subdivisions of nervous system and their functions, types of glands (endocrine and exocrine glands), important endocrine and exocrine glands and types of hormones their functions.
- Sensory nervous system, Motor nervous system, Higher functions of the nervous system, Synapse, Reflexes Cerebrospinal fluid, Blood brain and blood CSF barrier
- Cardiovascular and respiratory system: Components of cardiovascular and respiratory system; functions of cardiovascular and respiratory system; Circulatory system-Functional anatomy of the heart, Properties of cardiac muscles, Conducting system of the heart, Pressure changes during cardiac cycles, Capillary circulation, Arterial and venous blood pressure; Respiratory system-Mechanism of breathing, Ventilation, Regulation of respiration, Transport of gases, Hypoxia, Artificial ventilation, Non respiratory functions of the lungs
- Immune system: Component organs of immune system, Functions of immune system; Endocrinology-Endocrine glands, hormones, their functions;
- Reproductive system: Anatomy of male and female reproductive systems

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Diet and Nutrition

- Basic concepts and components of food and nutrition Understanding Nutrition, Basic Terminology in Relation to Nutrition Requirement, Human Nutritional Requirements; Concept of food, Acceptance of Food, Functions of Food; Components of Food & their Classification; Macro Nutrients –Sources, Functions and Effects on the Body; Micro Nutrients - Sources, Functions and Effects on the Body; Fat Soluble Nutrients - Sources, Functions and Effects on the Body; Water soluble Nutrients - Sources, Functions and Effects on the Body; Significance of Carbohydrate, Proteins, Lipids, Vitamins, Minerals and water, Excessive and deficiency diseases of nutrients in the body; Antioxidants and their Role;
- Yogic concept of diet and its relevance in the management of lifestyle
- Nutrients, proximate principles of diet, balanced diet concept; Carbohydrates, proteins, fats – sources, nutritive values, importance; Minerals-calcium, iron, phosphorus etc. Vitamins – sources, roles, requirements
- Food groups.
  Cereals & Millets –Selection, Preparation and Nutritive Value; Pulses, Nuts and Oil Seeds- Selection, Preparation and Nutritive Value; Milk and Milk Products- Selection, Preparation and Nutritive Value; Vegetables and Fruits- Selection, Preparation and Nutritive Value, Fats, Oils and Sugar, Jaggery, Honey, sprouts- Selection, Preparation and Nutritive Value

- Food and metabolism. Energy- Basic Concepts, Definition and Components of Energy Requirement, Energy Imbalance Concept of Metabolism, Anabolism, Catabolism, Calorie Requirement-BMR, SDA, Physical Activity; Metabolism of Carbohydrates, Lipids and Protein; Factors Affecting Energy; Requirement and Expenditure, Factors affecting BMR.

UNIT-VII

Yoga and Health

- Definition & Importance of Health According to WHO; Dimensions of Health: Physical, Mental, Social and Spiritual;

- Concepts of Trigunas, Pancha-mahabhutas, Pancha-prana and their role in Health and Healing; Concept of Pancha-koshas & Shat-chakra and their role in Health and Healing;

- Role of Yoga in preventive health care – Yoga as a way of life, Heyamdukhamanagatam; Potential causes of Ill-health: Tapatrayas and Kleshas, Physical and Physiological manifestation of Disease: Vyadhi, Alasya, Angamejayatva and Ssvasa-prashvasa.

- Mental and Emotional ill Health: Styana, Samshaya, Pramada, Avirati, Bhranti-darsana, Alabdha-bhumikatva, Anavasthitatva, Duhkha and Daurmanasya

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- Yogic Diet - General Introduction of Ahara; Concept of Mitahara; Classification in Yogic diet according to traditional Yoga texts; Diet according to the body constitution (Prakriti) – Vata, Pitta and Kapha as also Gunas.
- Concepts of Diet: Pathya and Apathya according to Gheranda Samhita, Hathapradeepikaand Bhagavad Gita; Importance of Yogic Diet in Yog Sadhana and its role in healthy living; Diet according to the body constitution (Prakriti) – Vata, Pitta and Kapha as also Gunas.
- Yogic Principles of Healthy Living: Ahara, Vihara, Achara and Vichara; Role of Yogic Positive Attitudes (Maitri, Karuna, Mudita and Upeksha) for Healthy Living, Concept of Bhavas and Bhavanas with its relevance in Health and well-being

UNIT-VIII

Therapeutic Yoga –

- **Yogic Practice** - Management of the diseases through suitable yogic practices - Yogic diet, Yama and Niyama, Shatkarma, Asanas, Pranayama; Meditation; changes in lifestyle according to yogic scriptures.
- **Integrated Approach of Yoga therapy for the following Common Ailments:**
- **Respiratory disorders** - Allergic Rhinitis & Sinusitis: Chronic Bronchitis, Bronchial asthama
- **Cardiovascular disorders:** Hypertension, Angina pectoris, Cardiac asthma:
- **Endocrinal and Metabolic Disorder -** Diabetes Mellitus, Hypo and Hyper- Thyroidism; Obesity: Metabolic Syndrome
- **Obstetrics and Gynecological Disorders, Menstrual Disorders:** Dysmenorrhea, Menopause and peri-menopausal syndrome: Yoga for Pregnancy and Childbirth, Ante-natal care, Post-natal care.
- **Gastrointestinal Disorders:** Gastritis, Indigestion, Peptic Ulcers, Constipation, Diarrhoea, Irritable Bowel Syndrome, colitis, Piles.
- **Muscular-Skeletal Disorders:** Back Pain, Intervertebral disc prolapse (IVDP) Lumbar Spondylosys, Cervical Spondylosis, , Arthritis
- **Neurological Disorders:** Migraine, Tension-headache, Epilepsy
- **Psychiatric Disorders:** Neurosis, Anxiety disorders, Phobias, Depression.

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UNIT-IX

Applications of Yoga

- **Applied Philosophy:** Yoga as Applied philosophy; Meaning, definition and nature of consciousness as described in Vedas,, Upanishads, Bhagwad Gita, Yogasutra and Yogavashishtha; Spiritual and scientific approach to human consciousness. Yogic Method of elevation of human consciousness: Bhaktiyoga, Jnanyoga, Karmayoga, Mantrayoga, Ashtangayoga, Hathayoga.
- **Yoga in Education:** Salient features of Yoga Education, Factors of Yoga Education; Teacher, Student and Teaching, Value based education- Meaning and definition, types of values.
- **Teaching Methodology in Yoga:** Teaching and Learning: Concepts and Relationship between the two; Principles of Teaching: Meaning and scope of Teaching methods and factors influencing them; Teaching techniques- Individual, group and mass
- Essentials of Good Lesson Plan: concepts, needs, planning of teaching Yoga (Shodhanakriya, Asana, Mudra, Pranayama & Meditation)
- Models of Lesson Plan; need for a lesson plan and content plan; Eight Step method of Introduction as developed in Kaivalyadhama.
- Evaluation methods of an ideal Yoga class; Methods of customizing Yoga class to meet individual needs. The student will have demonstrations and training in the above mentioned aspects of teaching methods.
- Yoga classroom: Essential features, Area, Sitting arrangement in Yoga class, Student's approach to the teacher: Pranipaata; Pariprashna; Seva; (BG 4.34)

UNIT-X

Practical Yoga

Yogic Practices – Shatkarma, Asana, Pranayama, Mudra, Bandha, Dhyana, Surya Namaskara (Techniques, Salient Features, Benefits)

- **Shatkarmas**: Vamandhauti, Vastradhauti, Dandadhauti, Laghoo and Poorna sankhaprakshalana, Neti (Sutra and Jala), Kapalbhati(Vaatkrama,Vyutakrama & Sheetkarma), Agnisara, Nauli, Tratak
- **Suryanamaskar-** Suryanamaskar must be practiced traditionally
- **Asanas (yogic postures)** Standing Postures-Ardhakatichakrasana, Padahastasana, Ardhachakrasana, Trikonasana, Parivrittatrikonasana, Parsvakonasana, Veerasana.
- Sitting postures-Paschimottanasana, Suptavajrasana, Ardhamatsyendrasana, Vakrasana, Baddhakonasana, Merudandasana, Akarnadhanurasana, Gomukhasana,
- Prone postures- Bhujangasana, Shalabhasana, Dhanurasana, Urdhvamukhosvanasana, Makarasana,

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- Supine postures- Halasana, Chakrasana, Sarvangasana, Matsyasana, Shavasana, Setubandhasana,
- Balancing postures- Vrikshasana, Garudasana, Namaskarasana, Tittibhasana, Natrajasana
- **Pranayama:** Breath awareness, Sectional breathing, Nadishuddhi, Suryabhedan, , Ujjai , Sitali, Sitkari, Bhastrika, Bhramari, Bahyavritti, Abhyantarvritti, Stambhavritti Pranayama
- **Practices leading to Meditation:** Pranav and Soham Japa, Yoga Nidra, Antarmauna, Ajapa Jap, Practices leading to Breath Meditation, Practices leading to Om Meditation, Practices leading to Vipassana Meditation, Practices leading to Preksha Meditation
- **Bandhas and Mudras:** Mula Bandha, Jalandhara Bandha, Uddiyana Bandha, Maha Bandha, Yoga Mudra, Maha Mudra, Shanmukhi Mudra, Tadagi Mudra, VipareetKarni Mudra
- **Contemporary Yogic Practices –** Yogic Sukshma Vyayama (Swami Dheerandra Brahmchari), Cyclic Meditation (S-VYASA); Mind Sound Resonance Technique (S-VYASA); Transcendental Meditation (Maharshi Mahesh Yogi); Yoga Nidra (BSY); Savita Ki Dhyan Dharana (DSVV).

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CHAPTER 01

Fundamentals of Yoga: History and Various Schools of Yoga

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1. Which of the following is the most fundamental meaning of the term 'Yoga' as derived from its Sanskrit root?
(A) To perform complex physical postures
(B) To unite or to join
(C) To breathe rhythmically
(D) To achieve supernatural powers

2. Identify the incorrect statement regarding common misconceptions about Yoga.
(A) Majority groups correctly view Yoga's primary aim as achieving competitive fitness.
(B) Yoga is often mistakenly considered to be only a specific set of physical exercises.
(C) A common misconception is that Yoga is exclusively a ritualistic religious practice.
(D) Yoga is a system that can be practiced only by the young and highly flexible.

3. According to the foundational principles of Yoga, what is considered its ultimate aim and objective?
(A) To achieve a state of perfect physical health and bodily masterly.
(B) To master difficult bodily contortions and complex physical feats.
(C) To attain a state of self-realization and spiritual liberation.
(D) To gain widespread social recognition and professional prestige.

4. Match List I with List II regarding the Prasthanatrayee.
List I (Texts):
P. Upanishads
Q. Brahmasutras
R. Bhagavad Gita
S. Vedas
List II (Nature):
1. Smriti Prasthana
2. Nyaya Prasthana
3. Shruti Prasthana
4. Foundational source of Shruti
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

5. Applying the concept of Purushartha Chatushtaya, which component represents the pursuit of righteous conduct and moral values?
(A) Artha
(B) Kama
(C) Dharma
(D) Moksha

6. Which of the following is the best description of the term 'Prasthanatrayee' in Indian philosophy?
(A) The three paths of Yoga: Jnana, Karma, and Bhakti
(B) The three principal scriptures forming the foundation of Vedanta
(C) The three Gunas: Sattva, Rajas, and Tamas
(D) The three stages of a Yogi's life: Brahmacharya, Grihastha, and Sannyasa

7. Given below are two statements.
Statement I: The Upanishads are primarily philosophical texts that form the latter part of the Vedas.
Statement II: The Vedas are considered the ultimate source of spiritual knowledge and are referred to as 'Shruti'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

8. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Samkhya Darshana is considered

a dualistic philosophy.
Reason (R): It posits the existence of two ultimate, independent realities: Purusha (consciousness) and Prakriti (matter).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Which of the following is NOT one of the four components of Purushartha Chatushtaya?
(A) Dharma
(B) Artha
(C) Ahimsa
(D) Kama

10. Identify the correct pair regarding the Shad-darshanas and their primary focus.
(A) Vaisheshika - Atomic theory and categories
(B) Nyaya - Metaphysical dualism
(C) Samkhya - Logic and epistemology
(D) Yoga - Ritualistic interpretation of Vedas

11. Consider the following statements about the development of Yoga:
I. The history of Yoga can be traced back to the Vedic period.
II. The Upanishads contain foundational philosophical concepts that influenced Yoga.
III. The primary aim of Yoga has always been physical fitness.
IV. Misconceptions about Yoga are a recent phenomenon and did not exist in ancient times.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I, II, and IV only
(D) III and IV only

12. In the context of Samkhya philosophy, what is the term for the state of liberation where Purusha is completely isolated from Prakriti?
(A) Samadhi
(B) Kaivalya
(C) Nirvana
(D) Moksha

13. According to Vedanta Darshana, what is the ultimate reality from which the entire universe originates, is sustained, and dissolves?
(A) Prakriti
(B) Purusha
(C) Brahman
(D) Ishvara

14. Which statement about the epistemology of Yoga Darshana is incorrect?
(A) It accepts Pratyaksha (perception) as a valid source of knowledge.
(B) It accepts Anumana (inference) as a valid source of knowledge.
(C) It accepts Agama or Shabda (scriptural testimony) as a valid source.
(D) It exclusively relies on inference and rejects perception and testimony.

15. Arrange the following components of Purushartha Chatushtaya in their typical hierarchical order, from foundational to ultimate.
1. Kama
2. Moksha
3. Artha
4. Dharma
(A) 4, 3, 1, 2
(B) 1, 3, 4, 2
(C) 3, 1, 4, 2
(D) 2, 4, 1, 3

16. The concept of liberation in Vedanta Darshana is primarily achieved through the realization of 'Atman is Brahman'. What is the cause-effect relationship implied here?
(A) Cause: Ritualistic actions; Effect: Achieving a heavenly abode.
(B) Cause: Knowledge of non-duality; Effect: Liberation (Moksha).
(C) Cause: Devotion to a personal god; Effect: Union with that god.
(D) Cause: Control of vital energy (Prana); Effect: Psychic powers.

17. Given below are two statements.
Statement I: The Aranyakand of Ramayana contains explicit and systematic treatises on Hatha Yoga postures.
Statement II: The Shantiparva of Mahabharata includes detailed discussions on Dharma,

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philosophy, and concepts related to Moksha, which are relevant to Yoga.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

18. Match List I with List II regarding Darshana and Core Metaphysical Concepts.
List I (Darshana):
P. Samkhya
Q. Yoga
R. Vedanta (Advaita)
S. Vaisheshika
List II (Core Metaphysical Concept):
1. Non-dualism (Brahman)
2. Dualism (Purusha-Prakriti)
3. Pluralistic Realism (Atoms)
4. Theistic dualism (Purusha-Prakriti with Ishvara)
(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-1, R-3, S-4

19. Which of the following is the most appropriate description of the ethical framework within Yoga Darshana?
(A) A set of rules focused solely on dietary restrictions
(B) A complex system of rituals to appease deities
(C) The practice of Yama and Niyama for self-purification and social harmony
(D) The pursuit of material wealth as a sign of divine favor

20. Which of the following statements correctly identifies a key yogic concept found in the Shantiparva of the Mahabharata?
(A) It provides the first detailed description of the six energy chakras.
(B) It contains the complete text of the Hatha Yoga Pradipika manual.
(C) It focuses exclusively on the Bhaktiyoga path as taught by Narada.
(D) It elaborates on Mokshadharma principles central to the goal of Yoga.

21. Consider the following statements regarding the Shad-darshanas:
I. Samkhya and Yoga are considered allied systems.
II. Nyaya focuses on logic, while Vaisheshika focuses on the nature of reality through categories.
III. Vedanta Darshana is based on the culmination of Vedic thought.
IV. The ethics of Yoga Darshana are connected to its metaphysical principles.
V. Liberation in Samkhya is the realization of the true nature of Purusha, distinct from Prakriti.
Which of the above statement(s) is/are correct?
(A) I, II and V only
(B) I, III and IV only
(C) II, III and V only
(D) I, II, III and IV only

22. All of the following are part of the Prasthanatrayee EXCEPT:
(A) Upanishads
(B) Yajnavalkya Smriti
(C) Brahmasutras
(D) Bhagavad Gita

23. What is the key contribution of Maharshi Patanjali to the tradition of Yoga?
(A) He designed and invented all the specific physical postures used in asana practice.
(B) He established the primary school of Bhaktiyoga and its devotional methods.
(C) He authored the Hatha Yoga Pradipika, the foundational manual for physical yoga.
(D) He systematically compiled and codified yoga philosophy in the Yoga Sutras.

24. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Yajnavalkya Smriti is an important text that discusses concepts relevant to the path of Yoga.
Reason (R): It provides instructions on limbs of Yoga and related practices for purification and spiritual growth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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25. What is the central theme of the Narada Bhaktisutra?
(A) The philosophy of non-dualism
(B) The techniques of breath control (Pranayama)
(C) The nature and practice of supreme devotion (Bhakti)
(D) The analysis of categories of reality

26. Which of the following statements is true regarding the Guru Gorakshanath tradition?
(A) It is a major tradition in the lineage of Hatha Yoga and Nath Yogis.
(B) It is primarily associated with the popularization of Jnana Yoga.
(C) It rejects all forms of physical practices and postures in Yoga.
(D) It is a modern school of Yoga founded only in the 20th century.

27. Which path of yoga, emphasizing selfless action without attachment to the results, is a central message in the Bhagavad Gita?
(A) Jnana Yoga
(B) Bhakti Yoga
(C) Raja Yoga
(D) Karma Yoga

28. Given below are two statements.
Statement I: Maharshi Patanjali's tradition is primarily known as Raja Yoga.
Statement II: Guru Gorakshanath's tradition is centrally focused on Hatha Yoga.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

29. Identify the incorrect pair regarding saints and their connection to Yogic literature.
(A) Kabirdas - Poetry emphasizing inner experience and criticizing external rituals.
(B) Tulasidas - Author of Ramcharitmanas, containing elements of devotion and righteousness.
(C) Kabirdas - Author of the Yoga Sutras.
(D) Surdas - Devotional poetry focused on Lord Krishna.

30. Which modern Yoga master interpreted Yoga as a means to manifest the divinity already within man and presented it to the Western world at the Parliament of Religions in 1893?
(A) Shri Aurobindo
(B) Maharshi Ramana
(C) Maharshi Dayanand Saraswati
(D) Swami Vivekananda

NODIA

31. Consider the following statements about the contributions of modern Yoga masters:
I. Swami Vivekananda primarily promoted Raja Yoga and Vedanta philosophy.
II. Shri Aurobindo developed the concept of 'Integral Yoga' or Purna Yoga.
III. Maharshi Ramana emphasized the path of self-inquiry (Vichara) with the question "Who am I?".
IV. Maharshi Dayanand Saraswati focused on the authority of the Vedas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) II, III and IV only

32. The concept of 'Integral Yoga', which aims for the transformation of the entire human being (physical, vital, mental, psychic, and spiritual), is the central contribution of which modern yogic thinker?
(A) Swami Vivekananda
(B) Shri Aurobindo
(C) Maharshi Ramana
(D) Swami Shivanada Saraswati

33. Which path of Yoga is most closely associated with the Narada Bhaktisutra?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Hathayoga
(D) Karmayoga

34. Match List I with List II regarding modern Yoga masters and their contributions.
List I (Master):
P. Swami Vivekananda
Q. Shri Aurobindo
R. Maharshi Ramana
S. Maharshi Dayanand Saraswati
List II (Contribution):
1. Self-inquiry (Atma-Vichara)
2. Back to the Vedas

3. Integral Yoga (Purna Yoga)
4. Synthesis of four Yogas for the modern world

(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

35. The teachings of saints like Kabirdas, Tulasidas, and Surdas primarily enriched which stream of Yoga?
(A) Hatha Yoga
(B) Raja Yoga
(C) Bhakti Yoga
(D) Mantra Yoga

36. In the context of yoga in modern times, who advocated for a return to the authority of the Vedas and founded the Arya Samaj?
(A) Swami Vivekananda
(B) Shri Aurobindo
(C) Maharshi Ramana
(D) Maharshi Dayanand Saraswati

37. Given below are two statements.
Statement I: Sri T. Krishnamacharya is often considered one of the most influential yoga teachers of the 20th century, having taught many who became prominent teachers themselves.
Statement II: Swami Shivanada Saraswati founded the Divine Life Society and authored numerous books to spread the teachings of Yoga and Vedanta.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

38. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The teachings of Guru Gorakshanath are pivotal in the history of Hatha Yoga.
Reason (R): His tradition emphasized psycho-physical purification techniques (Shatkarmas), asanas, and pranayama as a means to prepare the body for higher states of consciousness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

39. The path of Yoga that emphasizes the use of sound vibrations and sacred syllables for spiritual evolution is known as:
(A) Jnanayoga
(B) Rajayoga
(C) Hathayoga
(D) Mantra Yoga

40. Who among the following contemporary masters is known for founding the Transcendental Meditation (TM) technique?
(A) Maharshi Mahesh Yogi
(B) Swami Rama of Himalayas
(C) Pt. Sri Ram Sharma Acharya
(D) Sri T. Krishnamacharya

41. Consider the following statements regarding contemporary Yoga masters:
I. Sri Shyamacharan Lahidi was a key figure in the revival of Kriya Yoga.
II. Swami Rama of Himalayas demonstrated advanced yogic control over autonomic bodily functions under scientific observation.
III. Pt. Sri Ram Sharma Acharya founded the All World Gayatri Pariwar and focused on the scientific spirituality of Gayatri Mantra.
IV. Maharshi Mahesh Yogi's main contribution was the popularization of Transcendental Meditation.
V. Sri T. Krishnamacharya focused on individualized yoga and the integration of breath with movement.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) II, III and V only
(C) I, II and IV only
(D) I, IV and V only

42. The concept of 'Right Mindfulness' (Samma-sati) and the 'Eightfold Path' are central elements of Yoga found in which tradition?
(A) Buddhism
(B) Jainism
(C) Samkhya Philosophy
(D) Vedanta Philosophy

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43. Which of the following is NOT one of the traditionally recognized main paths of Yoga?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Mantra Yoga
(D) Kriyayoga

44. The practice of vows (Vratas) such as Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (chastity), and Aparigraha (non-possession) are fundamental ethical principles common to both Yoga and which other tradition?
(A) Buddhism
(B) Jainism
(C) Vedanta
(D) Sikhism

45. Chronologically arrange the following Yoga personages from earliest to most recent.
1. Guru Gorakshanath
2. Maharshi Patanjali
3. Swami Vivekananda
4. Sri T. Krishnamacharya

(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 4, 3, 2, 1

46. What is the cause-effect relationship central to Jnanayoga?
(A) Cause: Devotional chanting; Effect: Attaining divine grace and favor.
(B) Cause: Selfless action; Effect: Gradual purification of the mind.
(C) Cause: Physical postures; Effect: Improved bodily health and vitality.
(D) Cause: Discrimination (Viveka); Effect: Realization of the true Self.

47. Given below are two statements.
Statement I: Rajayoga, as outlined by Patanjali, is also known as Ashtanga Yoga or the eight-limbed path.
Statement II: Hathayoga is often considered a preparatory practice for Rajayoga, aiming to purify the body and mind.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

48. Which path of Yoga focuses on controlling the 'vrittis' (modifications) of the mind through a systematic, multi-limbed approach?
(A) Karmayoga
(B) Rajayoga
(C) Bhaktiyoga
(D) Hathayoga

49. Identify the incorrect statement regarding elements of yoga in Jainism and Buddhism.
(A) Jainism places strong emphasis on asceticism and the five great vows (Mahavratas), which parallel the Yamas of Yoga.
(B) Both Jainism and Buddhism reject the concept of liberation or ultimate freedom from suffering.
(C) Buddhist meditation practices, particularly Vipassana and Anapanasati, share common goals with yogic Dhyana.
(D) The concept of mindfulness in Buddhism is closely related to the yogic principle of focused awareness.

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50. The yogic tradition of Sri Shyamacharan Lahidi is primarily associated with the dissemination of which specific practice?
(A) Kriya Yoga
(B) Transcendental Meditation
(C) Integral Yoga
(D) Ashtanga Vinyasa Yoga

51. Consider the following statements about different paths of Yoga:
I. Jnanayoga is the path of wisdom and knowledge.
II. Bhaktiyoga is the path of devotion.
III. Karmayoga is the path of selfless action.
IV. Rajayoga is the path of mind control.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) I, II, III and IV

52. Swami Shivanada Saraswati of Rishikesh is known for summarizing the essence of Yoga in a simple motto. Which of the following best represents his teachings?
(A) "Back to the Vedas"
(B) "Enquire 'Who am I?'"
(C) "Manifest the Divinity within you"

(D) "Serve, Love, Give, Purify, Meditate, Realize"

53. Who is known for scientific studies on yogic abilities, including voluntary control of heart rate and body temperature, and founded the Himalayan International Institute?
(A) Maharshi Mahesh Yogi
(B) Pt. Sri Ram Sharma Acharya
(C) Swami Rama of Himalayas
(D) Sri T. Krishnamacharya

54. In the context of the Shad-darshanas, which school of thought provides the metaphysical foundation upon which the practical system of Patanjali's Yoga is built?
(A) Nyaya
(B) Samkhya
(C) Vaisheshika
(D) Mimamsa

55. Match List I with List II regarding paths of Yoga and their methods.
List I (Path of Yoga):
P. Jnanayoga
Q. Bhaktiyoga
R. Karmayoga
S. Hathayoga
List II (Primary Method):
1. Selfless service
2. Psycho-physical purification
3. Devotion and surrender
4. Discrimination and inquiry
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

56. In the Aranyakand of the Ramayana, while there is no systematic yoga, the lifestyle of sages and ascetics reflects which core yogic principles?
(A) Austerity, meditation, and self-control
(B) Competitive athletics and body building
(C) Accumulation of wealth and power
(D) Performance of elaborate public ceremonies

57. The philosophical system of Vedanta, particularly Advaita Vedanta, posits 'Maya' as the cause of the phenomenal world's appearance. What does this imply for the aspirant of Jnanayoga?
(A) The world must be physically destroyed to attain liberation.
(B) Maya must be worshipped as the supreme goddess.
(C) One must pierce through the veil of illusion (Maya) with knowledge (Jnana).
(D) One must engage in worldly activities to strengthen Maya's power.

58. Given below are two statements.
Statement I: Pt. Sri Ram Sharma Acharya is the founder of the All World Gayatri Pariwar.
Statement II: His work primarily focuses on integrating science with spirituality, with special emphasis on the Gayatri Mantra.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

59. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The teachings of Shri Aurobindo present a vision of spiritual evolution beyond mere liberation from the world.
Reason (R): His 'Integral Yoga' aims for the descent of the 'Supermind' to transform earthly life into a divine life, rather than an escape from it.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

60. Which one of the following is NOT an aim or objective of Yoga?
(A) Attainment of harmony between mind and body
(B) Promotion of competition and ego-centric achievement
(C) Cultivation of one-pointed awareness
(D) Realization of the spiritual essence of the self

61. Identify the correct pair concerning contemporary Yoga traditions.
(A) Sri T. Krishnamacharya - Transcendental Meditation
(B) Swami Shivanada Saraswati - Integral Yoga
(C) Sri Shyamacharan Lahidi - Kriya Yoga
(D) Maharshi Mahesh Yogi - Revival of Kriya

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62. Consider the following statements about Maharshi Dayanand Saraswati's contribution to Yoga:
I. He founded the Arya Samaj to reform society.
II. He strongly advocated for a return to the teachings of the Vedas.
III. He viewed traditional yogic practices as part of a holistic vision for human development.
IV. He rejected modern physical culture in favor of purely ritualistic practices.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) II and III only
(C) I, II and III only
(D) II, III and IV only

63. The path of Yoga that involves intense bodily purification and control, using techniques like asanas, pranayama, mudras, and bandhas, is known as:
(A) Hathayoga
(B) Mantra Yoga
(C) Laya Yoga
(D) Bhaktiyoga

64. What is the fundamental epistemological position of the Vedanta Darshana regarding the ultimate source of knowledge about Brahman?
(A) It relies solely on perception (Pratyaksha).
(B) It holds the scriptures (Shabda or Shruti), particularly the Upanishads, as the primary means.
(C) It depends exclusively on inference (Anumana).
(D) It rejects all sources of knowledge as illusory.

65. The teachings of the saint Surdas, which are rich in devotional sentiment (bhava), are primarily centered on the worship of which deity?
(A) Lord Shiva
(B) Lord Krishna
(C) Lord Rama
(D) Goddess Durga

66. Arrange the following ancient texts in their generally accepted chronological order of composition.
1. Upanishads
2. Samhitas (of the Vedas)
3. Epics (Ramayana/Mahabharata)
4. Yoga Sutras of Patanjali
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 2, 3, 1, 4
(D) 3, 2, 4, 1

67. Applying the yogic concept of Karma Yoga, how should a practitioner perform their duties in the world?
(A) With a strong desire for personal gain and recognition
(B) By renouncing all actions and living in seclusion
(C) By performing actions skillfully and selflessly, without attachment to the outcomes
(D) By performing only those actions that are easy and pleasurable

68. Given below are two statements.
Statement I: The historical development of Yoga is often presented as a single linear progression from ancient to modern times.
Statement II: The development of Yoga involved multiple streams and traditions, some of which co-existed and influenced each other over centuries.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

NODIA

69. Match List I with List II regarding philosophical terms and Darshanas.
List I (Philosophical Term):
P. Kaivalya
Q. Vivartavada
R. Parinamavada
S. Pramana
List II (Darshana):
1. Samkhya
2. Yoga
3. Nyaya
4. Vedanta
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-1, S-2

70. The practice of self-inquiry (Atma-Vichara), prominently taught by Maharshi Ramana, is a key method of which path of Yoga?
(A) Bhaktiyoga
(B) Jnanayoga
(C) Karmayoga
(D) Hathayoga

71. Which of the following is the most accurate statement regarding the yogic contribution of Tulasidas?
(A) He wrote a detailed commentary on the Yoga Sutras of Patanjali.
(B) He was a master of Hatha Yoga and founded a lineage of Nath yogis.
(C) He systematized the practice of Mantra Yoga.
(D) His epic poem, Ramcharitmanas, promotes values of Dharma and Bhakti, which are integral to a yogic life.

72. Consider the following statements regarding the contributions of contemporary yoga masters:
I. Swami Shivanada Saraswati established the Divine Life Society in Rishikesh.
II. Sri T. Krishnamacharya is renowned for his individualized approach to teaching yoga.
III. Maharshi Mahesh Yogi's main contribution was Transcendental Meditation.
IV. Pt. Sri Ram Sharma Acharya's work is centered on the Gayatri Mantra.
V. Swami Rama of the Himalayas demonstrated yogic control over autonomic functions.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II, III, IV, and V
(D) IV and V only

73. The concept of the 'three jewels' (Triratna) - Right Faith, Right Knowledge, and Right Conduct - is a fundamental element in which tradition that shares ethical principles with Yoga?
(A) Buddhism
(B) Vedanta
(C) Jainism
(D) Samkhya

74. Which of the following is a key element of Yoga found in Buddhism?
(A) The practice of meditation (Dhyana) for mental purification and insight
(B) The worship of Ishvara as a special Purusha
(C) The metaphysical dualism of Purusha and Prakriti
(D) The performance of Vedic yajnas

75. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): In Samkhya metaphysics, Prakriti is described as being constituted of three Gunas: Sattva, Rajas, and Tamas.
Reason (R): The state of equilibrium of these three Gunas is the unmanifested state of Prakriti, and their disturbance initiates the process of cosmic evolution.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. The definition of Yoga as 'cessation of the modifications of the mind' (Yogas-chitta-vritti-nirodhah) is provided in which seminal text?
(A) Hatha Yoga Pradipika
(B) Patanjali's Yoga Sutras
(C) Bhagavad Gita
(D) Gheranda Samhita

77. Which of the Shad-darshanas is traditionally considered an orthodox school of Indian philosophy, though not as closely linked to the practical system of Yoga as Samkhya or Vedanta?
(A) Yoga
(B) Samkhya
(C) Mimamsa
(D) Vedanta

78. Given below are two statements.
Statement I: The Shantiparva of the Mahabharata is a discourse given by Bhishma, covering a wide range of topics including statecraft, ethics, and philosophy relevant to Yoga.
Statement II: The Aranyakand of the Ramayana describes Rama's life in the forest, reflecting yogic lifestyle principles.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.

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(D) Statement I is false, but Statement II is true.

79. Which of the following best describes the ethical dimension of the Shad-darshanas?
(A) A shared focus on living a life that leads towards the ultimate goal of liberation.
(B) A universal agreement on rejecting all worldly actions.
(C) A primary emphasis on accumulating material wealth.
(D) The complete absence of any moral or ethical guidelines.

80. Identify the incorrect pair related to the paths of Yoga.
(A) Jnanayoga - Path of Wisdom
(B) Rajayoga - Path of Royal Indulgence
(C) Bhaktiyoga - Path of Devotion
(D) Karmayoga - Path of Selfless Action

81. Consider the following statements about Maharshi Patanjali and Guru Gorakshanath:
I. Patanjali codified Raja Yoga, focusing on the mind.
II. Gorakshanath was a key figure in Hatha Yoga, focusing on the body as a tool.
III. Both traditions ultimately aim for a state of spiritual liberation or Samadhi.
IV. Patanjali's system includes the body via Asana and Pranayama, while Gorakshanath's system includes the mind.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II, III and IV
(D) I, II and III only

82. The yogic contributions of saints like Kabirdas often emphasized which of the following?
(A) The direct, inner experience of the divine, beyond religious dogmas
(B) The importance of complex rituals and idol worship
(C) The necessity of belonging to a specific caste for spiritual progress
(D) The pursuit of supernatural powers as the primary goal

83. What is the role of Ishvara (God) in Patanjali's Yoga Darshana?
(A) The creator of the universe and dispenser of karma
(B) The ultimate non-dual reality, identical with the individual self
(C) A special Purusha, untouched by afflictions, who can be an object of devotion to aid in attaining Samadhi
(D) An illusion created by the mind that must be overcome

84. The concept of 'Purushartha Chatushtaya' refers to the fourfold:
(A) Stages of life (Ashramas)
(B) Social classes (Varnas)
(C) Types of evidence (Pramanas)
(D) Aims of human life

85. Match List I with List II regarding concepts and their associated traditions.
List I (Concept):
P. Ashtanga Marga (Eightfold Path)
Q. Purushartha Chatushtaya
R. Pancha Mahavrata (Five Great Vows)
S. Purna Yoga (Integral Yoga)
List II (Tradition):
1. Vedic/Upanishadic Tradition
2. Jainism
3. Buddhism
4. Shri Aurobindo
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

86. Maharshi Ramana's method of self-inquiry, "Who am I?", is a practical application of the principles of which Darshana?
(A) Vaisheshika
(B) Advaita Vedanta
(C) Nyaya
(D) Dvaita Vedanta

87. Which of the following is a common misconception about Yoga?
(A) Yoga involves both physical and mental disciplines.
(B) Yoga is a means for spiritual growth.
(C) Yoga aims to create harmony and balance.
(D) Yoga is only for Hindus and has no secular application.

88. Given below are two statements.

NODIA

Statement I: The Upanishads are also known as Vedanta, meaning the 'end of the Vedas'.
Statement II: They contain the essence or culmination of Vedic philosophy.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

89. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Swami Vivekananda's presentation of Yoga in the West was highly influential.
Reason (R): He presented Yoga as a scientific and universal method for spiritual development, compatible with reason and modern life.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

90. All of the following are considered part of the Shad-darshanas (six orthodox schools of Indian philosophy) EXCEPT:
(A) Buddhism
(B) Samkhya
(C) Yoga
(D) Vedanta

91. The tradition of Guru Gorakshanath and the Nath Yogis is credited with the systematization and propagation of which major branch of Yoga?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Karmayoga
(D) Hathayoga

92. Consider the following statements regarding the aims and objectives of Yoga:
I. To achieve a state of lasting peace and tranquility.
II. To develop control over the mind and senses.
III. To realize one's own true, essential nature.
IV. To develop holistic health and integration of personality.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II and III only
(C) I, II, III and IV
(D) III and IV only

93. The philosophy of Shri Aurobindo's 'Integral Yoga' is most comprehensively detailed in which of his major works?
(A) Raja Yoga
(B) Autobiography of a Yogi
(C) The Life Divine
(D) Gitanjali

94. In the context of Indian Epics, the study of Yoga is often highlighted in the Aranyakand of Ramayana and which Parva of the Mahabharata?
(A) Adi Parva
(B) Sabha Parva
(C) Virata Parva
(D) Shanti Parva

95. In the context of Samkhya philosophy, which of the following is an attribute of Purusha?
(A) It is pure, passive consciousness.
(B) It is active and dynamic.
(C) It is composed of three Gunas.
(D) It is the material cause of the universe.

96. Arrange the following modern and contemporary Yoga masters in the order of their birth.
1. Swami Vivekananda
2. Sri T. Krishnamacharya
3. Shri Aurobindo
4. Sri Shyamacharan Lahidi
(A) 4, 1, 3, 2
(B) 1, 3, 4, 2
(C) 2, 4, 1, 3
(D) 3, 1, 2, 4

97. What is the most appropriate description of 'Hathayoga' in relation to 'Rajayoga'?
(A) They are opposing and incompatible systems.
(B) Hathayoga is a discipline of the body and vital energies, often seen as a preparation for the mental discipline of Rajayoga.
(C) Rajayoga is a prerequisite for starting Hathayoga.
(D) Hathayoga deals only with ethics, while Rajayoga deals only with postures.

98. Given below are two statements.

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Statement I: The Narada Bhaktisutra defines Bhakti as intense love for God, which is immortal and brings ultimate peace.
Statement II: The text provides a systematic methodology for developing supreme devotion.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

99. Which of the following is NOT a text included in the Prasthanatrayee, the three sources of Vedanta?
(A) The Upanishads
(B) The Brahmasutras
(C) The Yoga Sutras
(D) The Bhagavad Gita

100. The concept of 'liberation' in Yoga Darshana, known as Kaivalya, refers to:
(A) The merging of the individual soul with the cosmic soul.
(B) The attainment of heaven after death.
(C) The acquisition of eight major supernatural powers (siddhis).
(D) The absolute isolation of Purusha (consciousness) from Prakriti (matter).

101. Consider the following statements about different Darshanas:
I. Yoga Darshana accepts the metaphysics of Samkhya but adds the concept of Ishvara.
II. Vedanta Darshana posits Brahman as the ultimate reality.
III. Samkhya Darshana is dualistic.
IV. The Shad-darshanas generally share the goal of liberation from suffering.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II, III and IV
(D) I, II and III only

102. The term "Shad-darshanas" refers to the six orthodox schools of which philosophical tradition?
(A) Buddhist
(B) Hindu
(C) Jain
(D) Chinese

103. Which contemporary master is credited with reviving the householder path of Kriya Yoga and was the Guru of Sri Yukteswar Giri?
(A) Sri T. Krishnamacharya
(B) Swami Shivanada Saraswati
(C) Maharshi Mahesh Yogi
(D) Sri Shyamacharan Lahidi

104. The poetry of Kabirdas reflects a synthesis of ideas that can be linked to Bhakti traditions and which other spiritual path?
(A) Sufism and Nath Yogi traditions
(B) Orthodox Vedic ritualism
(C) Jaina asceticism
(D) Charvaka materialism

105. Match List I with List II regarding Yoga masters and their institutions/movements.
List I (Master):
P. Swami Vivekananda
Q. Maharshi Dayanand Saraswati
R. Swami Shivanada Saraswati
S. Pt. Sri Ram Sharma Acharya
List II (Institution/Movement):
1. Arya Samaj
2. Divine Life Society
3. All World Gayatri Pariwar
4. Ramakrishna Mission
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-4, S-1

106. In the context of Yoga Darshana's ethics, which of the following is a 'Niyama' (observance)?
(A) Santosha (Contentment)
(B) Ahimsa (Non-violence)
(C) Satya (Truthfulness)
(D) Asteya (Non-stealing)

107. Which of the following is the most accurate summary of the yogic contribution of the Yajnavalkya Smriti?
(A) It provides a narrative of a great yogi's life.
(B) It is a text focused solely on Bhakti Yoga.
(C) It is the primary scripture for the Nath tradition.
(D) It is a text on dharma that incorporates a detailed section on yogic practices.

108. Given below are two statements.

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Statement I: The concept of liberation in Samkhya is called 'Kaivalya'.
Statement II: The concept of liberation in Yoga Darshana is also called 'Kaivalya'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

109. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The elements of Yoga in Buddhism are significant, particularly in its meditative practices.
Reason (R): The Buddhist practices of 'Samatha' (concentration) and 'Vipassana' (insight meditation) parallel the yogic concepts of Dharana and Dhyana.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

110. Which path of yoga would be most suitable for a person of a predominantly emotional and devotional temperament?
(A) Jnanayoga
(B) Karmayoga
(C) Rajayoga
(D) Bhaktiyoga

111. Identify the correct statement regarding the contribution of Sri T. Krishnamacharya.
(A) He was a Hatha Yoga master who adapted practices to students' unique needs.
(B) He founded the international Transcendental Meditation movement.
(C) He wrote 'The Life Divine' and proposed the concept of Integral Yoga.
(D) His work focused exclusively on the dualistic philosophy of Samkhya.

112. Consider the following statements regarding modern yoga personages:
I. Swami Vivekananda represented Hindu philosophy at the 1893 Parliament of the World's Religions.
II. Shri Aurobindo transitioned from a revolutionary nationalist to a spiritual path.
III. Maharshi Ramana's life was centered at Tiruvannamalai.
IV. Maharshi Dayanand Saraswati advocated for the reform of Hindu society based on the Vedas.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, II, III and IV
(D) I, III, and IV only

113. What is the cause-effect dynamic in the practice of Mantra Yoga?
(A) Cause: Physical exhaustion; Effect: Induction of deep sleep.
(B) Cause: Rhythmic repetition of sounds; Effect: Quieting the mind.
(C) Cause: Intensive intellectual analysis; Effect: Philosophical clarity.
(D) Cause: Selfless communal service; Effect: Developing social goodwill.

114. The term 'Moksha', one of the four Purusharthas, signifies:
(A) Spiritual liberation and release from the cycle of rebirth
(B) Material pleasure
(C) Economic prosperity
(D) Adherence to social and moral duties

115. Which of the following figures is an ancient sage, distinct from those associated with Yoga in contemporary times?
(A) Swami Shivanada Saraswati
(B) Swami Rama of Himalayas
(C) Maharshi Patanjali
(D) Pt. Sri Ram Sharma Acharya

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116. Consider the following statements about the Vedas and Upanishads:
I. The Vedas are a large body of religious texts originating in ancient India.
II. The Upanishads are part of the Vedas and are also referred to as Vedanta.
III. The Upanishads contain foundational philosophical inquiry.
IV. The Upanishads focus on the nature of ultimate reality.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) I, II and III only

(C) I, II, III and IV
(D) III and IV only

117. The ethical precepts of 'Yama' in Patanjali's Yoga are most similar to which concept in Jainism?
(A) Triratna (Three Jewels)
(B) Anekantavada (Many-sidedness)
(C) Mahavratas (Great Vows)
(D) Samayika (Equanimity)

118. Which of the following best describes the metaphysical position of Advaita Vedanta?
(A) Dualistic; there are two ultimate realities, God and the soul.
(B) Non-dualistic; the individual self (Atman) and the ultimate reality (Brahman) are identical.
(C) Pluralistic; there are many ultimate realities.
(D) Materialistic; only matter is real.

119. Given below are two statements.
Statement I: Karmayoga requires the renunciation of action itself.
Statement II: Karmayoga requires the renunciation of attachment to the fruits of action.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

120. Which of the following Darshanas provides a detailed analysis of the sources of valid knowledge (pramanas) like perception, inference, comparison, and testimony?
(A) Nyaya
(B) Samkhya
(C) Yoga
(D) Vaisheshika

121. What is a defining characteristic of the contribution of Maharshi Mahesh Yogi to the global spread of Yoga?
(A) He taught a highly complex system consisting of Hatha Yoga postures.
(B) He focused primarily on the classical philosophical debates of Vedanta.
(C) He popularized the simple, mantra-based Transcendental Meditation technique.
(D) He established a tradition based on selfless medical service in hospitals.

122. In the context of the history of Yoga, the period of the Upanishads is significant for emphasizing which aspect?
(A) The shift from external ritual to internal contemplation and knowledge (Jnana).
(B) The codification of Asanas and Pranayamas.
(C) The development of Bhakti cults.
(D) The systematization of the six Darshanas.

123. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Smriti literature, such as the Yajnavalkya Smriti, is an important source for understanding the application of Yoga.
Reason (R): Smriti texts reflect the integration of yogic principles into social and ethical codes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

124. The Shantiparva of the Mahabharata, which contains discussions relevant to Yoga, is primarily a dialogue between Yudhisthira and which elder?
(A) Dronacharya
(B) Bhishma
(C) Vidura
(D) Dhritarashtra

125. Match List I with List II regarding paths of Yoga and their descriptions.
List I (Path):
P. Jnanayoga
Q. Bhaktiyoga
R. Karmayoga
S. Rajayoga
List II (Description):
1. Path of selfless action
2. Path of union through mental control
3. Path of divine love and devotion
4. Path of knowledge through discrimination
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

126. A student finds it difficult to concentrate during meditation because of constant mental chatter.

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According to Patanjali's Yoga Sutras, this 'mental chatter' is referred to as:
(A) Kleshas
(B) Siddhis
(C) Gunas
(D) Vrittis

127. Which of the following is NOT one of the Shad-darshanas?
(A) Tantra
(B) Nyaya
(C) Vaisheshika
(D) Samkhya

128. Given below are two statements.
Statement I: Guru Gorakshanath is traditionally associated with the Nath lineage.
Statement II: The tradition of Gorakshanath emphasizes psycho-physical techniques for spiritual growth.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

129. The ultimate goal of Ashtanga Yoga as described by Patanjali is:
(A) Pranayama
(B) Samadhi
(C) Asana
(D) Yama

130. The teachings of the Narada Bhaktisutra primarily describe the nature of:
(A) Para Bhakti (Supreme Devotion)
(B) The three Gunas
(C) The categories of Vaisheshika
(D) The steps of logical inference

131. Consider the following statements about the contributions of modern Yoga masters:
I. Swami Vivekananda's works provide a modern perspective on Raja Yoga and Vedanta.
II. Shri Aurobindo's 'Integral Yoga' seeks a synthesis of yogic paths.
III. Maharshi Ramana taught the path of Self-Inquiry.
IV. Maharshi Dayanand Saraswati emphasized the reformist power of the Vedas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) III and IV only
(D) I, II, III and IV

132. The concept of 'Anapanasati' (mindfulness of breathing) in Buddhism is an example of a meditative practice that strongly correlates with which limb of Patanjali's Yoga?
(A) Asana and Pranayama
(B) Yama and Niyama
(C) Pratyahara and Samadhi
(D) Dharana and Dhyana

133. Which of the following pairs is incorrectly matched?
(A) Sri T. Krishnamacharya - Viniyoga
(B) Swami Shivanada Saraswati - Divine Life Society
(C) Maharshi Mahesh Yogi - Art of Living
(D) Pt. Sri Ram Sharma Acharya - All World Gayatri Pariwar

134. Which path of yoga is primarily concerned with the analysis of reality and the discrimination between the Real (Atman) and the unreal (Anatman)?
(A) Bhaktiyoga
(B) Jnanayoga
(C) Karmayoga
(D) Hathayoga

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135. Arrange the following philosophical schools/texts in their order of emergence.
1. Vedanta (Upanishadic thought)
2. Samkhya (as a formulated Darshana)
3. Patanjali's Yoga Sutras
4. Teachings of Guru Gorakshanath
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

136. A person dedicates all their work to a higher ideal without expecting personal rewards, viewing the work itself as a form of worship. This person is practicing:
(A) Karmayoga
(B) Jnanayoga
(C) Bhaktiyoga
(D) Rajayoga

137. Which of the following is a key yogic contribution found in the literature of Saint Kabirdas?
(A) A detailed system of asanas and pranayama.
(B) A commentary on the Brahmasutras.
(C) An emphasis on inner realization over external religious formalities.
(D) The founding of the Nath sect.

138. Given below are two statements.
Statement I: The primary text for Raja Yoga is the Hatha Yoga Pradipika.
Statement II: The primary text for Raja Yoga is the Yoga Sutras of Patanjali.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

139. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The epistemology of Yoga Darshana is realistic.
Reason (R): It accepts Pratyaksha (perception), Anumana (inference), and Agama (testimony) as valid means of knowing the external world.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

140. Which of the following is NOT one of the aims of Yoga?
(A) Self-realization
(B) Encouraging sensory indulgence
(C) Attaining psychosomatic harmony
(D) Preparing for a better life in the here and now

141. The tradition of T. Krishnamacharya gave rise to several distinct styles of modern yoga. Which of the following teachers was NOT his direct student?
(A) K. Pattabhi Jois
(B) B.K.S. Iyengar
(C) Swami Shivanada Saraswati
(D) T.K.V. Desikachar

142. Consider the following statements regarding the concepts of Shad-darshanas:
I. Liberation in Vedanta is the realization of the identity of Atman and Brahman.
II. Epistemology deals with the theory of knowledge.
III. Metaphysics is concerned with the ultimate nature of reality.
IV. Ethics in Yoga Darshana are outlined as the Yamas and Niyamas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III, and IV
(C) II and III only
(D) IV only

143. Which modern master's teachings can be summarized by the phrase "Back to the Vedas"?
(A) Maharshi Dayanand Saraswati
(B) Swami Vivekananda
(C) Shri Aurobindo
(D) Maharshi Ramana

144. In the context of the Vedas, what is 'Shruti'?
(A) That which is remembered; secondary scriptures.
(B) That which is heard or revealed; the primary scriptures.
(C) A commentary on the main text.
(D) A collection of mythological stories.

145. What is the main objective of Hathayoga practices according to traditional texts?
(A) To develop large muscles and win competitions.
(B) To purify the physical and energy body to make it fit for Rajayoga.
(C) To gain social fame and recognition.
(D) To learn philosophical arguments.

146. Consider the following statements about Swami Rama of the Himalayas:
I. He founded the Himalayan International Institute of Yoga Science and Philosophy.
II. He participated in scientific experiments to demonstrate voluntary control over autonomic functions.
III. His teachings focused on the synthesis of Eastern practices and scientific inquiry.
IV. He promoted the integration of yoga and medicine.
Which of the above statement(s) is/are correct?
(A) I and IV only

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(B) II and III only
(C) I, II, III and IV
(D) II, III and IV only

147. Identify the correct statement regarding Yoga in the Mahabharata.
(A) The Mahabharata contains the full text of the Gheranda Samhita.
(B) Yogic references are found only in the Bhagavad Gita part of the epic.
(C) The Shantiparva section contains discussions on Mokshadharma, which includes principles of Samkhya and Yoga.
(D) The Mahabharata completely rejects the principles of Yoga.

148. Which path of Yoga is characterized by the use of sacred sounds, syllables, and phrases?
(A) Rajayoga
(B) Jnanayoga
(C) Karmayoga
(D) Mantra Yoga

149. Given below are two statements.
Statement I: The five 'Yamas' of Patanjali's Yoga are moral restraints.
Statement II: The five 'Niyamas' are rules of personal conduct.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

150. Which Darshana posits that the universe evolves from Prakriti (primal matter) due to its proximity to Purusha (consciousness)?
(A) Yoga
(B) Classical Samkhya
(C) Vedanta
(D) Nyaya

151. What is the contribution of Pt. Sri Ram Sharma Acharya to the development and promotion of Yoga in contemporary times?
(A) He developed the Ashtanga Vinyasa system of yoga.
(B) He created the international Transcendental Meditation technique.
(C) He established the original Divine Life Society in Rishikesh.
(D) He founded the All World Gayatri Pariwar for scientific spirituality.

152. The philosophy of 'Anekantavada' (non-absolutism) and 'Syadvada' (theory of conditional predication) are key elements of which tradition that also incorporates yogic principles?
(A) Jainism
(B) Buddhism
(C) Vedanta
(D) Samkhya

153. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): A common misconception is that Yoga is just a form of physical exercise.
Reason (R): The popularization of Asana has often overshadowed the other limbs of Yoga, such as ethical principles and meditation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. What is the central aim of Jnanayoga?
(A) To attain liberation through the path of knowledge and wisdom.
(B) To achieve union with God through love and devotion.
(C) To purify the body through rigorous physical postures.
(D) To serve humanity through selfless action.

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155. Match List I with List II regarding scriptures and their primary subject matter.
List I (Scripture):
P. Narada Bhaktisutra
Q. Patanjali Yoga Sutras
R. Shantiparva of Mahabharata
S. Upanishads
List II (Subject Matter):
1. Philosophical inquiry into Brahman and Atman
2. Discussions on Mokshadharma
3. Aphorisms on the nature of devotion
4. Codification of the eight-limbed path
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-1, S-2

(D) P-2, Q-1, R-3, S-4

156. The historical development of yoga is often categorized into periods. To which period would the composition of the Yoga Sutras of Patanjali belong?
(A) Vedic Period
(B) Classical Period
(C) Pre-Classical Period
(D) Modern Period

157. Which of the following is NOT a component of the Prasthanatrayee?
(A) Upanishads
(B) Brahmasutra
(C) Ramayana
(D) Bhagavad Gita

158. Given below are two statements.
Statement I: Swami Shivanada Saraswati was a medical doctor before entering monastic life.
Statement II: His teachings synthesized paths of yoga for the modern practitioner.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

159. The concept of 'Purushartha Chatushtaya' includes Dharma, Artha, Kama, and Moksha. Which of these represents the pursuit of material well-being and prosperity?
(A) Artha
(B) Dharma
(C) Kama
(D) Moksha

160. Among the Shad-darshanas, which two are considered allied systems (samana-tantra)?
(A) Nyaya and Vaisheshika
(B) Samkhya and Yoga
(C) Mimamsa and Vedanta
(D) All of the above pairs

161. Consider the following statements regarding the philosophy of Samkhya-Yoga:
I. Prakriti is composed of Sattva, Rajas, and Tamas.
II. The contact between Purusha and Prakriti is central to creation and experience.
III. Liberation (Kaivalya) is the discrimination and separation of Purusha from Prakriti.
IV. Yoga Darshana adds the principle of Ishvara to the Samkhyan framework.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III and IV
(C) III and IV only
(D) II, III and IV only

162. Who among the modern masters emphasized a path of self-enquiry (Atma-vichara) centered on the question "Who am I?" as the most direct means to realization?
(A) Maharshi Ramana
(B) Swami Vivekananda
(C) Shri Aurobindo
(D) Maharshi Dayanand Saraswati

163. The term 'Aranyakas' from which the 'Aranyakand' of Ramayana gets its name, refers to texts that were meant to be studied in:
(A) The city
(B) The royal court
(C) The forest
(D) The battlefield

164. Which of the following best defines 'metaphysics' in the context of the Shad-darshanas?
(A) The study of valid reasoning and logic.
(B) The set of ethical and moral principles for conduct.
(C) The study of the process of liberation.
(D) The investigation into the fundamental nature of reality, existence, and the world.

165. Consider the following statements regarding Shri Aurobindo's 'Integral Yoga':
I. It aims for a realization that liberates the soul and transforms human nature.
II. It is a synthesis of Karmayoga, Jnanayoga, and Bhaktiyoga.
III. Its goal is the descent of the Supermind to create a divine life on earth.
IV. It advocates for the integral development of all parts of the human being.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) II and III only
(C) I, II, III and IV
(D) II, III and IV only

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166. A yogi who focuses on chanting 'Om Namah Shivaya' as their primary practice is following which path of yoga?
(A) Jnanayoga
(B) Mantra Yoga
(C) Karmayoga
(D) Rajayoga

167. Identify the incorrect statement concerning the development of Yoga.
(A) The roots of Yoga can be found in the Vedic and Upanishadic literature.
(B) The Nath tradition played a crucial role in developing Hatha Yoga.
(C) Modern masters like Swami Vivekananda helped popularize Yoga globally.
(D) Maharshi Patanjali is the sole creator of the Yoga system.

168. Given below are two statements.
Statement I: The philosophy of Vedanta includes several sub-schools with differing views.
Statement II: Advaita, Vishishtadvaita, and Dvaita are sub-schools of Vedanta.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is true.
(D) Statement I is false, but Statement II is true.

169. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The teachings of saints like Surdas and Tulasidas contributed significantly to the stream of Bhaktiyoga.
Reason (R): Their devotional poetry and literature fostered a culture of love and surrender to a personal form of God.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

170. 'Pratyahara', the fifth limb of Ashtanga Yoga, refers to:
(A) Withdrawal of the senses
(B) Posture
(C) Breath control
(D) Concentration

171. What does the existence of diverse paths like Jnanayoga, Bhaktiyoga, and Karmayoga indicate about the yogic tradition?
(A) It represents a single, monolithic path of Yoga.
(B) It implies that paths of yoga are mutually exclusive and cannot be combined.
(C) It shows that the goal of yoga is different for every practitioner.
(D) It represents the diverse methodologies available within the tradition to suit different temperaments.

172. Match List I with List II regarding contemporary Yoga masters and their legacies.
List I (Master):
P. Sri Shyamacharan Lahidi
Q. Sri T. Krishnamacharya
R. Swami Shivanada Saraswati
S. Maharshi Mahesh Yogi
List II (Legacy):
1. Individualized approach to yoga and teacher of modern gurus
2. Revival of Kriya Yoga for householders
3. Transcendental Meditation (TM) movement
4. Synthesis of Yoga and Vedanta through the Divine Life Society
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

173. What is the concept of liberation (Moksha) in Advaita Vedanta?
(A) Reaching a heavenly planet.
(B) Merging into a personal God.
(C) Realizing that the individual self (Atman) is identical with the ultimate reality (Brahman).
(D) Isolating the soul from all material elements forever.

174. Which of the following is an example of a misconception about Yoga?
(A) Yoga requires discipline and consistent practice.
(B) Yoga is a holistic system for well-being.
(C) Yoga can help in managing stress.
(D) Yoga is a competitive sport where the most flexible person wins.

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175. Given below are two statements.
Statement I: The Yajnavalkya Smriti contains sections detailing yogic practices.
Statement II: The presence of yogic material in Smriti texts indicates the integration of Yoga into the ethical and social codes.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

176. Which of the following is NOT an element of Yoga found in Jainism?
(A) The practice of meditation for purification of the soul.
(B) The belief in a creator God (Ishvara) who assists in liberation.
(C) The emphasis on the five vows, including Ahimsa.
(D) The goal of liberating the soul (Jiva) from karmic bondage.

177. The term 'Epistemology' in the context of Indian philosophy refers to:
(A) The study of moral values and conduct.
(B) The theory of knowledge, including its means, nature, and validation.
(C) The theory of the ultimate nature of reality.
(D) The doctrine of liberation or salvation.

178. The tradition of Swami Rama of the Himalayas is particularly noted for:
(A) Its efforts to bridge the gap between yogic science and modern medical science.
(B) Its focus on devotional singing (kirtan).
(C) Its exclusive teaching of Karma Yoga to social workers.
(D) Its development of a new form of martial arts.

179. Consider the following statements about personalities in Yoga:
I. Swami Vivekananda: Introduced Yoga to the West in 1893.
II. Shri Aurobindo: Developed Integral Yoga.
III. Maharshi Ramana: Taught Atma-Vichara.
IV. Maharshi Dayanand Saraswati: Founded Arya Samaj.
V. Sri T. Krishnamacharya: Known for individualized Hatha Yoga.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, III, IV, and V
(D) I, III, and V only

180. In the context of Purushartha Chatushtaya, what does 'Kama' refer to when practiced within the bounds of 'Dharma'?
(A) The pursuit of wealth by any means necessary.
(B) The complete renunciation of all desires.
(C) The ultimate goal of spiritual liberation.
(D) The fulfillment of desires and sensory pleasures in a regulated and ethical manner.

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181. The term 'Darshana' literally means 'seeing' or 'vision'. In the context of 'Shad-darshanas', it implies:
(A) A school of painting.
(B) A type of yogic posture.
(C) A school of philosophical thought or a worldview.
(D) A ritual of seeing a deity.

182. Given below are two statements.
Statement I: The Narada Bhaktisutra is a foundational text for Raja Yoga.
Statement II: The Narada Bhaktisutra is a key text on the philosophy and practice of Bhakti Yoga.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

183. The yogic elements found in Buddhism, such as the emphasis on mindfulness and concentration, are part of what is known as:
(A) The Four Vedas
(B) The Five Kleshas
(C) The Three Gunas
(D) The Noble Eightfold Path

184. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Maharshi Patanjali is considered the 'codifier' of Yoga philosophy.
Reason (R): Yogic practices and concepts existed in various traditions long before Patanjali systematized them in the Yoga Sutras.
(A) Both A and R are true and R is the correct

explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

185. Which of the following correctly pairs a Yoga master with their major contribution?
(A) Swami Vivekananda - Integral Yoga
(B) Shri Aurobindo - Kriya Yoga Revival
(C) Swami Shivanada Saraswati - Synthesis of Yoga
(D) Maharshi Ramana - Transcendental Meditation

186. Why are Samkhya, Yoga, and Vedanta Darshanas considered fundamentally important to the theory and practice of Yoga?
(A) They provide the foundational metaphysical and philosophical framework for Yoga.
(B) They are mutually incompatible systems.
(C) They are obscure schools with little historical influence.
(D) They focus exclusively on ritualistic sacrifice.

187. Consider the following as traditionally recognized paths of Yoga:
I. Jnanayoga
II. Bhaktiyoga
III. Karmayoga
IV. Mantra Yoga
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III and IV
(C) III and IV only
(D) I, II and IV only

188. 'Kaivalya' in Yoga philosophy is best described as:
(A) The state of deep sleep.
(B) The isolation of the Seer (Purusha) from the Seen (Prakriti).
(C) The attainment of worldly power.
(D) The merging of the soul into the cosmic mind.

189. A key difference between the metaphysics of classical Samkhya and Patanjali's Yoga is that:
(A) Samkhya is dualistic, while Yoga is monistic.
(B) Samkhya accepts Prakriti, while Yoga does not.
(C) Yoga accepts the existence of Ishvara as a special Purusha, while classical Samkhya does not.
(D) Yoga is atheistic, while Samkhya is theistic.

190. Given below are two statements.
Statement I: The history of yoga began exclusively in the modern era.
Statement II: The history of yoga has ancient roots, with evidence found in scriptures thousands of years old.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

191. Match List I with List II regarding philosophical schools and their chief exponents.
List I (Darshana):
P. Yoga
Q. Samkhya
R. Nyaya
S. Advaita Vedanta
List II (Exponent):
1. Kapila
2. Gotama
3. Patanjali
4. Shankara
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-3, S-1

192. Which of the following represents the aim and objective of Yoga in its most comprehensive sense?
(A) To perfect the physical body
(B) To achieve holistic integration of personality leading to self-realization
(C) To gain psychic powers
(D) To defeat others in yogic competitions

193. The tradition of Maharshi Dayanand Saraswati placed the highest authority on:
(A) The Puranas
(B) The Vedas
(C) The Smritis
(D) The teachings of modern saints

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194. Which of the following practices from Buddhism has a strong parallel with the yogic practice of Dhyana (meditation)?
(A) Samatha-Vipassana (concentration-insight)
(B) Dana (giving)
(C) Sila (morality)
(D) The concept of Anatman (no-self)

195. Arrange the following in the correct chronological sequence of their appearance in history.
1. The teachings of Buddha
2. The codification of Yoga Sutras by Patanjali
3. The philosophy of the Upanishads
4. The teachings of Swami Vivekananda
(A) 3, 1, 2, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 3, 2, 1, 4

196. The central message of Karma Yoga, as taught in the Bhagavad Gita, is:
(A) Renunciation of all worldly activities.
(B) Action performed with the aim of acquiring wealth and fame.
(C) Engaging only in actions that are personally pleasing.
(D) Performing one's prescribed duties with skill and without attachment to the results.

197. Given below are two statements.
Statement I: The Shantiparva of the Mahabharata deals with governance, law, and philosophy.
Statement II: Within the Shantiparva, the Mokshadharma section contains discussions relevant to Yoga and liberation.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

198. The 'Nath' tradition, associated with Guru Gorakshanath, is most famous for its contribution to the development of:
(A) Bhakti Yoga
(B) Hatha Yoga
(C) Karma Yoga
(D) Jnana Yoga

199. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Shri Aurobindo's philosophy is called Integral Yoga (Purna Yoga).
Reason (R): It seeks an integral transformation of the entire being and the divinization of life on earth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

200. What distinguishes Mantra Yoga from other paths of Yoga?
(A) Its central use of sound, vibration, and sacred syllables.
(B) Its exclusive focus on physical postures.
(C) Its primary reliance on selfless action.
(D) Its emphasis on intellectual discrimination.

201. Consider the following statements related to the fundamentals of Yoga:
I. The word 'Yoga' is derived from the Sanskrit root 'Yuj'.
II. Misconceptions about Yoga often reduce it to physical postures.
III. The ultimate aim of yoga is self-realization.
IV. The Prasthanatrayee refers to three foundational sources of Vedanta.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III and IV only
(C) I and III only
(D) I, II and III only

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202. The ethical principles (Yama and Niyama) of Patanjali's Yoga serve as the:
(A) Foundation for higher yogic practices.
(B) Ultimate goal of Yoga.
(C) Techniques for acquiring supernatural powers.
(D) A substitute for asana and pranayama.

203. Which of the following is NOT a part of the Purushartha Chatushtaya?
(A) Dharma
(B) Artha
(C) Moksha
(D) Varna

204. Given below are two statements.

Statement I: In Samkhya philosophy, Purusha is plural.
Statement II: In Advaita Vedanta, the ultimate consciousness (Brahman) is non-dual.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

205. Match List I with List II regarding Yoga masters and their key concepts.
List I (Master):
P. Shri Aurobindo
Q. Maharshi Ramana
R. Maharshi Dayanand Saraswati
S. Swami Vivekananda
List II (Concept):
1. Atma-Vichara
2. Synthesis of Four Yogas
3. Integral Yoga
4. Arya Samaj
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

206. A key contribution of T. Krishnamacharya to the practice of modern yoga was:
(A) The invention of Transcendental Meditation.
(B) The founding of the Divine Life Society.
(C) The writing of 'The Life Divine'.
(D) The emphasis on adapting yoga practices to the individual student's needs and capacity.

207. The 'Bhakti' as described in the Narada Bhaktisutra is characterized as:
(A) A form of intense, motiveless love and surrender.
(B) A transaction to gain favors from God.
(C) A preliminary practice for Jnana Yoga.
(D) An intellectual appreciation of the concept of God.

208. The reference to Yoga in the Aranyakand of Ramayana is primarily reflected in:
(A) Descriptions of warfare.
(B) The lifestyle and practices of the sages living in the forest.
(C) The political administration of Ayodhya.
(D) The construction of a bridge.

209. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Jainism and Yoga share a profound emphasis on the principle of Ahimsa (non-violence).
Reason (R): Both traditions recognize that causing harm to living beings creates obstacles to spiritual liberation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

210. Which Darshana focuses on the classification of reality into various categories (padarthas) such as dravya (substance) and guna (quality)?
(A) Vaisheshika
(B) Samkhya
(C) Yoga
(D) Mimamsa

211. Consider the following statements about the major paths of Yoga:
I. Jnanayoga is the path of intellectual analysis and wisdom.
II. Bhaktiyoga is the path of emotional connection and devotion.
III. Karmayoga is the path of action performed without attachment.
IV. Rajayoga focuses on mind control through a systematic approach.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, III and IV
(C) II, III and IV only
(D) I and IV only

212. The term "Prasthanatrayee," which forms the basis of Vedanta, includes the Upanishads, Bhagavad Gita, and which other text?
(A) The Yoga Sutras
(B) The Ramayana
(C) The Manu Smriti
(D) The Brahmasutras

213. A key difference in the concept of liberation between Samkhya and Advaita Vedanta is:
(A) Samkhya aims for a heavenly realm, while Vedanta aims for psychic powers.

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(B) Samkhya is a philosophy that does not possess a concept of liberation.
(C) Samkhya isolates Purushas; Vedanta realizes the identity of Atman-Brahman.
(D) Vedanta's liberation is temporary, while Samkhya's is entirely permanent.

214. Given below are two statements.
Statement I: The literary work of Saint Surdas consists of devotional songs in praise of Lord Krishna.
Statement II: The literary work of Saint Tulasidas, the Ramcharitmanas, is an epic on the life of Lord Rama.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

215. What is the role of 'epistemology' within a philosophical system like Yoga or Samkhya?
(A) To define what is right and wrong action.
(B) To describe the state of liberation.
(C) To explain the origin of the universe.
(D) To establish the valid means by which knowledge can be acquired.

216. The founder of the All World Gayatri Pariwar, who worked for the spiritual upliftment of the masses through Gayatri sadhana, was:
(A) Pt. Sri Ram Sharma Acharya
(B) Swami Rama of Himalayas
(C) Maharshi Mahesh Yogi
(D) Swami Shivanada Saraswati

217. In Yoga Darshana, Ishvara is described as a 'special Purusha' because He is:
(A) The creator of Prakriti.
(B) The only Purusha that exists.
(C) Untouched by kleshas, karma, and their fruition.
(D) A manifestation of the three gunas.

218. Consider the following statements regarding the contributions of various Yoga masters:
I. Sri Shyamacharan Lahidi played a key role in the revival of Kriya Yoga.
II. Sri T. Krishnamacharya was a foundational figure for many modern yoga styles.
III. Swami Shivanada Saraswati established the Divine Life Society.
IV. Swami Rama of Himalayas demonstrated yogic control over physiology.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, and IV only
(C) I and III only
(D) I, IV, and V only

219. Which one of the following is NOT one of the 'Three Jewels' (Triratna) of Buddhism?
(A) I take refuge in the Buddha.
(B) I take refuge in the Dharma.
(C) I take refuge in the Sangha.
(D) I take refuge in the Atman.

220. The yogic principle of 'Ishvara Pranidhana' (surrender to God) is a key element of both Patanjali's Yoga and which other major path of Yoga?
(A) Jnanayoga
(B) Bhaktiyoga
(C) Hathayoga
(D) Mantra Yoga

221. Given below are two statements.
Statement I: The Vedas are considered 'Shruti' literature.
Statement II: The Upanishads form the philosophical core of the Vedas.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

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222. Match List I with List II regarding Darshanas and their views on God/Ishvara.
List I (Darshana):
P. Classical Samkhya
Q. Yoga
R. Advaita Vedanta
S. Nyaya-Vaisheshika
List II (View on God):
1. Posits Ishvara as an efficient cause who arranges atoms.
2. Posits Ishvara as a special Purusha who aids in Samadhi.
3. Does not require the concept of Ishvara for explaining creation.
4. Posits Ishvara as a lower reality than the absolute Nirguna Brahman.
(A) P-1, Q-2, R-3, S-4

(B) P-3, Q-2, R-4, S-1
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-2, S-3

223. The life and teachings of which modern sage, based at Arunachala, exemplified the path of Jnana Yoga through self-inquiry?
(A) Maharshi Ramana
(B) Swami Vivekananda
(C) Shri Aurobindo
(D) Swami Shivanada Saraswati

224. Which of the following best describes the development of Yoga over time?
(A) A single, unchanged tradition passed down from Patanjali.
(B) An evolving and multifaceted tradition with various streams and historical stages.
(C) A process of decline from an ancient perfect form.
(D) A modern invention with no historical roots.

225. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Hatha Yoga is often considered a preparatory school for Raja Yoga.
Reason (R): The purification of the body and control of prana create a stable foundation for meditation and mental control.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. The primary theme of the devotional literature of saints like Kabirdas, Tulasidas, and Surdas revolves around:
(A) Bhakti (devotion) and the relationship between the devotee and the divine.
(B) Philosophical arguments about metaphysics.
(C) The principles of Hatha Yoga.
(D) The codification of social laws.

227. Consider the following statements regarding the four Purusharthas:
I. Dharma is ethical conduct and duty.
II. Artha is the pursuit of material well-being.
III. Kama is the fulfillment of legitimate desires.
IV. Moksha is the final liberation.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) I, II, III and IV

228. In the context of the Shad-darshanas, 'liberation' generally means:
(A) Gaining political freedom.
(B) Achieving great physical strength.
(C) Accumulating vast wealth.
(D) The ultimate release from suffering and the cycle of rebirth.

229. Given below are two statements.
Statement I: The tradition of Maharshi Patanjali focuses on mental discipline.
Statement II: The tradition of Guru Gorakshanath focuses on the physical and energetic discipline.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

230. A person who reads the Upanishads, discriminates between the eternal and the non-eternal, and meditates on the identity of the Self and Brahman is practicing:
(A) Bhakti Yoga
(B) Jnana Yoga
(C) Karma Yoga
(D) Mantra Yoga

231. The mention of 'Yoga in Ramayana (Aranyakand)' points to the yogic ideals embodied by:
(A) The rakshasas.
(B) The vanaras.
(C) The citizens of Ayodhya.
(D) The ascetics and sages living in the forest.

232. Which of the following contemporary yoga masters is particularly associated with the scientific validation of yogic abilities to control autonomic physiological processes?
(A) Swami Rama of Himalayas
(B) Maharshi Mahesh Yogi
(C) Pt. Sri Ram Sharma Acharya
(D) Sri Shyamacharan Lahidi

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233. Consider the following statements concerning various yoga traditions and texts:
I. The Narada Bhaktisutra is a foundational text for Bhakti Yoga.
II. Guru Gorakshanath is a central figure in the Hatha Yoga tradition.
III. The Yajnavalkya Smriti incorporates yogic practices.
IV. Tulasidas's major work is the Ramcharitmanas.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

234. The ethical framework of Yoga Darshana, consisting of Yama and Niyama, primarily aims at:
(A) Purification of character and mind as a basis for higher yoga
(B) Social recognition
(C) Physical flexibility
(D) Gaining followers

235. The fundamental goal of Patanjali's Yoga is 'Chitta Vritti Nirodha', which means:
(A) The expansion of the mind's activities.
(B) The analysis of the mind's thoughts.
(C) The free expression of all mental impulses.
(D) The cessation of the modifications of the mind.

236. Given below are two statements.
Statement I: Shri Aurobindo's 'Integral Yoga' includes concern for the transformation of the world.
Statement II: A key aspect of Integral Yoga is the 'descent' of a higher consciousness to transform life.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

237. Which of the following is NOT one of the six orthodox schools (Shad-darshanas) of Indian philosophy?
(A) Vaisheshika
(B) Vedanta
(C) Charvaka
(D) Samkhya

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238. Match List I with List II regarding texts and their associated traditions.
List I (Text):
P. Yoga Sutras
Q. Brahmasutras
R. Hatha Yoga Pradipika
S. Narada Bhaktisutra
List II (Tradition):
1. Vedanta Darshana
2. Hatha Yoga
3. Bhakti Yoga
4. Raja Yoga
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-4, S-1

239. The introduction of Yoga to the Western world in a major public forum is famously credited to Swami Vivekananda at which event?
(A) The 1893 Parliament of the World's Religions in Chicago
(B) The First World War Peace Conference
(C) The founding of the United Nations
(D) The British Royal Society meeting in London

240. The five great vows (Mahavratas) of Jainism—Ahimsa, Satya, Asteya, Brahmacharya, and Aparigraha—are identical to which part of Patanjali's eight-limbed yoga?
(A) The Niyamas
(B) The Yamas
(C) The Asanas
(D) The Kleshas

241. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): In contemporary times, Yoga has been promoted through diverse methodologies.
Reason (R): Modern masters have adapted and popularized yoga through techniques such as Transcendental Meditation, individualized Hatha Yoga, and the synthesis of Yoga with Vedanta.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

(D) A is false but R is true.

242. The metaphysical theory of Samkhya, which forms the basis for Yoga, is:
(A) Dualistic
(B) Monistic
(C) Pluralistic
(D) Nihilistic

243. Consider the following statements regarding Maharshi Patanjali and Guru Gorakshanath:
I. Patanjali codified the Yoga Sutras.
II. Gorakshanath was a key figure in the Hatha Yoga tradition.
III. Patanjali's system is traditionally called Raja Yoga.
IV. Both traditions aim for spiritual liberation.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) II and III only
(C) I, II, III and IV
(D) I, II and III only

244. A practitioner who focuses on attaining liberation by understanding the true nature of reality through study and reflection is following the path of:
(A) Bhakti Yoga
(B) Karma Yoga
(C) Hatha Yoga
(D) Jnana Yoga

245. Given below are two statements.
Statement I: Bhaktiyoga emphasizes emotional devotion and surrender.
Statement II: Jnanayoga emphasizes intellectual inquiry and discrimination.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

246. The concept of 'liberation' in the Shad-darshanas is a central theme related to which field of philosophy?
(A) Epistemology
(B) Soteriology
(C) Metaphysics
(D) Ethics

247. The revival of Kriya Yoga in the 19th century, making it accessible to householders, is primarily attributed to:
(A) Swami Vivekananda
(B) Sri Aurobindo
(C) Maharshi Ramana
(D) Sri Shyamacharan Lahidi

248. Consider the following figures in the history and development of Yoga:
I. Swami Vivekananda
II. Shri Aurobindo
III. Maharshi Ramana
IV. Maharshi Dayanand Saraswati
Which of the above statement(s) is/are correct in the context of modern Yoga development?
(A) I, II, III, and IV
(B) I, II, and III only
(C) II, III, and IV only
(D) I and IV only

249. The 'Mokshadharma' section of the Mahabharata contains philosophical discourses that are important for understanding the relationship between Yoga and which other Darshana?
(A) Nyaya
(B) Vaisheshika
(C) Samkhya
(D) Mimamsa

250. Which of the following contemporary figures is not traditionally listed among the specific masters credited with the primary development and promotion of yogic institutions?
(A) Jiddu Krishnamurti
(B) Sri T. Krishnamacharya
(C) Swami Shivanada Saraswati
(D) Maharshi Mahesh Yogi

Direction : Please read the following source carefully.

The historical development of Yoga spans millennia, originating in ancient Indian traditions and evolving into a global phenomenon. Its meaning transcends mere physical postures, encompassing a holistic discipline aimed at integrating the mind, body, and spirit. The fundamental aim and objective of Yoga is self-realization or the attainment of a state of union between the individual consciousness and the universal consciousness. However, several

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misconceptions cloud the popular understanding of Yoga. A prevalent misconception is that Yoga is solely a form of physical exercise for flexibility and fitness. Another is the belief that it is a religious practice exclusive to Hinduism, thereby creating barriers for individuals from other cultural or spiritual backgrounds. Furthermore, some wrongly perceive advanced yogic postures (asanas) as the ultimate goal, overlooking the profound philosophical and meditative dimensions that constitute the core of the practice. The true objectives of Yoga, as outlined in its foundational texts, are far more comprehensive, focusing on mental purification (chitta shuddhi), the cessation of mental fluctuations (citta vritti nirodha), and the ultimate liberation (moksha) from the cycle of suffering. This developmental trajectory shows a movement from a deeply esoteric spiritual discipline to a widely accessible practice, yet its core aims have remained consistent.

Based on the above source, attempt the following five questions.

251. According to the paragraph, what is the fundamental aim of Yoga?
(A) Achieving advanced physical flexibility through asanas.
(B) A state of union between individual and universal consciousness.
(C) Adherence to a specific set of religious doctrines.
(D) Gaining global recognition as a fitness regimen.

252. Which of the following is identified in the passage as a common misconception about Yoga?
(A) Yoga is exclusively a form of physical exercise for fitness.
(B) Yoga is a comprehensive discipline for mental purification.
(C) Yoga's core aims have remained consistent over time.
(D) Yoga involves the cessation of mental fluctuations.

253. The passage suggests that viewing advanced asanas as the ultimate goal of Yoga is a misconception because it overlooks:
(A) the global accessibility of modern Yoga practices.
(B) the integration of mind, body, and spirit.
(C) the profound philosophical and meditative dimensions.
(D) the historical development of the discipline.

254. What does the term "citta vritti nirodha," as mentioned in the text, refer to?
(A) The integration of body and spirit.
(B) The attainment of self-realization.
(C) The practice of advanced physical postures.
(D) The cessation of mental fluctuations.

255. Based on the paragraph, what is the relationship between Yoga and religion?
(A) Yoga is strictly a religious practice exclusive to Hinduism.
(B) Yoga's primary objective is to convert individuals to a new religious belief.
(C) The belief that Yoga is a religion is a misconception that creates barriers.
(D) Yoga has no spiritual or philosophical dimensions, only physical ones.

Direction : Please read the following source carefully.

The philosophical and spiritual bedrock of Yoga is deeply embedded in ancient Indian scriptural traditions, primarily the Vedas and the Upanishads. The Vedas are considered the most ancient layer of Sanskrit literature and the foundational scriptures, containing hymns, mantras, and philosophical insights that allude to early yogic concepts. The Upanishads, which form the concluding part of the Vedas (also known as Vedanta), delve more explicitly into metaphysical inquiry, exploring the nature of reality (Brahman) and the self (Atman), and the means to realize their unity. This body of literature forms a crucial part of the Prasthanatrayee, the three canonical sources of Hindu philosophy. The Prasthanatrayee consists of the Upanishads (the revelatory texts or Shruti prasthana), the Brahma Sutras (the logical text or Nyaya prasthana), and the Bhagavad Gita (the remembered text or Smriti prasthana). Within this philosophical framework, the concept of Purushartha Chatushtaya outlines the four legitimate and primary aims of a human life: Dharma (righteous conduct and moral duty), Artha (material prosperity and economic security), Kama (sensory pleasure and emotional fulfillment), and Moksha (liberation or spiritual

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emancipation). Yoga is understood as a primary vehicle for achieving Moksha, the ultimate of the four Purusharthas, by transcending the other three in a balanced and ethical manner.

Based on the above source, attempt the following five questions.

256. Which collection of texts is described as the "concluding part of the Vedas" and delves into metaphysical inquiry about Brahman and Atman?
(A) The Brahma Sutras
(B) The Upanishads
(C) The early Vedic Hymns
(D) The Bhagavad Gita

257. The Prasthanatrayee, the three canonical sources of Hindu philosophy, are identified in the text as:
(A) The Vedas, the Upanishads, and the Puranas.
(B) The Ramayana, the Mahabharata, and the Manusmriti.
(C) The Nyaya Sutras, the Vaisheshika Sutras, and the Yoga Sutras.
(D) The Upanishads, the Brahma Sutras, and the Bhagavad Gita.

258. According to the paragraph, what is the role of Yoga in relation to the Purushartha Chatushtaya?
(A) It is a primary vehicle for achieving Moksha, the ultimate life aim.
(B) It is a method primarily concerned with achieving Artha and Kama.
(C) It is a practice that rejects the validity of Dharma in human life.
(D) It focuses on achieving all four Purusharthas simultaneously and equally.

259. The Brahma Sutras are referred to by what designation within the Prasthanatrayee?
(A) The Shruti prasthana (revelatory text)
(B) The Smriti prasthana (remembered text)
(C) The Nyaya prasthana (logical text)
(D) The Dharma prasthana (ethical text)

260. What does the concept of Purushartha Chatushtaya, as explained in the passage, outline?
(A) The four primary and legitimate aims of human life.
(B) The four stages of yogic meditation.
(C) The four ancient schools of Indian philosophy.
(D) The four divisions of Vedic literature.

Direction : Please read the following source carefully.

The Shad-darshanas, or the six orthodox schools of Indian philosophy, provide a structured intellectual framework for understanding reality, knowledge, and liberation. Each school offers a unique perspective on epistemology (theory of knowledge), metaphysics (theory of reality), ethics, and soteriology (theory of liberation). Among these, Samkhya, Yoga, and Vedanta Darshana are of special significance to yogic thought. Samkhya darshana presents a dualistic metaphysics, positing a fundamental distinction between Purusha (consciousness) and Prakriti (matter or nature). Liberation, in Samkhya, is achieved through the discriminative knowledge that separates Purusha from Prakriti. The Yoga darshana, as systematized by Patanjali, accepts the metaphysical framework of Samkhya but introduces the concept of Ishvara (God) and provides a practical, eight-limbed path for achieving liberation. Its epistemology emphasizes direct perception, inference, and testimony, while its primary ethical focus is on the yamas and niyamas. The ultimate goal is the cessation of the mind's fluctuations to realize the true nature of Purusha. Vedanta darshana, particularly the Advaita school, proposes a non-dualistic metaphysics where the individual self (Atman) is identical to the ultimate reality (Brahman). For Vedanta, liberation is attained not by separating two realities, but by dispelling the ignorance (avidya) that veils this fundamental oneness.

Based on the above source, attempt the following five questions.

261. What is the fundamental metaphysical position of Samkhya darshana as described in the passage?
(A) A non-dualistic reality where Atman is identical to Brahman.
(B) A practical eight-limbed path to liberation.
(C) The introduction of the concept of Ishvara.
(D) A dualistic distinction between Purusha and Prakriti.

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262. How does Yoga darshana build upon the framework of Samkhya, according to the text?
(A) It rejects the dualism of Purusha and Prakriti.
(B) It introduces Ishvara and provides a practical path.
(C) It focuses solely on dispelling ignorance (avidya).
(D) It proposes that liberation is impossible to achieve.

263. The passage states that in Vedanta darshana, liberation is attained by:
(A) perfecting the separation of consciousness from matter.
(B) following a strict ethical code of yamas and niyamas.
(C) dispelling the ignorance that veils the oneness of Atman and Brahman.
(D) accepting the existence of multiple ultimate realities.

264. The term "Shad-darshanas" refers to the six orthodox schools of Indian philosophy, each with a unique perspective on:
(A) only the practice of physical postures.
(B) the history of yogic traditions in modern times.
(C) the composition of hymns and mantras in the Vedas.
(D) epistemology, metaphysics, ethics, and liberation.

265. According to the source, the main difference in the soteriological goal between Samkhya and Advaita Vedanta is that:
(A) Samkhya seeks to separate Purusha from Prakriti, while Vedanta seeks to realize the unity of Atman and Brahman.
(B) Samkhya introduces Ishvara, while Vedanta completely rejects the notion of a divine being.
(C) Samkhya emphasizes a practical path, while Vedanta is purely theoretical with no practical application.
(D) Samkhya focuses on ethics, while Vedanta's primary focus is on epistemology and direct perception.

Direction : Please read the following source carefully.

The principles and practices of Yoga are not confined to philosophical treatises but are also woven into the narrative and normative fabric of Indian epic and Smriti literature. The Ramayana, particularly in the Aranyakanda (the Forest Book), portrays an environment where asceticism, meditation, and spiritual discipline are central themes. The life of sages in the forest, their disciplined routines, and their pursuit of spiritual insight reflect an implicit application of yogic ideals. A more explicit and comprehensive discussion of Yoga is found in the Mahabharata, especially within the Shantiparva (the Book of Peace). This section serves as a vast repository of knowledge where Bhishma, on his deathbed, imparts wisdom on a wide array of subjects, including statecraft, ethics (dharma), and the path to liberation (moksha). The Shantiparva contains detailed discourses on different forms of Yoga, including concepts that would later be associated with Samkhya-Yoga, and it explores the intricate relationship between action, knowledge, and renunciation. Furthermore, Yoga finds a place in Smriti literature, such as the Yajnavalkya Smriti. This text, primarily a code of law and conduct (Dharmashastra), integrates yogic concepts into its framework, prescribing dhyana (meditation) and rules of self-control as means for self-purification and the attainment of higher spiritual states, thus embedding yogic practice within the socio-legal and ethical duties of an individual.

Based on the above source, attempt the following five questions.

266. Which section of the Mahabharata is highlighted in the passage as a comprehensive repository of knowledge on Yoga, Dharma, and Moksha?
(A) The Aranyakanda
(B) The Shantiparva
(C) The Bhagavad Gita
(D) The Yajnavalkya Smriti

267. According to the text, what aspect of the Ramayana's Aranyakanda reflects yogic ideals?
(A) The elaborate legal codes prescribed for kings.
(B) The depiction of asceticism and meditation among forest sages.
(C) The detailed discourses on different forms of Yoga.

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(D) The discussion on statecraft and political strategy.

268. How does the Yajnavalkya Smriti integrate Yoga into its framework?
(A) By prescribing meditation and self-control for self-purification.
(B) By focusing exclusively on the narrative of Rama's exile.
(C) By providing a detailed commentary on the Samkhya philosophy.
(D) By rejecting meditation as a valid spiritual practice.

269. The passage suggests that the Shantiparva is significant because it contains discourses on Yoga delivered by which character?
(A) Rama during his forest exile.
(B) Yajnavalkya as a lawgiver.
(C) Bhishma on his deathbed.
(D) Sages in the Aranyakanda.

270. What is the main argument of the paragraph regarding Yoga in ancient texts?
(A) Yogic principles are found exclusively in philosophical treatises like the Yoga Sutras.
(B) The Mahabharata and Ramayana are the only texts that mention Yoga.
(C) Smriti literature is primarily concerned with storytelling, not yogic practice.
(D) Yogic ideas are embedded within epic narratives and socio-legal texts.

Direction : Please read the following source carefully.

The formalization and popularization of distinct yogic systems owe a great deal to the contributions of Maharshi Patanjali and the traditions associated with Guru Gorakshanath. Maharshi Patanjali is revered as the great systematizer of Yoga, who compiled the Yoga Sutras, a foundational text for what is known as Raja Yoga or the "royal path." His primary contribution was to present a concise and systematic framework for the practice of Yoga, defining it as 'the cessation of the modifications of the mind' (chitta vritti nirodha). Patanjali's Ashtanga Yoga, or the eight-limbed path, provides a progressive methodology for achieving this state, focusing on ethical discipline (Yama, Niyama), physical postures (Asana), breath control (Pranayama), sense withdrawal (Pratyahara), and advanced meditative states (Dharana, Dhyana, Samadhi). His approach is predominantly psychological, aiming at the purification and control of the mind to achieve liberation. In contrast, the tradition of Guru Gorakshanath, a central figure in the Natha sampradaya, is pivotal to the development and propagation of Hatha Yoga. The Hatha Yoga tradition emphasizes the physical body as the primary instrument for spiritual transformation. It focuses on techniques like shatkarmas (purification techniques), asanas, pranayama, mudras, and bandhas to purify the body and balance the vital energies (prana), thereby preparing the practitioner for higher states of consciousness and Raja Yoga.

Based on the above source, attempt the following five questions.

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271. What is described as Maharshi Patanjali's primary contribution to Yoga?
(A) Developing the purification techniques known as shatkarmas.
(B) Founding the Natha sampradaya and popularizing Hatha Yoga.
(C) Systematizing Yoga in the Yoga Sutras and defining it as 'chitta vritti nirodha'.
(D) Emphasizing the physical body as the main instrument for transformation.

272. The tradition of Guru Gorakshanath is identified as being pivotal to the development of which major branch of Yoga?
(A) Raja Yoga
(B) Hatha Yoga
(C) Jnana Yoga
(D) Bhakti Yoga

273. According to the paragraph, what is the principal difference in focus between the paths of Patanjali and Gorakshanath?
(A) Patanjali rejected the use of asanas, whereas Gorakshanath made them central.
(B) Gorakshanath's tradition is older than the compilation of the Yoga Sutras.
(C) Patanjali's Yoga is for householders, while Gorakshanath's is only for ascetics.
(D) Patanjali's path is predominantly psychological, while Gorakshanath's emphasizes the physical body.

274. Which of the following is NOT listed as a component of Patanjali's eight-limbed path?
(A) Shatkarmas
(B) Yama and Niyama
(C) Asana and Pranayama
(D) Dharana and Dhyana

275. The passage suggests that the purpose of the Hatha Yoga techniques like shatkarmas, mudras, and bandhas is to:
(A) achieve direct liberation without the need for mental control.
(B) offer a complete replacement for the ethical disciplines of Yama and Niyama.
(C) purify the body and balance vital energies to prepare for Raja Yoga.
(D) focus entirely on the psychological aspects of spiritual practice.

Direction : Please read the following source carefully.

Bhakti Yoga, the path of devotion, represents a distinct stream within the broader landscape of yogic practices, emphasizing love and surrender to a personal divine form as the means to spiritual union. The Narada Bhaktisutra is a seminal text that systematically outlines the nature of supreme devotion (para-bhakti). It defines bhakti as intense, selfless love for God, which ultimately leads to liberation and eternal bliss. The sutras describe the stages of devotional practice, the characteristics of a true devotee, and the rejection of ego-centric pursuits in favor of divine service. This devotional spirit finds vibrant expression in the literature of medieval Indian saints. The teachings of Kabirdas, for instance, exemplify a form of bhakti that transcends religious boundaries, focusing on an internal, formless divine reality (Nirguna Brahman) accessible through pure love and remembrance. His couplets challenge ritualism and advocate for a direct, personal connection with the divine. In contrast, Tulasidas, through his epic 'Ramcharitmanas', channelizes bhakti towards the personal form of Lord Rama, portraying devotion through service, loyalty, and unwavering faith. Similarly, the poetry of Surdas is steeped in emotional devotion (madhurya bhava) towards Lord Krishna, vividly describing his divine plays (lilas) and the intense longing of the devotee for the beloved, thereby illustrating how the abstract principles of Bhakti Yoga are embodied in rich, emotive, and accessible literary traditions.

Based on the above source, attempt the following five questions.

276. What does the Narada Bhaktisutra define bhakti as?
(A) Intense, selfless love for God leading to liberation.
(B) A path of intellectual inquiry and knowledge.
(C) A system of physical postures and breath control.
(D) A form of devotion focused on a formless divine only.

277. How does the devotional expression of Kabirdas differ from that of Tulasidas, as described in the passage?
(A) Kabir emphasizes ritualism, while Tulsidas advocates for its rejection.
(B) Kabir's work is in Sanskrit, while Tulsidas's work is in couplets.
(C) Kabir focuses on Lord Krishna, while Tulsidas focuses on a formless God.
(D) Kabir focuses on a formless divine, while Tulsidas focuses on the personal form of Rama.

278. The poetry of Surdas is characterized by which type of devotion?
(A) An emotional devotion (madhurya bhava) towards Lord Krishna.
(B) A focus on a formless, internal divine reality.
(C) A path of loyalty and service without emotional expression.
(D) An intellectual approach transcending religious boundaries.

279. What is the central theme of Bhakti Yoga as presented in the paragraph?
(A) The necessity of rigorous physical austerity.
(B) The intellectual refutation of other philosophical schools.
(C) The attainment of union through love and surrender to a divine form.
(D) The primary importance of ritualistic worship and ceremony.

280. The passage implies that the literature of saints like Kabirdas, Tulasidas, and Surdas serves to:

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(A) illustrate and embody the principles of Bhakti Yoga in accessible forms.
(B) create a new yogic path entirely separate from Bhakti.
(C) provide systematic rules for Hatha Yoga practice.
(D) challenge the authority of foundational texts like the Narada Bhaktisutra.

Direction : Please read the following source carefully.

The modern era, spanning the 19th and early 20th centuries, witnessed a significant renaissance and reinterpretation of Yoga, spearheaded by influential spiritual leaders who adapted its ancient wisdom for contemporary society. Swami Vivekananda played a pivotal role in this revival, presenting Yoga to the Western world at the 1893 Parliament of Religions. He masterfully categorized and explained the four primary yogic paths—Jnana, Bhakti, Karma, and Raja Yoga—making them accessible and relevant to a global audience. His approach emphasized the practical and scientific aspects of Yoga as a method for universal self-realization. Shri Aurobindo introduced a novel concept with his Integral Yoga (Purna Yoga), which aims not just for individual liberation but for the transformation of the entire human nature—mental, vital, and physical—and the evolution of a divine life on Earth. His philosophy seeks a synthesis of spirit and matter. Differing in approach yet sharing the goal of self-realization, Maharshi Ramana championed the direct path of Self-enquiry (Atma-vichara), encouraging aspirants to continuously probe the question "Who am I?" to dissolve the ego and abide in the true Self. Meanwhile, Maharshi Dayanand Saraswati, a social reformer and founder of the Arya Samaj, promoted Yoga as part of a larger movement to return to the pristine teachings of the Vedas, advocating for its practice as essential for individual and societal moral and spiritual upliftment.

Based on the above source, attempt the following five questions.

281. Who is credited in the passage with categorizing and presenting the four primary yogic paths to the Western world in 1893?
(A) Swami Vivekananda
(B) Shri Aurobindo
(C) Maharshi Ramana
(D) Maharshi Dayanand Saraswati

282. What is the unique aim of Shri Aurobindo's Integral Yoga, according to the text?
(A) To focus exclusively on the practice of Raja Yoga as defined by Patanjali.
(B) The transformation of entire human nature and evolution of a divine life on Earth.
(C) To return to the pristine teachings of the Vedas without any reinterpretation.
(D) To achieve liberation solely through the direct path of Self-enquiry.

283. Maharshi Ramana's primary method for achieving self-realization is described as:
(A) the synthesis of spirit and matter through Integral Yoga.
(B) the direct path of Self-enquiry (Atma-vichara).
(C) the practice of the four yogic paths of Jnana, Bhakti, Karma, and Raja Yoga.
(D) the social and moral upliftment of society through Vedic principles.

NODIA

284. How did Maharshi Dayanand Saraswati incorporate Yoga into his work?
(A) He promoted it as part of a movement to return to Vedic teachings for moral upliftment.
(B) He introduced it to the Western world at the Parliament of Religions.
(C) He developed the concept of Integral Yoga for the transformation of human nature.
(D) He focused exclusively on the path of Self-enquiry, "Who am I?".

285. The main theme of the paragraph is the:
(A) reinterpretation and adaptation of Yoga by key spiritual leaders for modern society.
(B) decline of Yoga's popularity in the modern era.
(C) singular focus on Raja Yoga by all modern spiritual teachers.
(D) conflict between the teachings of Swami Vivekananda and Shri Aurobindo.

Direction : Please read the following source carefully.

In the contemporary period, the development and global promotion of Yoga have been significantly

shaped by a lineage of remarkable teachers who translated ancient practices into accessible systems. Sri Shyamacharan Lahiri, a householder yogi, is credited with reviving the esoteric practice of Kriya Yoga and making it available to sincere seekers beyond monastic circles. His lineage was crucial for its modern dissemination. A pivotal figure in shaping physical yoga practice was Sri T. Krishnamacharya, often called the "father of modern yoga." He developed a personalized approach to asana and pranayama, and his teachings became the foundation for several globally popular styles through his prominent students. Swami Sivananda Saraswati of Rishikesh made a monumental contribution through his prolific writings and the establishment of the Divine Life Society. He promoted an "Integral Yoga" that synthesized the four main paths (Karma, Bhakti, Jnana, Raja) and emphasized the motto "Serve, Love, Give, Purify, Meditate, Realize." Further contributions came from Swami Rama of the Himalayas, who demonstrated yogic control over autonomic bodily functions under scientific conditions, bridging the gap between ancient wisdom and modern science. Maharshi Mahesh Yogi introduced Transcendental Meditation (TM) to a worldwide audience, presenting a simple mantra-based technique for stress reduction and consciousness development. Lastly, Pt. Sri Ram Sharma Acharya integrated yoga and Gayatri sadhana for personal and social transformation through his All World Gayatri Pariwar.

Based on the above source, attempt the following five questions.

286. Who is credited in the paragraph with reviving the practice of Kriya Yoga and making it accessible outside of monastic circles?
(A) Sri T. Krishnamacharya
(B) Swami Sivananda Saraswati
(C) Maharshi Mahesh Yogi
(D) Sri Shyamacharan Lahiri

287. Sri T. Krishnamacharya's major contribution to contemporary yoga is described as:
(A) introducing Transcendental Meditation to a worldwide audience.
(B) demonstrating yogic control over bodily functions under scientific observation.
(C) developing a personalized approach to asana that influenced many modern styles.
(D) reviving the esoteric practice of Kriya Yoga for householders.

288. The "Integral Yoga" promoted by Swami Sivananda Saraswati is characterized by:
(A) a focus solely on a simple mantra-based meditation technique.
(B) a synthesis of the four main paths of Karma, Bhakti, Jnana, and Raja Yoga.
(C) the integration of yoga with Gayatri sadhana for social change.
(D) scientific demonstrations of control over autonomic bodily functions.

289. According to the passage, what was Maharshi Mahesh Yogi's primary contribution to the promotion of Yoga?
(A) He wrote prolifically on the synthesis of the four main yoga paths.
(B) He was known as the "father of modern yoga" for his asana teachings.
(C) He integrated yoga and Gayatri sadhana through the Gayatri Pariwar.
(D) He introduced the Transcendental Meditation (TM) technique globally.

290. Swami Rama of the Himalayas is noted in the text for his contribution of:
(A) bridging the gap between yogic wisdom and modern science through demonstrations.
(B) establishing the Divine Life Society in Rishikesh.
(C) reviving and disseminating Kriya Yoga.
(D) founding the All World Gayatri Pariwar.

Direction : Please read the following source carefully.

Yoga is not a monolithic practice but a diverse tradition offering various paths, or margas, tailored to different human temperaments and capacities. Among the most prominent are Jnanayoga, Bhaktiyoga, Karmayoga, Rajayoga, Hathayoga, and Mantra Yoga. Jnanayoga is the path of knowledge and wisdom, employing intellectual inquiry and self-analysis (vichara) to discriminate between the real (Atman) and the unreal (anatman). It is considered the most direct but also the most difficult path, suited for those with a strong intellect. Bhaktiyoga, the path of devotion, appeals to the emotional nature. It involves directing one's love and emotions

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towards a chosen deity or the divine, achieving union through surrender, prayer, and worship. Karmayoga is the path of selfless action, where one performs their duties in the world without attachment to the results. It purifies the heart by turning work into a form of worship. Rajayoga, the "royal path," is a systematic and scientific approach to controlling the mind, famously codified by Patanjali. It emphasizes meditation and the eight-limbed path to achieve a state of thought-free awareness. Hathayoga, often seen as a preparatory stage for Rajayoga, is the path of forceful effort, using physical postures (asanas), breathing techniques (pranayama), and purification practices to gain mastery over the body and its energies. Finally, Mantra Yoga utilizes the power of sound, involving the repetition (japa) of sacred syllables or phrases to focus the mind and awaken spiritual consciousness.

Based on the above source, attempt the following five questions.

291. Which yogic path is described as being suited for those with a strong intellect and employs the method of self-analysis (vichara)?
(A) Bhaktiyoga
(B) Karmayoga
(C) Jnanayoga
(D) Hathayoga

292. According to the paragraph, what is the core principle of Karmayoga?
(A) Performing duties without attachment to the results.
(B) Directing emotions towards a chosen deity.
(C) Using physical postures to master the body.
(D) Repeating sacred syllables to focus the mind.

293. Rajayoga is characterized in the text as:
(A) a path of devotion appealing to the emotional nature.
(B) the path of knowledge that discriminates between the real and unreal.
(C) the use of forceful effort and physical postures to control energy.
(D) a systematic approach to controlling the mind, codified by Patanjali.

294. The passage describes Hathayoga as often being a preparatory stage for which other path?
(A) Karmayoga
(B) Rajayoga
(C) Bhaktiyoga
(D) Jnanayoga

NODIA

295. The practice of repeating sacred syllables or phrases, known as japa, is central to which path of yoga mentioned in the text?
(A) Jnanayoga
(B) Karmayoga
(C) Mantra Yoga
(D) Rajayoga

Direction : Please read the following source carefully.

While Yoga is most commonly associated with the orthodox Hindu (Astika) traditions, significant yogic elements are also integral to the heterodox (Nastika) systems of Jainism and Buddhism. These traditions, despite their distinct metaphysical foundations, share a profound emphasis on meditative practices, ethical conduct, and mind control as essential means for liberation. In Jainism, yogic principles are deeply embedded within the path to purification and liberation from karmic bondage. This path is encapsulated in the Triratna, or the three jewels: Samyak Darshana (right faith), Samyak Jnana (right knowledge), and Samyak Charitra (right conduct). Right conduct, in particular, includes rigorous austerities, self-control, and various forms of meditation (dhyana) that are functionally similar to yogic practices. The goal is the purification and stoppage of the influx of new karma, leading to the soul's ascent to a state of eternal liberation. In Buddhism, the influence of yogic methodology is most evident in the Noble Eightfold Path, which is the practical guide to ending suffering (dukkha) and achieving Nirvana. Key components of this path, such as Samma-sati (right mindfulness) and Samma-samadhi (right concentration), are central to Buddhist meditation techniques. These practices, which involve cultivating focused awareness and deep states of mental absorption (jhanas), are functionally parallel to the meditative limbs of Patanjali's Rajayoga, highlighting a shared heritage of contemplative techniques aimed at inner transformation.

Based on the above source, attempt the following five questions.

296. According to the passage, yogic elements in Jainism are most clearly connected to which concept?
(A) The Noble Eightfold Path
(B) The idea of a creator God (Ishvara)
(C) The metaphysical dualism of Purusha and Prakriti
(D) The Triratna (three jewels)

297. In Buddhism, which two components of the Noble Eightfold Path are mentioned as being parallel to yogic meditative practices?
(A) Right Mindfulness and Right Concentration
(B) Right Faith and Right Conduct
(C) Right Knowledge and Right Action
(D) Right Livelihood and Right Speech

298. What is the ultimate goal of the yogic practices within the Jain framework as described in the text?
(A) To achieve the state of Nirvana by ending suffering.
(B) The purification from karmic bondage and liberation of the soul.
(C) To realize the identity of Atman and Brahman.
(D) To cultivate devotion to a personal deity.

299. The paragraph suggests that a shared feature between yogic elements in Jainism, Buddhism, and orthodox Yoga is the focus on:
(A) accepting the authority of the Vedas.
(B) meditative practices and ethical conduct for liberation.
(C) a specific metaphysical belief in Atman.
(D) worship of the same pantheon of deities.

300. The term "Samma-samadhi" in the Buddhist context, as mentioned in the source, refers to:
(A) right concentration in meditation.
(B) right faith in the teachings.
(C) right conduct and austerities.
(D) right mindfulness of the body.

NODIA

ANSWERS

1. (B) To unite or to join
The term Yoga originates from the Sanskrit root Yuj, which signifies the act of joining or uniting. In a spiritual context, this reflects the union of the individual consciousness with the universal consciousness. It represents a state of integration where the practitioner achieves harmony within themselves and with the external world. This fundamental definition emphasizes connection rather than just physical exercise or mystical powers.

2. (A) Majority groups correctly view Yoga's primary aim as achieving competitive fitness.
Common misconceptions often reduce the profound system of Yoga to mere physical gymnastics or competitive fitness. While physical benefits are significant, the primary aim involves mental clarity and spiritual growth. Viewing Yoga as exclusively religious or restricted to the young and flexible further limits its universal applicability. Understanding these errors is crucial for appreciating Yoga as a holistic science for personal development and lasting internal peace.

3. (C) To attain a state of self-realization and spiritual liberation.
The foundational principles of Yoga designate self-realization and spiritual liberation as the ultimate goals. While improving physical health and mastering bodily control are beneficial outcomes, they serve as preparatory steps toward higher mental discipline. The practice seeks to transcend worldly suffering by understanding the true nature of the self. This objective remains consistent across various classical traditions, emphasizing the liberation of consciousness from material bondage.

4. (A) P-3, Q-2, R-1, S-4
The Prasthanatrayee constitutes the triple foundation of Vedanta philosophy, consisting of the Upanishads, the Brahmasutras, and the Bhagavad Gita. The Upanishads represent the Shruti Prasthana, as they are revealed knowledge. The Brahmasutras provide a logical framework known as Nyaya Prasthana. The Bhagavad Gita is categorized as Smriti Prasthana, derived from remembered tradition. Together, these texts offer a comprehensive spiritual roadmap for practitioners seeking ultimate truth and liberation.

5. (C) Dharma
Within the framework of the four human pursuits, Dharma represents the foundation of righteous conduct, moral values, and social duty. It provides the ethical guidelines necessary to balance material acquisition and sensory enjoyment. By adhering to Dharma, an individual ensures that their life remains aligned with cosmic order and spiritual growth. This component is essential for maintaining social harmony while progressing toward the final goal of liberation.

6. (B) To the three principal scriptures forming the foundation of Vedanta
In Indian philosophy, the term refers to the three authoritative sources that establish the tenets of Vedanta. These include the Upanishads, which are the culmination of the Vedas, the Brahmasutras, which systematize Vedic thought, and the Bhagavad Gita, which provides practical spiritual guidance. Any school of Vedanta must interpret these three texts to validate its philosophical position. They represent the revealment, logic, and tradition of wisdom.

7. (A) Both Statement I and Statement II are true.
The Upanishads are profound philosophical treatises that appear at the conclusion of the Vedic literature, focusing on the nature of reality. Simultaneously, the Vedas are regarded as the primary source of spiritual knowledge in the Indian tradition. They are classified as Shruti because they were heard or revealed to ancient sages. Both aspects emphasize a transition from ritualistic practices to internal inquiry and the pursuit of truth.

8. (A) Both A and R are true and R is the correct explanation of A.

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Samkhya philosophy is characterized by a dualistic metaphysical framework that recognizes two distinct and eternal realities. Purusha represents pure, passive consciousness, while Prakriti denotes primal, active matter and the cause of the manifest world. The interaction between these two principles initiates the process of cosmic evolution. Liberation is achieved when the individual realizes the fundamental difference between consciousness and the material world, ending the cycle of suffering.

9. (C) Ahimsa
The four human aims, known as Purushartha Chatushtaya, provide a comprehensive roadmap for a balanced and meaningful life. These components include Dharma for moral duty, Artha for material prosperity, Kama for sensory fulfillment, and Moksha for spiritual liberation. While Ahimsa is a vital ethical principle in many Indian traditions, it is not listed as one of these four primary objectives. Instead, it serves as a foundational virtue within Dharma.

10. (A) Vaisheshika - Atomic theory and categories
The Vaisheshika school is renowned for its systematic classification of reality into specific categories and its early development of atomic theory. It posits that the physical universe is composed of indestructible atoms governed by moral laws. In contrast, Nyaya focuses on logic and epistemology, while Samkhya provides a dualistic metaphysical framework. Yoga offers the practical path to liberation, and Mimamsa emphasizes Vedic ritualism. Each system provides a unique philosophical perspective.

11. (A) I and II only
The development of Yoga is a long historical process with roots extending back to the ancient Vedic period. Foundational concepts that later shaped classical Yoga philosophy are clearly evident in the Upanishads. However, the notion that physical fitness has always been the primary aim is incorrect, as spiritual liberation was the traditional focus. Additionally, misconceptions about Yoga have existed for centuries and are not merely a recent or modern phenomenon.

12. (B) Kaivalya
In the metaphysics of Samkhya, the state of ultimate liberation is known as Kaivalya. This condition signifies the total isolation and independence of Purusha from the influence of Prakriti. It is attained when the practitioner gains the discriminative knowledge to distinguish pure consciousness from the material world and its modifications. Once this separation is realized, the soul is freed from the cycle of birth and death and the experience of suffering.

13. (C) Brahman
Vedanta philosophy identifies Brahman as the ultimate, non-dual reality that serves as the foundation of the entire universe. It is described as the source from which all existence originates, the power by which it is sustained, and the destination into which it eventually dissolves. Unlike material causes, Brahman is pure consciousness and existence. Realizing the identity between the individual self and this supreme reality is the core goal of the Vedantic path.

14. (D) It exclusively relies on inference and rejects perception and testimony.
The epistemology of Yoga Darshana is based on three valid sources of knowledge to understand reality accurately. These include direct perception through the senses, logical inference based on observation, and scriptural testimony from realized sages or ancient texts. It does not rely on a single method while rejecting others. This balanced approach ensures that the practitioner can verify truths through experience, reasoning, and the wisdom of the established tradition.

15. (A) 4, 3, 1, 2
The hierarchical order of human pursuits begins with Dharma, which provides the ethical foundation for all activities. Based on this moral ground, one pursues Artha for material resources and Kama for the fulfillment of desires. Ultimately, these three stages prepare the individual for the final goal of Moksha, which is spiritual liberation. This progression ensures that worldly life is lived righteously while keeping the ultimate aim of human existence in focus.

16. (B) Cause: Knowledge of non-duality; Effect: Liberation (Moksha).
In Vedanta, the primary cause of spiritual bondage is ignorance of the true nature of the self. By cultivating the knowledge of non-duality,

NODIA

the practitioner realizes that the individual soul and the absolute reality are fundamentally one. This profound realization acts as the cause that directly results in the effect of liberation. Unlike ritualistic actions or physical mastery, this path emphasizes intellectual and spiritual insight as the key to ending all suffering.

17. (D) Statement I is false, but Statement II is true.
While the Aranyakand depicts the lives of forest-dwelling ascetics, it does not contain systematic treatises on Hatha Yoga postures, which developed as a distinct tradition much later. Conversely, the Shantiparva of the Mahabharata is famous for its deep philosophical discourses on Dharma and liberation. It explores concepts that are highly relevant to the yogic path, providing ethical and spiritual guidance. Thus, the epic literature integrates yogic ideals within broader narrative contexts.

18. (B) P-2, Q-4, R-1, S-3
Different schools of Indian philosophy offer varied metaphysical perspectives on the nature of reality. Samkhya presents a dualistic view of consciousness and matter, while Yoga adds the concept of a supreme being to this framework. Advaita Vedanta emphasizes the non-dual nature of the absolute reality. Vaisheshika provides a pluralistic realism based on the classification of atoms. Understanding these distinctions is vital for grasping the diverse intellectual landscape of the Indian spiritual tradition.

19. (C) The practice of Yama and Niyama for self-purification and social harmony
The ethical framework within Yoga is characterized by the five Yamas and five Niyamas, which provide guidelines for personal conduct and social interaction. These principles focus on non-violence, truthfulness, and self-discipline, aiming to purify the mind and character of the practitioner. Rather than being mere dietary rules or religious rituals, they serve as the essential foundation for higher meditation. This systematic approach ensures both internal peace and harmony with the environment.

20. (D) It elaborates on Mokshadharma principles central to the goal of Yoga.
The Shantiparva section of the Mahabharata is a significant source of philosophical wisdom, particularly regarding the path to liberation. It contains the Mokshadharma, which discusses the duties and disciplines necessary to achieve freedom from the cycle of birth and death. These principles align closely with the goals of Yoga, emphasizing detachment, self-control, and the realization of the spiritual self. It provides a bridge between epic narrative and formal philosophical inquiry.

21. (A) I, II and V only
The six orthodox schools provide a comprehensive understanding of Indian philosophy. Samkhya and Yoga are considered allied because they share a similar dualistic metaphysics, while Nyaya and Vaisheshika collaborate on logic and the nature of reality. Liberation in Samkhya is specifically defined as the realization of the distinction between consciousness and matter. These points highlight the interconnected nature of these systems, where logic, metaphysics, and practical discipline work together toward the goal.

22. (B) Yajnavalkya Smriti
The Prasthanatrayee refers to the three foundational pillars of Vedanta philosophy that every major teacher must comment upon. This group includes the Upanishads, which are revealed texts, the Brahmasutras, which provide logical structure, and the Bhagavad Gita, which offers practical spiritual guidance. While the Yajnavalkya Smriti is an important text on law and dharma, it is not part of this specific triple foundation. It belongs to a different category of scriptural literature.

23. (D) He systematically compiled and codified yoga philosophy in the Yoga Sutras.
Maharshi Patanjali is revered for his monumental work in organizing the diverse and ancient practices of Yoga into a coherent philosophical system. Through the Yoga Sutras, he provided a systematic structure known as the eight-limbed path. While he did not invent Yoga or all the physical postures, his codification established a clear theoretical and practical framework that remains the standard for classical Yoga. His contribution ensured the preservation and accessibility of this wisdom.

24. (A) Both A and R are true and R is the correct explanation of A.

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The Yajnavalkya Smriti is a significant text within the Smriti literature that extends beyond legal codes to include spiritual disciplines. It contains specific instructions on the limbs of Yoga, highlighting their role in the purification of the mind and body. By providing these practical guidelines, the text demonstrates how yogic principles were integrated into the daily life and ethical duties of the individual. This integration supports the practitioner's overall progress toward spiritual growth.

25. (C) The nature and practice of supreme devotion (Bhakti)
The Narada Bhaktisutra is a foundational text that explores the path of divine love and surrender. It defines supreme devotion as a state of intense, selfless love for the divine that leads to eternal peace and immortality. The text provides a systematic methodology for cultivating this sentiment, emphasizing that Bhakti is both the means and the end of spiritual practice. It remains a primary authority for those following the devotional stream of Yoga.

26. (A) It is a major tradition in the lineage of Hatha Yoga and Nath Yogis.
The tradition established by Guru Gorakshanath is central to the history of Hatha Yoga and the Nath lineage. This school emphasizes the use of the physical body and vital energies as tools for spiritual awakening. By developing techniques such as postures, breath control, and internal purification, it prepares the practitioner for higher states of consciousness. This lineage has significantly influenced the practical aspects of Yoga through several centuries of history and literature.

27. (D) Karma Yoga
The Bhagavad Gita presents Karma Yoga as a central path for spiritual evolution within the world. It emphasizes the performance of one's duties with skill and dedication but without attachment to the resulting rewards. By offering the fruits of action to the divine, the practitioner purifies the mind and remains free from the bondage of karma. This path is particularly relevant for individuals engaged in social and professional responsibilities who seek spiritual growth.

28. (A) Both Statement I and Statement II are true.
Maharshi Patanjali's system is traditionally known as Raja Yoga, focusing on the systematic control of the mind through eight specific limbs. In contrast, the tradition associated with Guru Gorakshanath is centrally focused on Hatha Yoga, which emphasizes physical and energetic purification techniques. While their methods differ, both lineages aim for the ultimate goal of spiritual liberation. They represent two major streams of practice that have shaped the development of Yoga throughout Indian history.

29. (C) Kabirdas - Author of the Yoga Sutras.
Kabirdas was a celebrated mystic poet who emphasized direct inner experience and criticized external rituals, but he was not the author of the Yoga Sutras. That seminal philosophical work is correctly attributed to Maharshi Patanjali. Other figures like Tulasidas and Surdas significantly enriched the devotional landscape with their poetry focused on Lord Rama and Lord Krishna. Understanding the correct authorship of foundational texts is essential for accurately mapping the various streams of Indian spiritual literature.

NODIA

30. (D) Swami Vivekananda
Swami Vivekananda played a pivotal role in introducing the profound concepts of Yoga and Vedanta to the global community. At the 1893 Parliament of Religions, he presented Yoga as a scientific method to manifest the inherent divinity within every human being. His teachings synthesized the four main paths of Yoga, making them accessible and relevant to the modern world. His influence catalyzed the global interest in Indian spirituality and established a bridge between East and West.

31. (C) I, II and III only
Modern Yoga masters have contributed uniquely to the spiritual landscape. Swami Vivekananda promoted Raja Yoga and Vedanta, while Shri Aurobindo developed the concept of Integral Yoga for total transformation. Maharshi Ramana emphasized self-inquiry as the most direct path to realization. While Maharshi Dayanand Saraswati focused on the authority of the Vedas and social reform, he is less associated with the specific development of yogic methods compared to the other three figures mentioned in this context.

32. (B) Shri Aurobindo
Shri Aurobindo introduced the concept of Integral Yoga, which seeks the complete transformation of the human being across all levels of existence. Unlike paths that aim for liberation by escaping the world, Integral Yoga focuses on the descent of higher consciousness to divinize earthly life. It integrates the physical, mental, and spiritual aspects of the individual into a harmonious whole. This visionary approach emphasizes that the evolution of consciousness is the ultimate purpose of human life.

33. (B) Bhaktiyoga
The Narada Bhaktisutra is an authoritative scripture dedicated entirely to the path of devotion. It outlines the nature of supreme love for the divine and provides practical steps for its cultivation. The text emphasizes that Bhakti is the most accessible path to liberation for most people, as it utilizes the natural power of human emotion. By directing love toward the divine, the practitioner achieves a state of constant peace and union with the ultimate reality.

34. (A) P-4, Q-3, R-1, S-2
Each modern master offered a distinct contribution to the spiritual heritage. Swami Vivekananda synthesized the four Yogas for the contemporary world, and Shri Aurobindo developed the Integral Yoga for evolutionary transformation. Maharshi Ramana focused on the practice of self-inquiry, while Maharshi Dayanand Saraswati advocated for a return to the foundational wisdom of the Vedas. Together, their teachings have provided a diverse and comprehensive framework for spiritual seekers in the modern era and beyond.

35. (C) Bhakti Yoga
The devotional poetry of saints like Kabirdas, Tulasidas, and Surdas significantly enriched the stream of Bhakti Yoga. Their works emphasized the importance of love, surrender, and a personal relationship with the divine, often transcending formal religious boundaries. By expressing profound spiritual truths through simple language and music, they made the path of devotion accessible to the common person. Their literature remains a vital part of the living spiritual tradition in the Indian subcontinent.

36. (D) Maharshi Dayanand Saraswati
Maharshi Dayanand Saraswati was a prominent reformer who founded the Arya Samaj and called for a return to the original teachings of the Vedas. He viewed the Vedic scriptures as the ultimate source of knowledge and advocated for a life based on their principles. His work focused on purging society of superstitions and reviving the rational and ethical foundations of Indian spirituality. His emphasis on the Vedas provided a powerful impetus for social and religious reform.

37. (A) Both Statement I and Statement II are true.
Sri T. Krishnamacharya is widely regarded as a foundational figure in the development of modern yoga, influencing many prominent teachers who spread these practices globally. Similarly, Swami Shivanada Saraswati made a massive impact by founding the Divine Life Society and authoring hundreds of books on spiritual topics. Both figures were instrumental in making Yoga and Vedanta accessible to a wide audience during the 20th century. Their legacies continue to inspire and guide practitioners throughout the world.

38. (A) Both A and R are true and R is the correct explanation of A.
The teachings of Guru Gorakshanath are essential to the history of Hatha Yoga because they provided a systematic approach to physical and energetic purification. His tradition utilized specific techniques like postures and breath control to prepare the body for advanced meditation and spiritual realization. By focusing on the psycho-physical aspects of the individual, he created a robust foundation for the pursuit of higher states of consciousness. This approach remains a cornerstone of practical Yoga today.

39. (D) Mantra Yoga
Mantra Yoga utilizes the power of sound vibrations and sacred syllables to achieve spiritual evolution and mental clarity. By repeatedly chanting specific mantras, the practitioner harmonizes their internal energy and focuses the mind on a higher ideal. This path recognizes that sound has a profound impact on consciousness and can be used to transcend ordinary mental patterns. It is an ancient and effective method for attaining peace and connecting with the divine presence.

40. (A) Maharshi Mahesh Yogi

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Maharshi Mahesh Yogi is globally recognized for introducing the Transcendental Meditation technique to the modern world. This simple, mantra-based practice is designed to allow the mind to settle into a state of deep rest and expanded awareness. His efforts led to the widespread scientific study of meditation and its benefits for health and well-being. By making a profound spiritual practice accessible to people of all backgrounds, he contributed significantly to the global meditation movement.

41. (A) I, II and III only
Contemporary Yoga masters have made significant contributions through various methodologies. Sri Shyamacharan Lahidi revived the path of Kriya Yoga for householders, while Swami Rama of Himalayas demonstrated the scientific validity of yogic control over autonomic functions. Pt. Sri Ram Sharma Acharya focused on the scientific spirituality of the Gayatri Mantra. While the other masters mentioned also made vital contributions, these three are specifically noted for their roles in Kriya Yoga, scientific inquiry, and Gayatri sadhana.

42. (A) Buddhism
The concepts of 'Right Mindfulness' and the 'Eightfold Path' are central to the teachings of Buddhism, providing a comprehensive guide for ethical living and mental discipline. These practices aim to eliminate suffering by cultivating wisdom, morality, and concentration. The Buddhist meditative tradition shares many commonalities with classical Yoga, emphasizing the importance of internal awareness and the cessation of mental disturbances. This reflects a shared cultural heritage of spiritual inquiry and practice in ancient India.

43. (D) Kriyayoga
The traditionally recognized main paths of Yoga include Jnanayoga for wisdom, Bhaktiyoga for devotion, Karmayoga for selfless action, and Rajayoga for mind control. While Kriya Yoga is a significant and powerful set of practices, it is often viewed as a specific technique or a component within these broader paths, such as Raja Yoga. Understanding the primary classifications helps in grasping the diverse approaches available within the yogic tradition to suit different temperaments and goals.

NODIA

44. (B) Jainism
The five great vows, known as Mahavratas in Jainism, are fundamentally identical to the Yamas or moral restraints found in Patanjali's Yoga Sutras. Both traditions emphasize non-violence, truthfulness, non-stealing, chastity, and non-possession as essential ethical foundations for spiritual progress. This shared ethical framework highlights the universal importance of moral conduct in the pursuit of liberation across different Indian philosophical systems. These principles ensure that the practitioner maintains purity and harmony throughout their spiritual journey.

45. (2) 2, 1, 3, 4
The chronological development of Yoga involves several key figures across different eras. Maharshi Patanjali codified the classical system around the early centuries CE. Guru Gorakshanath established the Hatha Yoga tradition during the medieval period. In the modern era, Swami Vivekananda introduced Yoga to the global stage in the late 19th century. Finally, Sri T. Krishnamacharya became a major influence in the 20th century. This sequence illustrates the long and evolving history of the yogic tradition.

46. (D) Cause: Discrimination (Viveka); Effect: Realization of the true Self.
Jnanayoga focuses on the path of intellectual and spiritual inquiry to achieve liberation. By practicing discrimination between the eternal self and the transient material world, the seeker removes the veil of ignorance. This process of discernment serves as the cause that directly leads to the realization of one's true nature. Unlike paths that rely on emotion or physical action, Jnanayoga emphasizes the power of knowledge and wisdom to end the cycle of suffering and delusion.

47. (A) Both Statement I and Statement II are true.
Rajayoga, as systematized by Patanjali, is famously known as the eight-limbed path or Ashtanga Yoga, providing a comprehensive method for mental discipline. Simultaneously, Hatha Yoga is traditionally viewed as a preparatory stage that purifies the physical body and vital energies to facilitate higher meditation. Both systems are complementary, with the physical practices supporting the mental goals. Together, they offer

a holistic approach to spiritual development that addresses both the body and the mind.

48. (B) Rajayoga
Rajayoga is the path that specifically focuses on the mastery of the mind and the cessation of its constant modifications. Through a systematic eight-limbed approach, it guides the practitioner from ethical discipline to deep states of concentration and meditation. The ultimate goal is to achieve a state of one-pointed awareness where the fluctuations of the mind are stilled. This path provides a rigorous psychological framework for achieving internal peace and spiritual realization through self-control.

49. (B) Both Jainism and Buddhism reject the concept of liberation or ultimate freedom from suffering.
Both Jainism and Buddhism are fundamentally centered on the pursuit of liberation and the permanent cessation of suffering, known as Nirvana or Moksha. They share this core objective with the yogic tradition, although their metaphysical frameworks may differ. The idea that they reject liberation is a major misunderstanding of their essential teachings. Instead, they provide detailed paths involving ethical conduct, meditation, and wisdom to achieve ultimate freedom from the cycle of birth and death.

50. (A) Kriya Yoga
Sri Shyamacharan Lahidi is renowned for making the powerful practice of Kriya Yoga accessible to modern householders. He received this ancient technique from the legendary Mahavatar Babaji and passed it on through a dedicated lineage of disciples. Kriya Yoga involves specific breathing and energy-directing techniques that accelerate spiritual evolution and internal purification. His life demonstrated that profound spiritual realization is possible while fulfilling one's family and social responsibilities in the world.

51. (D) I, II, III and IV
The major paths of Yoga provide a comprehensive range of methodologies to suit different human temperaments. Jnanayoga appeals to the intellect through wisdom, while Bhaktiyoga utilizes the power of devotion and love. Karmayoga focuses on the purification of the mind through selfless service, and Rajayoga emphasizes the systematic control of mental processes. Each path leads toward the same ultimate goal of spiritual realization, allowing individuals to choose the approach that best fits their nature.

52. (D) "Serve, Love, Give, Purify, Meditate, Realize"
Swami Shivanada Saraswati synthesized the essence of spiritual life into a simple and powerful motto that guides his followers. This six-step path emphasizes selfless service, divine love, charity, internal purification, regular meditation, and finally, self-realization. By integrating these elements, he offered a holistic approach to Yoga that can be practiced by anyone in daily life. His teachings focus on the practical application of spiritual principles to achieve peace and serve humanity effectively.

53. (C) Swami Rama of Himalayas
Swami Rama of Himalayas was a pioneer in bridging the gap between ancient yogic wisdom and modern scientific inquiry. He participated in groundbreaking research at the Menninger Foundation, demonstrating that a yogi can voluntarily control autonomic functions like heart rate and body temperature. He founded the Himalayan International Institute to promote the integration of Yoga, science, and medicine. His life was dedicated to showing that yogic techniques are systematic and verifiable methods for human development.

54. (B) Samkhya
Among the six orthodox schools, Samkhya provides the essential metaphysical foundation for the practical system of Patanjali's Yoga. It offers the dualistic framework of Purusha and Prakriti, explaining the evolution of the universe and the cause of human suffering. Yoga accepts this Samkhyan metaphysics and provides the specific eight-limbed methodology to achieve the liberation described in theory. This relationship between Samkhya and Yoga is often described as that of theory and practice within the tradition.

55. (B) P-4, Q-3, R-1, S-2
Each path of Yoga employs a primary method suited to its specific focus. Jnanayoga relies on intellectual discrimination and inquiry to remove ignorance. Bhaktiyoga centers on devotion and total surrender to the divine. Karmayoga emphasizes selfless service and action without

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attachment to the fruits. Hathayoga utilizes psycho-physical purification techniques like postures and breath control. Together, these methodologies address the different facets of the human personality—intellect, emotion, will, and body—leading toward spiritual growth.

56. (A) Austerity, meditation, and self-control
While the Aranyakand focuses on the narrative of Rama's exile, the lifestyle of the sages described in the text reflects fundamental yogic values. These ascetics lived lives of extreme simplicity, practicing Tapas or austerity, deep meditation, and mastery over their senses. Their dedication to spiritual discipline in the forest environment highlights the foundational role of self-control and contemplation in the ancient Indian tradition. These practices serve as a precursor to the more systematic Yoga systems.

57. (C) One must pierce through the veil of illusion (Maya) with knowledge (Jnana).
In Advaita Vedanta, Maya represents the cosmic power of illusion that makes the non-dual absolute appear as a world of diversity. For the aspirant of Jnanayoga, the goal is to cultivate the wisdom to see beyond this illusory appearance. By realizing the fundamental reality of Brahman, the practitioner pierces through the veil of Maya and achieves liberation. This process does not involve physical destruction but a profound shift in perception through the power of spiritual knowledge.

58. (A) Both Statement I and Statement II are true.
Pt. Sri Ram Sharma Acharya was the visionary founder of the All World Gayatri Pariwar, an organization dedicated to mass spiritual awakening. His work was characterized by a strong emphasis on the integration of modern science with ancient spirituality. He particularly focused on the Gayatri Mantra, presenting it as a scientific tool for mental and spiritual development. Through his extensive writings and movements, he aimed to reform society and empower individuals through rational and ethical spiritual practices.

59. (A) Both A and R are true and R is the correct explanation of A.
Shri Aurobindo's teachings offer a unique perspective on the purpose of spiritual life, moving beyond the traditional goal of personal escape from the world. His Integral Yoga aims for a total transformation of human nature and the descent of higher consciousness, or the Supermind, into earthly existence. This vision seeks to manifest a divine life on earth rather than seeking liberation in another realm. It represents an evolutionary leap that addresses the physical, vital, and mental aspects.

60. (B) Promotion of competition and ego-centric achievement
The true aims of Yoga are centered on achieving internal harmony, cultivating focused awareness, and realizing the spiritual essence of the self. Practices that encourage competition or the inflation of the ego are contrary to the foundational principles of the tradition. Yoga seeks to dissolve the barriers of the ego to foster a sense of universal connection and internal peace. This holistic approach focuses on personal growth and self-mastery rather than external achievement or social comparison.

61. (C) Sri Shyamacharan Lahidi - Kriya Yoga
Contemporary Yoga traditions are often associated with specific masters who revived or popularized particular methodologies. Sri Shyamacharan Lahidi is the key figure responsible for the modern dissemination of Kriya Yoga. In contrast, Maharshi Mahesh Yogi is known for Transcendental Meditation, and Sri T. Krishnamacharya for his individualized approach to Hatha Yoga. Shri Aurobindo developed the concept of Integral Yoga. Accurately pairing these masters with their contributions is essential for understanding the diverse landscape of modern Yoga.

62. (C) I, II and III only
Maharshi Dayanand Saraswati made significant contributions through the founding of the Arya Samaj and his advocacy for a return to Vedic authority. He viewed the teachings of the Vedas as essential for both social reform and individual development, including traditional yogic practices within a holistic vision for human progress. He did not reject physical culture but rather sought to integrate ethical and physical discipline based on ancient wisdom. His efforts aimed to modernize society while maintaining spiritual roots.

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63. (A) Hathayoga
Hathayoga is a distinct path that focuses on the purification and control of the physical body and vital energies. It utilizes a variety of techniques including postures, breath control, mudras, and internal cleansing practices. These methods are designed to balance the solar and lunar energies within the individual, creating a stable foundation for higher spiritual practices. Traditionally, Hathayoga is viewed as a prerequisite or preparatory school for the mental discipline of Rajayoga, leading toward spiritual liberation.

64. (B) It holds the scriptures (Shabda or Shruti), particularly the Upanishads, as the primary means.
Vedanta Darshana posits that the ultimate reality, Brahman, cannot be fully grasped through direct sensory perception or logical inference alone. Instead, it relies on scriptural testimony, specifically the Upanishads, as the primary and most authoritative source of knowledge. While other means of knowledge are recognized for worldly matters, the revelation of the absolute truth requires the wisdom passed down through the Shruti. This epistemological position emphasizes the importance of sacred tradition in achieving spiritual realization.

65. (B) Lord Krishna
The poetry of the saint Surdas is renowned for its intense devotional sentiment, primarily focused on the worship of Lord Krishna. His works beautifully describe the various stages of Krishna's life, especially his childhood and youth, through the lens of pure love and surrender. This literature represents a high point in the Bhakti tradition, using music and emotion to connect the individual soul with the divine. His contributions have profoundly influenced the devotional culture of the Indian subcontinent.

66. (B) 2, 1, 3, 4
The chronological order of ancient Indian texts reflects the evolution of spiritual and philosophical thought. The Vedic Samhitas are the earliest foundational scriptures, followed by the philosophical inquiries of the Upanishads. The great epics, including the Ramayana and Mahabharata, were composed later, integrating these philosophical concepts into narrative forms. Finally, the Yoga Sutras of Patanjali provided a systematic codification of yogic practices. This progression shows a movement from ritualistic beginnings to complex philosophical systems and practical disciplines.

67. (C) By performing actions skillfully and selflessly, without attachment to the outcomes
Karma Yoga teaches that the path to spiritual growth lies in the way one engages with the world. A practitioner should perform their duties with total dedication and skill, viewing the work itself as a service. Crucially, they must remain detached from the personal rewards or consequences of their actions. By letting go of the ego's desire for specific results, the individual remains undisturbed by success or failure, leading to mental purification and eventual liberation.

NODIA

68. (C) Statement I is false, but Statement II is true.
The history of Yoga is not a simple, linear progression but rather a complex tapestry of multiple streams and traditions that evolved over millennia. Various schools, such as Vedic, Upanishadic, Tantric, and Hatha traditions, often co-existed and exerted mutual influence on each other. This rich diversity has resulted in a multifaceted system with diverse practices and philosophies. Recognizing this historical complexity is essential for a deep understanding of the global and enduring nature of the yogic heritage.

69. (C) P-2, Q-4, R-1, S-3
Different philosophical schools utilize specific terms to describe their metaphysical and logical frameworks. Kaivalya is the term for liberation in Yoga, while Vivartavada describes the theory of appearance in Advaita Vedanta. Samkhya uses Parinamavada to explain the transformation of matter. Nyaya provides a detailed analysis of Pramana, the means of valid knowledge. Correctly matching these terms with their respective schools is fundamental for understanding the technical vocabulary and distinct viewpoints within Indian philosophy.

70. (B) Jnanayoga
The method of self-inquiry, prominently taught by Maharshi Ramana, is a cornerstone of the Jnanayoga path. It involves constantly questioning the nature of the 'I' to peel away

identification with the body, mind, and ego. This direct approach aims to uncover the pure consciousness that lies beyond all transient thoughts and experiences. By focusing inward with the question "Who am I?", the seeker attains the realization of the true self and achieves spiritual liberation.

71. (D) His epic poem, Ramcharitmanas, promotes values of Dharma and Bhakti, which are integral to a yogic life.
Tulasidas made a profound contribution to the spiritual tradition through his epic poem, the Ramcharitmanas. While not a systematic yoga manual, the text emphasizes the importance of righteous conduct and supreme devotion to Lord Rama. These values are essential components of a yogic life, providing an ethical and emotional framework for the practitioner. His work has served as a source of spiritual inspiration for millions, making the path of Bhakti and Dharma widely accessible.

72. (C) I, II, III, IV, and V
Contemporary Yoga masters have enriched the tradition through a wide range of contributions. These include establishing spiritual societies, developing individualized teaching methods, popularizing meditation techniques, focusing on mantra science, and conducting scientific research on yogic control. Each of these figures has played a crucial role in the global spread and modern interpretation of Yoga. Their collective work demonstrates the versatility and continued relevance of yogic practices in addressing the diverse needs of the modern world.

73. (C) Jainism
The 'three jewels' or Triratna consist of Right Faith, Right Knowledge, and Right Conduct, forming the core ethical and spiritual foundation of Jainism. These principles are closely aligned with the ethical disciplines of Yoga, emphasizing that spiritual progress requires a balance of understanding and action. By adhering to these three pillars, the practitioner purifies their soul and works toward liberation from karmic bondage. This shared focus on ethical living highlights the interconnectedness of ancient Indian traditions.

74. (A) The practice of meditation (Dhyana) for mental purification and insight
Buddhism places a strong emphasis on the practice of meditation as a central means for achieving mental purification and spiritual insight. Techniques such as focusing on the breath and cultivating mindfulness parallel the yogic practice of Dhyana. These methods aim to still the fluctuations of the mind and uncover the root causes of suffering. This focus on internal awareness and mental discipline is a key element that Buddhism shares with the broader yogic tradition of ancient India.

75. (A) Both A and R are true and R is the correct explanation of A.
In Samkhya metaphysics, Prakriti is the primal matter composed of the three Gunas: Sattva, Rajas, and Tamas. When these Gunas are in perfect balance, Prakriti remains in an unmanifested state. The disturbance of this equilibrium, caused by the proximity of Purusha, initiates the process of cosmic evolution and the creation of the manifest world. Understanding the dynamics of the Gunas is essential for grasping how consciousness and matter interact in the Samkhya-Yoga system.

76. (B) Patanjali's Yoga Sutras
The classic definition of Yoga as the cessation of the modifications of the mind is found at the beginning of Patanjali's Yoga Sutras. This aphorism establishes the central goal of the entire system: to still the mental fluctuations that obscure the true nature of the self. By achieving this state of internal stillness, the practitioner transcends the ego and attains spiritual realization. This definition remains the most authoritative and widely recognized description of the essence of classical Yoga.

77. (C) Mimamsa
Among the six orthodox schools, Mimamsa is an ancient system that focuses primarily on the interpretation of Vedic rituals and duties. While it is classified as one of the Shad-darshanas, it is not as closely linked to the practical path of Yoga as Samkhya or Vedanta. Its main concern is the correct performance of sacrifices to ensure moral and cosmic order. Nonetheless, it contributes to the broader philosophical landscape by

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establishing rigorous methods of textual interpretation and epistemology.

78. (A) Both Statement I and Statement II are true.
Both the Mahabharata and the Ramayana integrate yogic and philosophical principles within their epic narratives. The Shantiparva provides deep insights into ethics and liberation through the discourse of Bhishma. Simultaneously, the Aranyakand depicts the simplicity and discipline of a forest life, reflecting the values of austerity and meditation. These epic sources show how yogic ideals were woven into the cultural and spiritual fabric of ancient India, providing practical examples of a life dedicated to Dharma.

79. (A) A shared focus on living a life that leads towards the ultimate goal of liberation.
The ethical dimension of the six orthodox schools is characterized by a common emphasis on moral conduct as a prerequisite for spiritual growth. Each system provides guidelines that help the individual overcome ignorance and suffering, moving toward the ultimate goal of liberation. While their specific methods and metaphysical views may differ, they all agree that a righteous and disciplined life is essential. This shared ethical foundation ensures that philosophical inquiry is matched with practical moral development.

80. (B) Rajayoga - Path of Royal Indulgence
The term Rajayoga refers to the 'Royal Path' of mind control and meditation, not a life of indulgence. It is a systematic approach to achieving spiritual mastery through the eight limbs outlined by Patanjali. The other paths—Jnanayoga for wisdom, Bhaktiyoga for devotion, and Karmayoga for selfless action—are correctly identified by their primary methods. Mistakenly associating Rajayoga with indulgence ignores its rigorous disciplinary nature and its ultimate aim of achieving a state of profound internal stillness.

81. (C) I, II, III and IV
Maharshi Patanjali and Guru Gorakshanath represent two major streams of Yoga that address the human being from different perspectives. Patanjali's Raja Yoga focuses on the systematic mastery of the mind, while Gorakshanath's Hatha Yoga emphasizes the body and vital energies as tools for awakening. Both systems include elements of the other, recognizing that the body and mind are interconnected. Ultimately, both traditions share the common goal of attaining higher states of consciousness and spiritual liberation.

82. (A) The direct, inner experience of the divine, beyond religious dogmas
The saint Kabirdas emphasized that true spiritual realization comes through direct, internal experience rather than adherence to external rituals or dogmas. His poetry often criticized the superficial aspects of religion and encouraged seekers to find the divine within their own hearts. This emphasis on inner experience aligns with the core essence of Yoga, which focuses on personal transformation and the realization of the true self beyond social and religious identities.

83. (C) A special Purusha, untouched by afflictions, who can be an object of devotion to aid in attaining Samadhi
In Patanjali's Yoga Darshana, Ishvara is defined as a unique and supreme consciousness that is eternally free from the causes of suffering and the results of action. Rather than being a creator god in the worldly sense, He serves as an ideal of perfection and a support for the practitioner. By practicing devotion to Ishvara, the yogi can overcome obstacles more easily and attain the state of Samadhi. This provides a practical devotional element within the system.

84. (D) Aims of human life
The concept of Purushartha Chatushtaya refers to the four comprehensive goals that provide structure and purpose to human existence. These aims include Dharma for ethics, Artha for material prosperity, Kama for emotional fulfillment, and Moksha for spiritual liberation. This framework recognizes the diverse needs of the human being and ensures a balanced life where worldly pursuits are integrated with spiritual growth. It serves as a foundational concept for understanding the holistic nature of the Indian philosophical tradition.

85. (B) P-3, Q-1, R-2, S-4
Different spiritual traditions are associated with specific frameworks and concepts. The Eightfold Path is a central teaching of Buddhism, while the four human pursuits are rooted in the Vedic

NODIA

and Upanishadic tradition. Jainism emphasizes the five great vows for ethical conduct. Shri Aurobindo is the visionary behind the concept of Purna Yoga, or Integral Yoga. Recognizing these associations is essential for understanding the unique contributions and historical development of various spiritual streams within the broader Indian context.

86. (B) Advaita Vedanta
The method of self-inquiry, focused on the question "Who am I?", is a practical application of the non-dualistic principles of Advaita Vedanta. This path aims to dissolve the false identification of the self with the ego and the body, leading to the realization of the absolute unity of Atman and Brahman. Maharshi Ramana's teachings provided a direct and accessible way to experience this non-dual reality. This highlights how philosophical principles can be translated into powerful spiritual practices.

87. (D) Yoga is only for Hindus and has no secular application.
A common misconception is that Yoga is restricted to a specific religious group and lacks broader relevance. In reality, Yoga is a universal system for human development that addresses physical, mental, and spiritual well-being across all cultures. Its techniques for stress management, focus, and internal balance have widespread secular applications in health, education, and professional life. Understanding its universal nature allows individuals from all backgrounds to benefit from its practices without needing to adopt specific religious beliefs.

88. (A) Both Statement I and Statement II are true.
The Upanishads are often referred to as Vedanta, a term that signifies both the physical end of the Vedic collection and the ultimate culmination of its wisdom. They shift the focus from external rituals to internal philosophical inquiry into the nature of the self and the absolute. By exploring these profound truths, the Upanishads provide the theoretical foundation for much of subsequent Indian philosophy. Their teachings on the unity of existence continue to inspire spiritual seekers worldwide.

89. (A) Both A and R are true and R is the correct explanation of A.
Swami Vivekananda's presentation of Yoga was highly influential because he presented it as a systematic and rational science for human development. He emphasized that spiritual truths could be verified through personal experience and were compatible with modern scientific reasoning. By framing Yoga in this universal and practical way, he successfully introduced Indian philosophy to the Western world. His work laid the foundation for the global interest in Yoga and meditation that continues to grow in contemporary times.

90. (A) Buddhism
The Shad-darshanas are the six orthodox schools of Indian philosophy that accept the authority of the Vedas. This group includes Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta. Buddhism, along with Jainism and the Charvaka school, is classified as a heterodox system because it does not recognize Vedic authority. While Buddhism shares many meditative and ethical practices with Yoga, it remains a distinct tradition with its own metaphysical framework. Distinguishing between these categories is fundamental in Indian philosophy.

91. (D) Hathayoga
The Nath tradition, spearheaded by Guru Gorakshanath, is primarily responsible for the development and systematization of Hatha Yoga. This school shifted the focus to the physical body and vital energy as the primary instruments for spiritual realization. By creating a detailed system of postures, breath control, and internal purification, the Nath yogis provided a robust practical methodology for achieving higher states of consciousness. Their influence remains central to the modern practice of Hatha Yoga and its diverse branches.

92. (C) I, II, III and IV
The aims and objectives of Yoga are multifaceted, addressing the human being at every level. These include achieving a state of internal peace, developing control over the mind and senses, and realizing one's true essential nature. Additionally, Yoga aims for the holistic integration of the personality and the promotion of overall health. By working toward these goals, the practitioner achieves a balanced and fulfilled life. This comprehensive approach ensures that spiritual

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growth is supported by physical and mental well-being.

93. (C) The Life Divine
Shri Aurobindo's philosophical vision of Integral Yoga is most comprehensively articulated in his major work, The Life Divine. In this text, he explores the evolution of consciousness and the possibility of a divine life on earth through the descent of higher spiritual powers. He explains how the integration of the different parts of the human being can lead to a total transformation of existence. This work remains a foundational text for understanding his unique and visionary approach to spirituality.

94. (D) Shanti Parva
In the Indian epic tradition, significant discussions on the philosophy and practice of Yoga are found in the Aranyakand of the Ramayana and the Shanti Parva of the Mahabharata. The Shanti Parva contains deep discourses on Mokshadharma, which detail the paths to liberation and the nature of the self. These texts demonstrate that yogic ideals were an integral part of the ethical and spiritual education provided by the great epics. They offer practical guidance for achieving peace and realization.

95. (A) It is pure, passive consciousness.
In the metaphysics of Samkhya, Purusha is defined as the eternal, unchanging, and pure consciousness that serves as the witness to all experience. Unlike Prakriti, which is active and dynamic, Purusha is passive and does not undergo any transformation. It is the spiritual principle that is distinct from the material world and the three Gunas. Realizing the independent and pure nature of Purusha is the key to achieving liberation and ending the cycle of suffering in the Samkhya system.

96. (A) 4, 1, 3, 2
The chronological sequence of modern Yoga masters shows the historical progression of the tradition into the contemporary era. Sri Shyamacharan Lahidi was the earliest among these figures, followed by Swami Vivekananda and Shri Aurobindo. Sri T. Krishnamacharya was the most recent, significantly influencing the development of modern Hatha Yoga styles. This sequence highlights how different masters contributed to the spiritual landscape at various points in history, each bringing a unique focus to the practice and philosophy of Yoga.

97. (B) Hathayoga is a discipline of the body and vital energies, often seen as a preparation for the mental discipline of Rajayoga.
Hathayoga and Rajayoga are traditionally viewed as complementary stages of a single spiritual path. Hathayoga focuses on purifying the physical body and balancing vital energies through techniques like postures and breath control. This creates the necessary stability and health required for the more advanced mental disciplines of Rajayoga, which focus on meditation and mind control. Together, they provide a holistic system that addresses both the physical and psychological aspects of the human being for spiritual realization.

98. (A) Both Statement I and Statement II are true.
The Narada Bhaktisutra is a central text that provides both a profound definition and a systematic methodology for the path of devotion. It describes supreme Bhakti as an immortal love for the divine that brings ultimate peace and fulfillment. The text outlines specific steps and attitudes that a seeker should cultivate to develop this divine sentiment. By providing a clear roadmap for the emotional path, it serves as an essential guide for those seeking union through selfless love.

99. (C) The Yoga Sutras
The Prasthanatrayee constitutes the triple foundation of Vedanta and consists of the Upanishads, the Brahmasutras, and the Bhagavad Gita. These three sources are essential for establishing the philosophical tenets of any Vedantic school. While the Yoga Sutras of Patanjali are fundamental to the Yoga Darshana, they are not part of this specific group of Vedantic scriptures. Understanding the distinct roles of these texts is important for accurately categorizing the different schools of Indian philosophical thought and their authoritative sources.

100. (D) The absolute isolation of Purusha (consciousness) from Prakriti (matter).
In the system of Yoga Darshana, the ultimate state of liberation is identified as Kaivalya.

NODIA

This state represents the absolute isolation and independence of pure consciousness from the influence of primal matter. It is achieved when the practitioner realizes the fundamental distinction between the eternal witness and the changing physical world. Through this realization, the individual attains freedom from the cycle of suffering and the constant modifications of the mind. This represents the pinnacle of spiritual achievement.

101. (C) I, II, III and IV
The different orthodox schools share several core principles while offering unique metaphysical perspectives. Yoga Darshana builds upon the dualistic framework of Samkhya but introduces the concept of a supreme being. Vedanta focuses on the ultimate reality of Brahman. All these systems generally agree on the goal of achieving liberation from the cycle of suffering. These points demonstrate the interconnectedness and shared objectives that define the rich and diverse landscape of the Indian philosophical and spiritual tradition.

102. (B) Hindu
The term Shad-darshanas refers to the six orthodox schools of the Hindu philosophical tradition. These systems—Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta—all accept the authority of the Vedas, although they offer diverse perspectives on reality and liberation. They represent centuries of intellectual and spiritual inquiry into the nature of the self and the universe. Together, they form a comprehensive framework that addresses logic, metaphysics, ethics, and practical discipline within the broader context of ancient Indian wisdom.

103. (D) Sri Shyamacharan Lahidi
Sri Shyamacharan Lahidi is highly revered for reviving the ancient path of Kriya Yoga and making it accessible to individuals living in the world. As a householder himself, he demonstrated that profound spiritual progress is not restricted to monastics. He was the Guru of Sri Yukteswar Giri, who in turn taught Paramahansa Yogananda. His contribution was pivotal in the modern dissemination of Kriya Yoga, providing a systematic and powerful technique for spiritual awakening and internal purification.

104. (A) Sufism and Nath Yogi traditions
The poetry of Kabirdas reflects a unique synthesis of ideas from various spiritual streams, including the Bhakti tradition, Sufism, and the Nath Yogi lineage. He emphasized internal experience and criticized external religious formalities, drawing from the ascetic and mystical elements of these different paths. This integrative approach made his teachings universally appealing and relevant to people from diverse backgrounds. His works remain a testament to the shared spiritual heritage and the pursuit of truth beyond sectarian boundaries.

105. (A) P-4, Q-1, R-2, S-3
Modern spiritual masters have founded various institutions and movements to spread their teachings. Swami Vivekananda established the Ramakrishna Mission, while Maharshi Dayanand Saraswati founded the Arya Samaj for Vedic reform. Swami Shivanada Saraswati created the Divine Life Society, and Pt. Sri Ram Sharma Acharya founded the All World Gayatri Pariwar. These organizations have played a vital role in the global dissemination of Yoga and Indian philosophy, providing structured paths for spiritual development and social service in contemporary times.

106. (A) Santosha (Contentment)
In the ethical framework of Patanjali's Yoga, Niyamas are the personal observances that guide the internal conduct of the practitioner. Santosha, or contentment, is one of these five Niyamas, emphasizing the importance of being at peace with one's current circumstances. In contrast, Ahimsa, Satya, and Asteya are part of the Yamas, which are the social restraints or moral guidelines for interacting with others. Together, these principles provide the necessary foundation for mental stability and spiritual progress.

107. (D) It is a text on dharma that incorporates a detailed section on yogic practices.
The Yajnavalkya Smriti is a prominent text within the Smriti literature that primarily focuses on Dharma, or righteous conduct and law. Significantly, it also contains a comprehensive section detailing various yogic practices and their role in the purification of the mind and body. This inclusion shows how Yoga was integrated

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into the broader framework of ethical and social duties in ancient India. It provides valuable insights into the practical application of yogic principles within a worldly life.

108. (A) Both Statement I and Statement II are true.
Both Samkhya and Yoga Darshana utilize the term Kaivalya to describe the ultimate state of spiritual liberation. This term signifies the absolute isolation and independence of pure consciousness from the influence of primal matter. While Yoga adds the concept of a supreme being to the metaphysical framework, the goal of achieving this state of total separation remains consistent across both allied systems. This highlights the shared philosophical heritage and the common objective of ending suffering through the realization of the self.

109. (A) Both A and R are true and R is the correct explanation of A.
Buddhism contains significant yogic elements, particularly in its systematic meditative practices. The techniques of Samatha, which focuses on concentration, and Vipassana, which aims for deep insight, closely parallel the yogic concepts of Dharana and Dhyana. Both traditions recognize the importance of stills the mind and developing focused awareness to overcome suffering and attain spiritual realization. This reflects a shared cultural and philosophical background where internal discipline and meditation are viewed as the primary paths to freedom.

110. (D) Bhaktiyoga
Bhaktiyoga is the path most suitable for individuals with a naturally emotional and devotional temperament. It directs the power of human love and surrender toward a personal form of the divine, transforming ordinary emotions into spiritual tools. By cultivating a deep and selfless connection with the divine presence, the practitioner achieves mental purification and internal peace. This path is often considered the most accessible as it utilizes the inherent human capacity for love to achieve the goal of spiritual realization.

111. (A) He was a Hatha Yoga master who adapted practices to students' unique needs.
Sri T. Krishnamacharya was a foundational figure in modern yoga, renowned for his expertise in Hatha Yoga and his ability to tailor practices to the individual student. He believed that Yoga should be adapted to the specific physical, mental, and social circumstances of each practitioner. This individualized approach, known as Viniyoga, influenced many of his prominent students who later spread different styles of Yoga globally. His contribution ensured that the ancient practices remained relevant and effective for people of all backgrounds.

112. (C) I, II, III and IV
Modern Yoga masters have made diverse and significant contributions to the spiritual heritage. These include representing Indian philosophy on the world stage, developing integral systems for total transformation, emphasizing direct self-inquiry, and advocating for social reform based on Vedic wisdom. Each of these figures played a vital role in the revival and global spread of Yoga during the 19th and 20th centuries. Their collective influence continues to shape the contemporary understanding and practice of Yoga across the entire world today.

NODIA

113. (B) Cause: Rhythmic repetition of sounds; Effect: Quieting the mind.
Mantra Yoga utilizes the cause-effect dynamic of sound vibration to achieve mental stillness. The rhythmic repetition of specific sacred syllables or phrases acts as a focused activity that replaces ordinary mental fluctuations. This continuous repetition eventually leads to the effect of quieting the mind and inducing a state of deep concentration and internal peace. This path recognizes the profound power of sound to influence consciousness and serves as an effective method for spiritual evolution and mental discipline.

114. (A) Spiritual liberation and release from the cycle of rebirth
Moksha is the ultimate aim among the four human pursuits, signifying complete spiritual liberation. It represents the final release from the cycle of birth and death and the permanent cessation of all suffering and ignorance. This state is achieved through self-realization and the transcending of worldly attachments. While the other three pursuits—Dharma, Artha, and Kama—address the requirements of life in the

world, Moksha provides the final purpose and the ultimate destination of the human journey.

115. (C) Maharshi Patanjali
Maharshi Patanjali is an ancient sage who lived centuries ago and is credited with the systematic codification of Yoga in the Yoga Sutras. He belongs to the classical period of Indian philosophy and is distinct from the contemporary masters of the 19th and 20th centuries. Figures like Swami Shivanada, Swami Rama, and Pt. Sri Ram Sharma Acharya represent the modern revival and expansion of the tradition. Recognizing Patanjali as the foundational authority is essential for understanding the classical roots of Yoga.

116. (C) I, II, III and IV
The Vedas and Upanishads form the foundational scriptures of the Indian spiritual tradition. The Vedas are a vast collection of ancient religious and ritualistic texts, while the Upanishads appear as their concluding parts, focusing on deep philosophical inquiry. They explore the nature of ultimate reality and the individual self, providing the core concepts that shaped much of subsequent thought. Known as Vedanta, these teachings remain the most authoritative source of wisdom for spiritual seekers, emphasizing the pursuit of absolute truth.

117. (C) Mahavratas (Great Vows)
The five moral restraints known as Yamas in Patanjali's Yoga are almost identical to the Mahavratas or Great Vows in the Jain tradition. Both systems emphasize non-violence, truthfulness, non-stealing, chastity, and non-possession as the essential ethical foundations for spiritual life. This shared emphasis reflects a common ancient Indian heritage where moral purity and the avoidance of harm are seen as fundamental requirements for any form of higher realization. These principles ensure the practitioner's integrity and internal harmony.

118. (B) Non-dualistic; the individual self (Atman) and the ultimate reality (Brahman) are identical.
Advaita Vedanta is a non-dualistic philosophy that posits Brahman as the only ultimate reality. It teaches that the apparent diversity of the world is an illusion and that the individual self is fundamentally identical with the absolute reality. Liberation is achieved through the profound realization of this oneness, which ends the cycle of ignorance and suffering. This perspective emphasizes that the ultimate truth is not found externally but by realizing the divine nature already present within the individual.

119. (C) Statement I is false, but Statement II is true.
Karmayoga does not require the renunciation of action itself; rather, it emphasizes the renunciation of attachment to the results of action. The practitioner remains engaged in their worldly duties but performs them with a selfless attitude, offering the fruits to a higher ideal. This shift in motivation allows the individual to act without being bound by the ego's desires or the consequences of the work. By doing so, action becomes a means for mental purification and spiritual growth.

120. (A) Nyaya
The Nyaya school is specifically renowned for its detailed and systematic analysis of epistemology. It explores the various means of valid knowledge, including direct perception, logical inference, comparison, and verbal testimony from reliable sources. By establishing these rigorous standards for reasoning and validation, Nyaya provides the logical foundation used by many other schools of Indian philosophy. Its focus on clear thinking and the theory of knowledge is essential for accurately understanding reality and the path to spiritual realization.

121. (C) He popularized the simple, mantra-based Transcendental Meditation technique.
Maharshi Mahesh Yogi made a significant impact on the global spread of meditation by introducing the Transcendental Meditation technique. This practice is characterized by its simplicity and its focus on using a specific mantra to allow the mind to settle into a state of deep rest and awareness. By promoting this accessible method, he encouraged widespread scientific research on the benefits of meditation. His efforts helped demystify the practice and integrate it into the mainstream of modern global culture.

122. (A) The shift from external ritual to internal contemplation and knowledge (Jnana).
The Upanishadic period is significant in the history of Yoga for marking a major transition in Indian spiritual thought. The focus moved away

NODIA

from external Vedic rituals and sacrifices toward internal contemplation and the pursuit of spiritual knowledge. This era emphasized the realization of the self and the absolute reality as the key to liberation. This shift laid the philosophical groundwork for the later systematic development of Yoga Darshana and Vedanta, highlighting the primacy of internal over external practices.

123. (A) Both A and R are true and R is the correct explanation of A.
The Smriti literature, including texts like the Yajnavalkya Smriti, provides essential information on how yogic principles were applied within society. These texts show that Yoga was not just a secluded ascetic practice but was integrated into the ethical and social codes that governed daily life. By including instructions on the limbs of Yoga, the Smritis emphasized its role in purification and spiritual growth for the individual. This integration helped sustain the yogic tradition within the broader culture.

124. (B) Bhishma
The Shantiparva section of the Mahabharata contains a profound and lengthy dialogue between the young king Yudhisthira and the dying elder Bhishma. As Bhishma lies on his bed of arrows, he provides a comprehensive discourse on a wide range of topics, including statecraft, ethics, and the path to liberation. This section is a major source of philosophical wisdom, incorporating elements of Samkhya and Yoga. It offers a unique integration of spiritual guidance within the context of epic narrative and duty.

125. (B) P-4, Q-3, R-1, S-2
The different paths of Yoga offer distinct methodologies to cater to the diverse temperaments of human beings. Jnanayoga focuses on knowledge through discrimination, while Bhaktiyoga utilizes divine love and devotion. Karmayoga emphasizes the purification of the mind through selfless action, and Rajayoga provides a systematic eight-limbed approach to mental control. Together, these paths offer a comprehensive framework that addresses the intellectual, emotional, and physical aspects of the personality on the journey toward ultimate spiritual realization.

126. (D) Vrittis
In Patanjali's Yoga Sutras, the constant mental chatter and fluctuations are referred to as Vrittis. These are the various modifications of the mind that cloud the perception of the true self. The primary goal of Yoga is to achieve the cessation of these Vrittis to attain internal stillness and clarity. By mastering the techniques of concentration and meditation, the practitioner learns to quiet this mental noise. This leads to the realization of the witness-consciousness beyond the changing thoughts.

127. (A) Tantra
The Shad-darshanas, or six orthodox schools of Indian philosophy, include Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta. While Tantra is a powerful and influential spiritual tradition with its own vast literature and practices, it is not traditionally classified as one of these six specific orthodox philosophical systems. Tantra often integrates and builds upon the concepts found in these schools but represents a distinct stream of practice. Accurate categorization is vital for understanding the historical structure of Indian intellectual and spiritual traditions.

128. (A) Both Statement I and Statement II are true.
Guru Gorakshanath is the central figure traditionally associated with the Nath lineage, a major spiritual tradition in medieval India. His teachings place a strong emphasis on psycho-physical techniques, particularly those of Hatha Yoga, to achieve spiritual realization. By developing practices like postures, breath control, and internal purification, his tradition provided a robust methodology for preparing the body and mind for higher states of consciousness. The Nath lineage has profoundly influenced the practical aspects of Yoga throughout its historical development.

129. (B) Samadhi
The ultimate goal of the eight-limbed path described by Patanjali is Samadhi, a state of deep meditative absorption and spiritual realization. It is the final limb of the system, representing the culmination of all the preceding ethical, physical, and mental disciplines. In Samadhi, the individual's consciousness achieves a state of profound stillness and unity with the object of meditation. This leads to the realization of the

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true self and the ultimate attainment of spiritual liberation from the cycle of suffering.

130. (A) Para Bhakti (Supreme Devotion)
The Narada Bhaktisutra is a foundational text that explores the nature and practice of Para Bhakti, or supreme devotion. It defines this state as an intense and motiveless love for the divine that transcends all other worldly desires. The sutras provide a systematic guide for developing this devotional sentiment, emphasizing its power to bring ultimate peace and immortality. This work remains a primary authority for those following the devotional path, focusing on the heart's connection to the absolute presence.

131. (D) I, II, III and IV
Modern Yoga masters have provided a wide range of contributions that have enriched the tradition and made it relevant for the contemporary world. These include providing a modern perspective on Raja Yoga and Vedanta, seeking a synthesis of various yogic paths, teaching the direct method of self-inquiry, and emphasizing the reformist power of Vedic authority. Each figure has addressed different facets of the spiritual journey, offering diverse approaches for individuals to achieve transformation and self-realization in the modern era.

132. (D) Dharana and Dhyana
The practice of Anapanasati, or mindfulness of breathing, is a central meditative technique in Buddhism that focuses on the continuous awareness of the breath. This method strongly correlates with the yogic limbs of Dharana (concentration) and Dhyana (meditation). By maintaining focus on a single object like the breath, the practitioner stills the fluctuations of the mind and develops deep insight. This shared emphasis on focused awareness and internal stillness highlights the commonalities between the Buddhist and classical yogic meditative traditions.

133. (C) Maharshi Mahesh Yogi - Art of Living
While Maharshi Mahesh Yogi is the founder of the Transcendental Meditation movement, the Art of Living is an organization founded by Sri Sri Ravi Shankar. Correctly matching contemporary masters with their specific institutions is essential for an accurate understanding of modern spiritual movements. Other pairs, such as Sri T. Krishnamacharya with Viniyoga, Swami Shivanada with the Divine Life Society, and Pt. Sri Ram Sharma Acharya with the All World Gayatri Pariwar, are correctly identified by their primary legacy and organizations.

134. (B) Jnanayoga
Jnanayoga is the path of wisdom and intellectual inquiry that focuses on the discrimination between the real and the unreal. The practitioner uses the power of the intellect to realize that the individual self is identical with the absolute reality, Brahman, while the material world is transient. By removing the veil of ignorance through study, reflection, and meditation, the seeker attains spiritual liberation. This path is particularly suited for individuals with a strong intellectual and philosophical inclination toward spiritual growth.

135. (A) 1, 2, 3, 4
The historical emergence of philosophical schools and texts shows the deep evolution of Indian thought. Upanishadic thought represents the earliest philosophical foundation, followed by the more formalized metaphysical system of Samkhya. Patanjali's codification of the Yoga Sutras occurred later, providing a systematic practical methodology. Finally, the medieval period saw the emergence of the Nath tradition and the teachings of Guru Gorakshanath. This progression illustrates the movement from broad philosophical inquiries to structured systems and specialized practical disciplines over several centuries.

136. (A) Karmayoga
Karmayoga is the spiritual path of action where work is performed with a sense of dedication and without attachment to personal rewards. By viewing every task as a form of worship and an offering to a higher ideal, the practitioner purifies the mind and dissolves the ego's dominance. This approach allows an individual to live a meaningful and active life in the world while simultaneously progressing toward spiritual liberation. It emphasizes that selfless action is a powerful tool for achieving internal peace and growth.

NODIA

137. (C) An emphasis on inner realization over external religious formalities.
The saint Kabirdas made a significant contribution to the yogic tradition by emphasizing the importance of direct, inner realization. His poetry often criticized the reliance on external rituals and social identities, urging seekers to find the truth within their own hearts. This focus on internal experience aligns with the core essence of Yoga, which prioritizes personal transformation and self-awareness. His teachings provided a universal spiritual path that transcended religious boundaries, making the goal of realization accessible to everyone regardless of background.

138. (C) Statement I is false, but Statement II is true.
The primary and most authoritative text for Raja Yoga is the Yoga Sutras of Patanjali, which provides the systematic eight-limbed path of mental discipline. While the Hatha Yoga Pradipika is a foundational manual for Hatha Yoga, it focuses on the physical and energetic preparations necessary for higher meditation. Raja Yoga is specifically concerned with the mastery of the mind and the attainment of Samadhi. Understanding the distinct roles of these seminal texts is crucial for accurately navigating the various schools and practices within Yoga.

139. (A) Both A and R are true and R is the correct explanation of A.
The epistemology of Yoga Darshana is considered realistic because it accepts the external world as having an independent existence. It recognizes three valid means of acquiring knowledge: direct perception through the senses, logical inference based on observation, and scriptural testimony from realized sages. By utilizing these three sources, the practitioner can gain an accurate understanding of both the physical world and spiritual truths. This balanced approach ensures that knowledge is based on a foundation of experience, reason, and authoritative tradition.

140. (B) Encouraging sensory indulgence
The fundamental aims of Yoga include achieving self-realization, attaining psychosomatic harmony, and preparing the individual for a more balanced and ethical life. Encouraging sensory indulgence is contrary to the core principles of Yoga, which emphasize self-control and the moderation of desires. By mastering the senses and the mind, the practitioner achieves a state of internal peace and clarity. This disciplined approach is essential for transcending worldly attachments and attaining the ultimate goal of spiritual freedom and lasting happiness.

141. (C) Swami Shivanada Saraswati
Sri T. Krishnamacharya was a hugely influential teacher who had many prominent students, including K. Pattabhi Jois, B.K.S. Iyengar, and his son T.K.V. Desikachar. These individuals went on to establish several popular styles of modern yoga. However, Swami Shivanada Saraswati, who founded the Divine Life Society, was a contemporary figure who established his own influential lineage in Rishikesh. Distinguishing between these major lineages is important for understanding the historical development and different approaches that characterize the landscape of 20th-century global yoga.

142. (B) I, II, III, and IV
The concepts of the Shad-darshanas cover the essential areas of philosophical inquiry, including epistemology, metaphysics, ethics, and the path to liberation. Vedanta emphasizes the identity of the individual and absolute reality, while epistemology and metaphysics explore the theory of knowledge and the nature of existence. Yoga Darshana provides specific ethical guidelines through the Yamas and Niyamas. Together, these elements form a comprehensive and integrated framework that addresses the fundamental questions of human existence and the pursuit of spiritual realization.

143. (A) Maharshi Dayanand Saraswati
The phrase “Back to the Vedas” is the central message of Maharshi Dayanand Saraswati, who sought to reform Indian society by reviving the foundational wisdom of the Vedic scriptures. He founded the Arya Samaj and advocated for a return to the rational and ethical principles found in the original texts. His teachings emphasized that the Vedas are the ultimate source of knowledge and a guide for both personal conduct and social reform. His work provided a powerful impetus for spiritual and cultural renewal.

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144. (B) That which is heard or revealed; the primary scriptures.
In the context of the Vedas, the term Shruti refers to the primary scriptures that are believed to have been directly heard or revealed to ancient sages. They are considered the highest authority in the Indian spiritual tradition. Shruti includes the four Vedas and the Upanishads, representing eternal and infallible knowledge. In contrast, Smriti refers to remembered tradition and secondary scriptures. This distinction is fundamental for understanding the hierarchy of scriptural authority and the source of foundational truths in Indian philosophy.

145. (B) To purify the physical and energy body to make it fit for Rajayoga.
According to traditional texts, the main objective of Hathayoga is to perform an intense purification of the physical body and its vital energy channels. By using techniques like postures and breath control, the practitioner eliminates blockages and creates a stable and healthy foundation. This preparation is essential for successfully practicing the more advanced mental disciplines of Rajayoga, which lead to meditation and Samadhi. Hathayoga serves as a practical ladder for the practitioner to ascend toward the ultimate goal of spiritual realization.

146. (C) I, II, III and IV
Swami Rama of the Himalayas made significant contributions by bridging ancient yogic practices with modern scientific research. He founded the Himalayan International Institute and participated in experiments that demonstrated voluntary control over autonomic functions, such as heart rate. His teachings focused on the synthesis of Eastern wisdom and scientific inquiry, particularly promoting the integration of yoga into the field of medicine. His work has been instrumental in the modern recognition of Yoga as a systematic and verifiable method for improving health and consciousness.

147. (C) The Shantiparva section contains discussions on Mokshadharma, which includes principles of Samkhya and Yoga.
The Mahabharata contains a wealth of yogic and philosophical material, particularly within the Shantiparva section. This part of the epic includes the Mokshadharma, which consists of deep discourses on the path to liberation and the nature of reality, incorporating principles from Samkhya and Yoga. These discussions provide a theoretical and practical framework for spiritual seekers, showing that yogic ideals were a central part of the ancient ethical and spiritual education. This integration highlights the epic's role as a major repository of Indian wisdom.

NODIA

148. (D) Mantra Yoga
Mantra Yoga is characterized by the systematic use of sacred sounds, syllables, and phrases to achieve spiritual transformation. By repeatedly chanting specific mantras, the practitioner harmonizes their internal energy and focuses the mind on a divine ideal. This path recognizes that sound has a profound impact on consciousness and can be used to transcend ordinary mental patterns. It serves as an effective and accessible method for attaining mental clarity, emotional balance, and a deeper connection with the ultimate reality through sound vibration.

149. (A) Both Statement I and Statement II are true.
The ethical framework of Patanjali's Yoga consists of two essential parts: the Yamas and the Niyamas. The five Yamas are social restraints or moral guidelines that govern the practitioner's interaction with the external world and other living beings. The five Niyamas are rules of personal conduct and discipline that guide the individual's internal development. Together, these ten principles provide the necessary foundation of moral purity and self-discipline required for the successful pursuit of higher yogic practices and spiritual realization.

150. (B) Classical Samkhya
Classical Samkhya is the school of philosophy that posits the dualistic evolution of the universe from Prakriti, the primal matter. This evolution is initiated due to the proximity of Purusha, the pure consciousness, which serves as the witness. While Purusha itself remains unchanged, its presence causes the disturbance of the three Gunas within Prakriti, leading to the creation of the manifest world. Understanding this metaphysical process is fundamental for grasping the relationship between consciousness and the material world in the Samkhya-Yoga system.

151. (D) He founded the All World Gayatri Pariwar for scientific spirituality.
Pt. Sri Ram Sharma Acharya made a monumental contribution to contemporary spiritual life by founding the All World Gayatri Pariwar. His work focused on the scientific and spiritual aspects of the Gayatri Mantra, presenting it as a tool for personal and social transformation. He advocated for a rational approach to spirituality that was accessible to all people, regardless of their background. Through his extensive literature and movements, he aimed to revive the ancient Vedic ideals and create a global community based on ethical and scientific spiritual principles.

152. (A) Jainism
The philosophical theories of Anekantavada, or non-absolutism, and Syadvada, which emphasizes conditional predication, are central to the Jain tradition. These principles highlight the multifaceted nature of reality and the importance of recognizing multiple viewpoints. Jainism also incorporates fundamental yogic practices, particularly ethical vows and meditation, to achieve the purification of the soul and liberation from karmic bondage. This shared focus on ethics and internal discipline shows the common cultural roots of ancient Indian spiritual traditions and their multifaceted approaches to achieving truth.

153. (A) Both A and R are true and R is the correct explanation of A.
A common misconception about Yoga is that it is merely a form of physical exercise or gymnastics. This misunderstanding has been exacerbated by the modern focus on Asana, which often overshadows the other seven limbs of the classical system. While the physical benefits are significant, Yoga is a holistic system that includes ethical principles, breath control, and deep meditation for spiritual growth. Recognizing these misconceptions is essential for understanding Yoga as a comprehensive science for the transformation of the mind and body.

154. (A) To attain liberation through the path of knowledge and wisdom.
The central aim of Jnanayoga is to achieve spiritual liberation through the cultivation of wisdom and intellectual inquiry. The practitioner seeks to remove the ignorance that obscures the true nature of the self by discriminating between the eternal and the transient. This path emphasizes the realization of the absolute unity of the individual soul and the ultimate reality. By attaining this profound insight, the seeker transcends the cycle of suffering and achieves a state of eternal peace and realization of their true nature.

155. (B) P-3, Q-4, R-2, S-1
Different scriptures in the Indian tradition focus on specific aspects of spiritual inquiry and practice. The Narada Bhaktisutra explores the nature of devotion, while the Yoga Sutras codify the eight-limbed path of mental discipline. The Shantiparva provides deep discourses on liberation, and the Upanishads explore the nature of Brahman and the self. Matching these scriptures with their primary subject matter is essential for understanding the diverse literary sources that inform the practice and philosophy of Yoga and Vedanta today.

156. (B) Classical Period
The composition of the Yoga Sutras of Patanjali belongs to the Classical Period of the history of Yoga. During this era, the diverse and ancient practices of Yoga were systematically codified into a coherent philosophical and practical system. Patanjali's work established the eight-limbed path as the standard for classical practice, moving away from the more fluid and diverse approaches of the pre-classical and Vedic periods. This codification ensured the preservation and structured dissemination of yogic wisdom for centuries to come.

157. (C) Ramayana
The Prasthanatrayee refers to the triple foundation of Vedanta philosophy and includes the Upanishads, the Brahmasutras, and the Bhagavad Gita. These three sources provide the essential revealed knowledge, logical framework, and practical guidance for the Vedantic path. While the Ramayana is a foundational epic of great spiritual and cultural significance, it is not part of this specific set of authoritative Vedantic scriptures. Understanding the distinct roles and categories of these texts is important for accurately mapping the landscape of Indian scriptural and philosophical literature.

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158. (A) Both Statement I and Statement II are true.
Swami Shivanada Saraswati was a medical doctor in Malaya before renouncing worldly life and entering the path of Sannyasa. He settled in Rishikesh and founded the Divine Life Society, where he authored numerous books to spread spiritual knowledge. His teachings are known for synthesizing the different paths of Yoga, making them practical and accessible for modern seekers. By integrating service, devotion, and meditation, he provided a comprehensive framework for spiritual growth that continues to inspire practitioners globally in contemporary times.

159. (A) Artha
Within the framework of the four human pursuits, Artha represents the pursuit of material well-being, economic prosperity, and security. It is recognized as a legitimate and necessary goal for a balanced human life, provided it is pursued within the ethical boundaries of Dharma. By acquiring resources, the individual can fulfill their social duties and support their spiritual journey. This pursuit ensures that the material requirements of existence are met, allowing the practitioner to focus more effectively on the ultimate goal of liberation.

160. (B) Samkhya and Yoga
Among the six orthodox schools, Samkhya and Yoga are traditionally considered allied systems or samana-tantra. This is because Yoga accepts the dualistic metaphysics of Samkhya as its theoretical foundation, explaining the nature of consciousness and matter. While Samkhya provides the philosophical explanation, Yoga provides the practical methodology to achieve the liberation described in the theory. This close relationship between the two schools reflects the traditional integration of philosophical inquiry with practical discipline in the pursuit of spiritual realization throughout Indian history.

161. (B) I, II, III and IV
The philosophy of Samkhya-Yoga provides a comprehensive framework for understanding reality and the path to liberation. It posits that primal matter is composed of three Gunas and that the contact between consciousness and matter initiates cosmic evolution. Liberation is achieved through the realization of the distinction between these two principles. Yoga Darshana builds on this by adding the concept of a supreme being to aid the practitioner. These integrated concepts form the core of classical yogic theory and practical application.

162. (A) Maharshi Ramana
Maharshi Ramana is the modern sage who emphasized the direct path of self-inquiry as the most effective means to realization. By constantly asking the question "Who am I?", the seeker turns their attention inward to discover the source of the 'I-thought'. This practice leads to the direct experience of the true self beyond the modifications of the mind and the ego. His simple and profound teaching made the essence of Jnanayoga accessible to all, emphasizing personal experience over complex philosophical study.

163. (C) The forest
The term Aranyakas refers to the 'forest books' that were traditionally meant to be studied in the seclusion of the forest by those who had retired from worldly life. The Aranyakand of the Ramayana gets its name from this association, as it describes the life of Rama and Sita during their years of exile in the forest. This environment was considered ideal for spiritual practice, meditation, and the study of profound philosophical truths away from the distractions of the city and society.

164. (D) The investigation into the fundamental nature of reality, existence, and the world.
In the context of the Shad-darshanas, metaphysics is the field of philosophical inquiry that investigates the ultimate nature of reality. It addresses questions about the origin of the universe, the relationship between consciousness and matter, and the fundamental nature of existence. Each of the six schools provides its own unique metaphysical framework, such as the dualism of Samkhya or the non-dualism of Vedanta. Understanding these frameworks is essential for grasping the theoretical basis of their different paths toward spiritual liberation.

165. (C) I, II, III and IV
Shri Aurobindo's Integral Yoga offers a visionary approach that aims for the transformation of the entire human being and the divinization of life. It provides a synthesis of the traditional paths of action, knowledge, and devotion, integrating

NODIA

them into a comprehensive method. The ultimate goal is the descent of the Supermind to create a new state of existence on earth. This path emphasizes the integral development of every aspect of the individual—physical, vital, mental, and spiritual—toward a higher evolutionary purpose.

166. (B) Mantra Yoga
A practitioner who focuses on the rhythmic chanting of a specific sacred sound or phrase, such as 'Om Namah Shivaya', is following the path of Mantra Yoga. This practice utilizes the power of sound vibration to focus the mind and elevate consciousness toward the divine. By constantly repeating the mantra, the practitioner creates a state of internal harmony and mental stillness. This path recognizes the profound spiritual power of sacred sound as a direct and effective means for achieving internal peace and connection.

167. (D) Maharshi Patanjali is the sole creator of the Yoga system.
While Maharshi Patanjali is the great codifier of the Yoga system, he is not its sole creator. The practices and concepts of Yoga existed in various forms for centuries before he systematically organized them into the Yoga Sutras. Its roots are found in the Vedic and Upanishadic literature, and diverse traditions like the Nath lineage have significantly influenced its development. Recognizing that Yoga is a collective heritage of multiple streams is essential for understanding its rich history and evolving nature.

168. (A) Both Statement I and Statement II are true.
The philosophy of Vedanta is not a monolithic system but encompasses several sub-schools that offer different interpretations of the ultimate reality. Major sub-schools include Advaita, which focuses on non-duality, Vishishtadvaita, which emphasizes qualified non-duality, and Dvaita, which posits dualism between the individual and the divine. Each school provides its own unique perspective on the relationship between the self, the world, and the absolute. Together, they represent the rich diversity of thought within the Vedantic tradition that follows the Prasthanatrayee.

169. (A) Both A and R are true and R is the correct explanation of A.
The saints Surdas and Tulasidas made immense contributions to the path of Bhaktiyoga through their devotional literature. By expressing profound spiritual truths through poetry focused on personal forms of the divine, they fostered a culture of love and surrender among the masses. Their works made the path of devotion accessible and provided an emotional framework for millions of seekers to connect with the divine. This highlights how art and literature can serve as powerful tools for spiritual practice and social awakening.

170. (A) Withdrawal of the senses
Pratyahara is the fifth limb of the eight-limbed path of Yoga, acting as a bridge between the external and internal practices. It involves the conscious withdrawal of the senses from their external objects, allowing the practitioner to turn their attention inward. By mastering this limb, the yogi prevents the mind from being distracted by the constant input from the environment. This state of sensory restraint is essential for developing the deep concentration and meditation required for the higher stages of spiritual realization.

171. (D) It represents the diverse methodologies available within the tradition to suit different temperaments.
The existence of diverse paths like Jnanayoga, Bhaktiyoga, and Karmayoga highlights the flexibility and comprehensiveness of the yogic tradition. It recognizes that individuals have different temperaments—intellectual, emotional, or active—and provides specific methodologies to suit each nature. These paths are not mutually exclusive but offer varied approaches to achieve the same ultimate goal of spiritual realization. This diversity ensures that the benefits of Yoga are accessible to a wide range of people, regardless of their natural inclinations or life circumstances.

172. (B) P-2, Q-1, R-4, S-3
Contemporary Yoga masters have left distinct legacies through their unique contributions and institutions. Sri Shyamacharan Lahidi revived the Kriya Yoga path for householders, while Sri T. Krishnamacharya influenced modern gurus through his individualized approach. Swami Shivanada synthesized Yoga and Vedanta through

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the Divine Life Society, and Maharshi Mahesh Yogi popularized Transcendental Meditation globally. Understanding these specific legacies is essential for accurately mapping the historical development and the diverse streams of practice that characterize the modern global yoga and meditation movement.

173. (C) Realizing that the individual self (Atman) is identical with the ultimate reality (Brahman).
In Advaita Vedanta, the ultimate goal of liberation is the realization of the fundamental unity of existence. The practitioner achieves Moksha by piercing through the illusion of duality and recognizing that their individual self is one with the absolute reality, Brahman. This state is not about reaching a distant realm but about a profound shift in consciousness that ends the cycle of ignorance and suffering. This realization brings eternal peace and the fulfillment of the ultimate purpose of human existence.

174. (D) Yoga is a competitive sport where the most flexible person wins.
Misinterpretations of Yoga often characterize it as a competitive endeavor focused primarily on extreme physical flexibility. This perspective overlooks the internal and meditative dimensions that define the practice. True Yoga emphasizes personal progress, mental stability, and self-awareness rather than external comparisons or athletic achievement. By viewing it solely as a sport, practitioners may miss the profound benefits related to emotional balance, stress reduction, and spiritual realization. Understanding its holistic nature is essential for a meaningful and effective practice of Yoga.

175. (A) Both Statement I and Statement II are true.
The Yajnavalkya Smriti is a significant text that includes detailed sections on yogic practices within its broader framework of Dharma. The presence of these instructions in a prominent code of law and ethics indicates that Yoga was deeply integrated into the social and spiritual fabric of ancient India. It shows that the pursuit of spiritual purification was viewed as an essential duty for the individual. This integration helped ensure that yogic principles were lived out in daily conduct and social responsibilities.

176. (B) The belief in a creator God (Ishvara) who assists in liberation.
Jainism is a non-theistic tradition that does not believe in a creator God who intervenes in the process of liberation. Instead, it emphasizes that individuals must achieve their own spiritual freedom through ethical conduct, rigorous vows, and meditation. This distinguishes it from Patanjali's Yoga, which includes the concept of Ishvara as a support for the practitioner. However, Jainism shares many other yogic elements, such as the focus on non-violence and the purification of the soul through internal discipline and focused awareness.

177. (B) The theory of knowledge, including its means, nature, and validation.
Epistemology is the branch of philosophy that investigates the nature and scope of knowledge. In the context of Indian philosophy, it focuses on identifying the valid means, or Pramanas, by which we can gain accurate information about the world and spiritual truths. This includes exploring the roles of perception, inference, and scriptural testimony. Establishing a clear theory of knowledge is essential for ensuring that philosophical inquiry is based on a sound foundation and leads toward the ultimate goal of realization.

178. (A) Its efforts to bridge the gap between yogic science and modern medical science.
The tradition of Swami Rama of the Himalayas is particularly distinguished by its focus on the scientific validation of yogic practices. By participating in laboratory research and demonstrating control over involuntary bodily processes, he showed that Yoga is a systematic science of the mind and body. His work led to a greater integration of Yoga with modern medicine and psychological science. This approach has been instrumental in making Yoga more respected and widely applied in the fields of healthcare and wellness.

179. (C) I, II, III, IV, and V
These five figures represent the diverse and profound contributions made by modern masters to the contemporary understanding and practice of Yoga. Each of them—from Vivekananda's global introduction to Krishnamacharya's individualized Hatha Yoga—has played a

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crucial role in the revival and expansion of the tradition. Their collective work has provided a comprehensive range of methodologies, including meditation, integral systems, self-inquiry, and social reform. This highlights the richness and multifaceted nature of the modern global spiritual and yogic heritage.

180. (D) The fulfillment of desires and sensory pleasures in a regulated and ethical manner.
In the framework of the four human pursuits, Kama represents the fulfillment of sensory and emotional desires. According to Indian philosophy, this pursuit is considered healthy and legitimate when it is guided by the principles of Dharma, or ethical conduct. By fulfilling desires in a regulated and moral way, the individual satisfies their natural needs while maintaining internal balance and social harmony. This balanced approach ensures that worldly enjoyment does not become an obstacle to the ultimate goal of spiritual liberation.

181. (C) A school of philosophical thought or a worldview.
The term Darshana refers to a school of philosophical thought or a systematic worldview. It comes from the Sanskrit root meaning 'to see', implying a direct vision of reality and the ultimate truth. In the context of the Shad-darshanas, it represents the six orthodox systems that offer different perspectives on the nature of existence and the path to liberation. Each Darshana provides a logical and metaphysical framework that guides the practitioner from intellectual understanding to spiritual realization and freedom.

182. (C) Statement I is false, but Statement II is true.
The Narada Bhaktisutra is not a text for Raja Yoga, which focuses on mind control; instead, it is one of the most authoritative scriptures on the philosophy and practice of Bhakti Yoga. It provides a systematic and profound exploration of the nature of divine love and surrender. Raja Yoga is primarily guided by the Yoga Sutras of Patanjali. Understanding the distinct subject matter of these texts is essential for correctly identifying the primary literature for the various paths of spiritual growth.

183. (D) The Noble Eightfold Path
The yogic elements in Buddhism, such as the emphasis on mindfulness, concentration, and ethical conduct, are central to the Noble Eightfold Path. This framework provides a comprehensive guide for living and meditation, aiming to eliminate suffering through wisdom, morality, and mental discipline. Practices like Samatha and Vipassana meditation are direct applications of these principles. This highlights the shared heritage of spiritual inquiry in ancient India, where the mastery of the mind is viewed as the primary path to ultimate liberation.

184. (A) Both A and R are true and R is the correct explanation of A.
Maharshi Patanjali is considered the codifier of Yoga because he systematically organized and documented the practices that had existed in various traditions for centuries. Before the Yoga Sutras, yogic concepts were found across Vedic, Upanishadic, and ascetic literature. By providing a clear eight-limbed structure and a logical philosophical framework, Patanjali made these ancient teachings more accessible and coherent. His contribution established the standard for classical Yoga, ensuring that the diverse wisdom was preserved in a unified and systematic system.

185. (C) Swami Shivanada Saraswati - Synthesis of Yoga
Swami Shivanada Saraswati is renowned for his synthesis of the different paths of Yoga, offering a holistic approach for modern practitioners. He integrated service, devotion, and meditation into a practical system known as the 'Yoga of Synthesis'. In contrast, Shri Aurobindo is associated with Integral Yoga, and Swami Vivekananda with the global introduction of Yoga and Vedanta. Accurately pairing these contemporary masters with their major contributions is essential for understanding the unique focuses and historical developments within the modern yogic tradition.

186. (A) They provide the foundational metaphysical and philosophical framework for Yoga.
Samkhya, Yoga, and Vedanta are fundamental because they provide the core theoretical and metaphysical structures upon which yogic practice is built. Samkhya offers the dualistic explanation of reality, while Yoga provides the practical methodology based on that theory. Vedanta explores the ultimate non-dual nature

NODIA

of existence. Together, these schools address the fundamental questions about the nature of the self and the universe, providing the intellectual clarity and purpose necessary for a deep and effective spiritual and meditative practice.

187. (B) I, II, III and IV
These four paths are traditionally recognized as the primary methodologies within the yogic tradition to achieve spiritual evolution. Jnanayoga focuses on wisdom, Bhaktiyoga on devotion, Karmayoga on selfless action, and Mantra Yoga on the power of sacred sound. Each path addresses a different aspect of the human personality, allowing practitioners to choose the approach that best fits their nature. While their specific methods differ, all these paths lead toward the same ultimate goal of internal peace and spiritual realization.

188. (B) The isolation of the Seer (Purusha) from the Seen (Prakriti).
In Yoga philosophy, Kaivalya is the ultimate state of liberation, characterized by the absolute isolation of pure consciousness from the material world. It is achieved when the practitioner realizes the fundamental distinction between the eternal witness and the transient phenomena of Prakriti. By breaking the false identification with the mind and body, the Seer rests in its own pure nature. This state represents the final release from the cycle of suffering and the ultimate goal of the entire yogic path of discipline.

189. (C) Yoga accepts the existence of Ishvara as a special Purusha, while classical Samkhya does not.
A major difference between classical Samkhya and Patanjali's Yoga lies in their view of the supreme being. While Samkhya is traditionally a non-theistic system that explains evolution through the interaction of Purusha and Prakriti alone, Yoga introduces the concept of Ishvara. In this framework, Ishvara is a unique consciousness that is eternally free and serves as an ideal and support for the practitioner. This addition provides a devotional and focus-oriented element that distinguishes Yoga from the purely metaphysical approach of Samkhya.

190. (C) Statement I is false, but Statement II is true.
The history of Yoga has ancient roots that extend back thousands of years, with early evidence and foundational concepts found in the Vedic and Upanishadic literature. It is far from being a purely modern invention. Over millennia, the tradition has evolved through various stages, including the classical codification by Patanjali and the medieval developments of Hatha Yoga. Recognizing this long historical depth is essential for appreciating the enduring nature and the profound wisdom that characterize the multifaceted global yogic tradition of today.

191. (A) P-3, Q-1, R-2, S-4
Each of the major schools of Indian philosophy is associated with a principal exponent who established or codified its central tenets. Patanjali is the authority for Yoga, while Kapila is traditionally the founder of Samkhya. Gotama established the logical system of Nyaya, and Shankara is the most influential proponent of Advaita Vedanta. Correctly matching these exponents with their respective Darshanas is fundamental for understanding the historical development and the authoritative sources of the diverse intellectual and spiritual traditions within ancient India.

192. (B) To achieve holistic integration of personality leading to self-realization
The comprehensive aim of Yoga is to achieve the complete integration of every aspect of the human being—physical, mental, and spiritual. This holistic approach focuses on harmonizing the internal and external dimensions of life to create a foundation for self-realization. By mastering the mind and body, the practitioner uncovers their true, essential nature and attains spiritual freedom. This goal transcends mere physical health or the acquisition of powers, focusing instead on the ultimate fulfillment and peace of the individual.

193. (B) The Vedas
Maharshi Dayanand Saraswati placed the highest and absolute authority on the Vedas, viewing them as the original and infallible source of all true knowledge. He advocated for a return to the Vedic principles of rational spirituality, ethical conduct, and social reform. By emphasizing the Vedas over later scriptural developments, he sought to purge Indian society of superstitions

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and revive the ancient ideals of a righteous life. His work was pivotal in the modern revival of Vedic wisdom and social awakening.

194. (A) Samatha-Vipassana (concentration-insight)
The Buddhist meditative practices of Samatha and Vipassana have a strong and direct parallel with the yogic limb of Dhyana. Samatha focuses on developing deep concentration and internal calmness, while Vipassana aims for profound insight into the nature of reality and suffering. Both traditions emphasize the importance of stills the fluctuations of the mind to uncover the truth. This shared focus on meditation as the primary tool for spiritual realization highlights the common heritage of contemplative practices in ancient India.

195. (A) 3, 1, 2, 4
The chronological appearance of these figures and systems shows the evolution of Indian spiritual thought. The Upanishads provided the early philosophical foundation, followed by the teachings of the Buddha. Later, Maharshi Patanjali codified the Yoga Sutras during the classical period. Finally, the modern era saw the global work of Swami Vivekananda. This sequence illustrates a movement from broad philosophical inquiry to specific spiritual paths and, ultimately, to the modern revival and international dissemination of these ancient and profound traditions.

196. (D) Performing one's prescribed duties with skill and without attachment to the results.
The central message of Karma Yoga, as detailed in the Bhagavad Gita, is that spiritual growth is achieved through the way one performs their worldly duties. A practitioner should act with total dedication and skill, viewing the work itself as a service. Critically, they must remain detached from the personal outcomes, whether they bring success or failure. By letting go of the ego's attachment to rewards, the individual maintains internal peace and achieves mental purification on the path to realization.

197. (A) Both Statement I and Statement II are true.
The Shantiparva is a significant and extensive section of the Mahabharata that provides deep insights into a wide variety of topics, including law, governance, and philosophy. Within this Parva, the Mokshadharma section specifically focuses on the paths to spiritual liberation and the nature of the self. These discourses incorporate essential principles of Samkhya and Yoga, offering practical guidance for achieving peace and freedom. This highlights the epic's role as a major source of ethical and spiritual wisdom in the ancient Indian tradition.

198. (B) Hatha Yoga
The Nath tradition, established by Guru Gorakshanath, is most famous for its foundational contribution to the development and propagation of Hatha Yoga. This school shifted the focus to the physical body and vital energy as powerful tools for spiritual awakening. By systematizing techniques like asanas, pranayama, and mudras, the Nath yogis provided a robust practical methodology that prepares the practitioner for higher meditative states. Their influence remains a cornerstone of the practical aspects of Yoga and its global dissemination in contemporary times.

199. (A) Both A and R are true and R is the correct explanation of A.
Shri Aurobindo's philosophy is known as Integral Yoga, or Purna Yoga, because it aims for a complete transformation of the entire human being across all levels of existence. This visionary approach seeks the descent of higher consciousness to transform earthly life into a divine life, rather than focusing solely on personal escape or liberation. It integrates the physical, mental, and spiritual aspects into a harmonious whole for an evolutionary leap. This emphasizes that spiritual growth has a profound purpose for the world.

NODIA

200. (A) Its central use of sound, vibration, and sacred syllables.
Mantra Yoga is distinguished from other paths by its specific reliance on the spiritual power of sound vibration. While other Yogas focus on knowledge, devotion, or action, Mantra Yoga utilizes the rhythmic repetition of sacred syllables to focus the mind and elevate consciousness. This path recognizes that certain sounds have a direct and profound impact on the human energy system and can be used to achieve internal harmony and spiritual transformation. It provides a unique and effective methodology through sound.

201. (A) I, II, III and IV

The fundamentals of Yoga include its linguistic roots in the term Yuj and the goal of achieving self-realization. Misconceptions often limit the understanding of Yoga to just physical exercises, ignoring its mental and spiritual dimensions. Furthermore, the Prasthanatrayee provides the triple foundational sources for Vedanta philosophy. These points together offer a comprehensive overview of the origins, objectives, and philosophical basis of the tradition. Understanding these fundamentals is essential for an accurate and deep appreciation of the multifaceted nature of Yoga.

202. (A) Foundation for higher yogic practices.
The ethical principles of Yama and Niyama serve as the indispensable foundation for all higher yogic practices. By establishing a character based on moral restraints and personal observances, the practitioner achieves the mental stability and purity required for successful meditation. Without this ethical ground, the more advanced techniques of breath control and concentration cannot be effectively mastered. These principles ensure that the spiritual journey is built on a solid foundation of righteous conduct and internal discipline for lasting progress.

203. (D) Varna
The Purushartha Chatushtaya consists of the four comprehensive aims of human life: Dharma, Artha, Kama, and Moksha. These goals address the ethical, material, emotional, and spiritual needs of the human being. Varna, however, refers to the social classification system in ancient India and is not part of this specific framework of human objectives. Understanding the four Purusharthas is essential for grasping the traditional Indian approach to living a balanced and meaningful life that integrates worldly achievements with spiritual growth.

204. (A) Both Statement I and Statement II are true.
These two major philosophical schools offer distinct metaphysical perspectives on the nature of consciousness. Samkhya posits a plurality of Purushas, meaning each individual has an independent and eternal pure consciousness. In contrast, Advaita Vedanta teaches that the ultimate reality, Brahman, is non-dual and that all individual selves are fundamentally one. Recognizing these differences is essential for understanding the diverse intellectual landscape of Indian philosophy and the varied ways they describe the nature of the self and the ultimate reality.

205. (C) P-3, Q-1, R-4, S-2
Modern masters have provided a wide variety of key concepts and institutions to the spiritual tradition. Shri Aurobindo introduced Integral Yoga, while Maharshi Ramana focused on the path of self-inquiry. Maharshi Dayanand Saraswati founded the Arya Samaj for Vedic reform, and Swami Vivekananda synthesized the four Yogas for the modern world. Correctly matching these masters with their contributions is essential for understanding the diverse methodologies and organizational efforts that have shaped the global dissemination of Yoga and Vedanta today.

206. (D) The emphasis on adapting yoga practices to the individual student's needs and capacity.
Sri T. Krishnamacharya made a monumental contribution to modern yoga by emphasizing the importance of individualized instruction. He believed that the practices should be carefully adapted to fit the specific physical, mental, and cultural circumstances of each student. This approach, known as Viniyoga, ensures that Yoga remains a safe and effective tool for human development for everyone. His legacy is reflected in the diverse and popular styles of modern yoga that were developed by his prominent students based on these principles.

207. (A) A form of intense, motiveless love and surrender.
The Narada Bhaktisutra defines the essence of the devotional path as an intense and motiveless love for the divine. This form of Bhakti is characterized by total surrender and the absence of any worldly desire or expectation. It is described as an immortal and supreme state that brings ultimate peace and fulfillment to the practitioner. This work provides a profound exploration of the emotional connection with the divine, emphasizing that pure love is both the means and the end.

208. (B) The lifestyle and practices of the sages living in the forest.
In the Aranyakand of the Ramayana, the presence of yogic ideals is most clearly seen in the

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descriptions of the ascetics and sages dwelling in the forest. These individuals lived lives of extreme simplicity, practicing austerity, self-control, and deep meditation. Their dedication to spiritual discipline and their pursuit of wisdom in a natural environment serve as powerful examples of the ancient Indian contemplative tradition. These narratives illustrate how yogic values were embodied in the lives of those dedicated to the path of Dharma.

209. (A) Both A and R are true and R is the correct explanation of A.
Jainism and Yoga share a profound and foundational emphasis on the ethical principle of Ahimsa, or non-violence. Both traditions recognize that causing harm to any living being creates mental disturbances and karmic bondage, which act as major obstacles to spiritual progress. By practicing non-violence in thought, word, and deed, the practitioner achieves the purity and internal peace necessary for higher realization. This shared ethical framework highlights the universal importance of compassion and moral conduct across different Indian spiritual systems.

210. (A) Vaisheshika
The Vaisheshika school is specifically characterized by its systematic classification of reality into various categories, known as Padarthas. These include substances like atoms and space, as well as qualities, actions, and universalities. This school aims to understand the nature of the universe through a rigorous and logical analysis of its constituents. Its focus on categories and atomic theory provides a unique pluralistic realism within the Shad-darshanas. Understanding this framework is essential for grasping the diverse metaphysical perspectives offered by the different schools.

211. (B) I, II, III and IV
The major paths of Yoga provide a comprehensive range of methodologies to suit different human temperaments and inclinations. Jnanayoga focuses on the intellectual pursuit of wisdom, while Bhaktiyoga utilizes the power of emotional devotion. Karmayoga emphasizes mental purification through selfless action, and Rajayoga provides a systematic approach to mastering the mind. All these paths are traditionally recognized as valid ways to achieve the same ultimate goal of spiritual realization and internal peace, allowing for a personalized approach to spiritual growth.

212. (D) The Brahmasutras
The term Prasthanatrayee refers to the three foundational scriptures of Vedanta: the Upanishads, the Bhagavad Gita, and the Brahmasutras. These texts provide the essential revealed wisdom, practical guidance, and logical framework for the Vedantic system. Every major teacher of Vedanta must comment on these three sources to validate their philosophical position. Together, they represent a complete spiritual roadmap, addressing the nature of the absolute reality, the individual soul, and the path to achieving liberation from the cycle of birth and death.

213. (C) Samkhya isolates Purushas; Vedanta realizes the identity of Atman-Brahman.
A fundamental difference in the concept of liberation exists between the Samkhya and Advaita Vedanta schools. Samkhya aims for Kaivalya, which is the absolute isolation and independence of the individual consciousness from primal matter. In contrast, Advaita Vedanta seeks Moksha through the realization that the individual soul and the absolute reality are fundamentally one and the same. While both systems aim to end suffering, their metaphysical views on the final state of consciousness differ significantly, reflecting the diverse perspectives within Indian thought.

214. (A) Both Statement I and Statement II are true.
Both Saint Surdas and Saint Tulasidas made monumental contributions to the devotional and literary heritage of India. Surdas is renowned for his numerous songs and poetry that celebrate the divine life of Lord Krishna with intense emotional depth. Simultaneously, Tulasidas authored the Ramcharitmanas, a magnificent epic on the life and deeds of Lord Rama that emphasizes Dharma and Bhakti. Their works have profoundly influenced the spiritual and cultural landscape, making the path of devotion accessible to millions through simple and beautiful language.

215. (D) To establish the valid means by which knowledge can be acquired.

In any philosophical system, epistemology plays the crucial role of identifying and validating the sources of knowledge. It addresses how we can know the truth about the world and spiritual reality, distinguishing between valid knowledge and error. By establishing reliable means such as perception, inference, and scriptural testimony, epistemology ensures that the practitioner's understanding is built on a solid foundation. This clarity is essential for effectively pursuing the spiritual path and achieving the ultimate goal of realization and freedom.

216. (A) Pt. Sri Ram Sharma Acharya
Pt. Sri Ram Sharma Acharya was a visionary spiritual leader who founded the All World Gayatri Pariwar to promote mass awakening. His work was centered on the scientific spirituality of the Gayatri Mantra, presenting it as a powerful tool for intellectual and spiritual development. He advocated for social reform and the empowerment of individuals through rational and ethical spiritual practices. By making ancient Vedic wisdom accessible to the common person, he aimed to create a enlightened global community based on moral and scientific principles.

217. (C) Untouched by kleshas, karma, and their fruition.
In Yoga Darshana, Ishvara is described as a unique and supreme Purusha who is eternally free from the causes of suffering, actions, and their consequences. Unlike individual consciousnesses that are influenced by ignorance and worldly attachments, He remains untouched and perfect. This special nature allows Him to serve as an ideal of perfection and a support for the practitioner in their spiritual journey. By focusing on Ishvara, the yogi can overcome obstacles and attain a state of deep meditative absorption and realization more effectively.

218. (A) I, II, III and IV
These contemporary Yoga masters have made diverse and significant contributions that have shaped the modern practice and understanding of Yoga. Their work ranges from the revival of Kriya Yoga and the establishment of influential spiritual societies to the development of individualized teaching methods and the scientific validation of yogic abilities. Together, they have provided a comprehensive and multifaceted framework for human development. Their collective legacy continues to inspire and guide practitioners throughout the world, demonstrating the enduring relevance and versatility of the yogic tradition.

219. (D) I take refuge in the Atman.
The 'Three Jewels' or Triratna of Buddhism consist of taking refuge in the Buddha, the Dharma, and the Sangha. These three pillars provide the essential foundation for Buddhist practice and identity. While the concept of Atman is central to several other Indian traditions like Vedanta and Yoga, Buddhism traditionally teaches the concept of Anatman, or no-self. Therefore, taking refuge in the Atman is not part of this specific Buddhist framework. Understanding these core differences is essential for accurately distinguishing between the major spiritual traditions.

220. (B) Bhaktiyoga
The principle of Ishvara Pranidhana, which involves the total surrender and devotion to a supreme being, is a key element shared by both Patanjali's Yoga and the path of Bhaktiyoga. In both systems, this practice serves as a powerful means to overcome the ego and achieve internal peace. By directing the heart's devotion toward the divine, the practitioner gains support in their spiritual journey. This highlights how devotional elements are integrated into even the most systematic and philosophical paths of the broader Indian spiritual and yogic tradition.

221. (A) Both Statement I and Statement II are true.
The Vedas are classified as Shruti, representing revealed knowledge that is considered the highest authority in the Indian spiritual tradition. The Upanishads appear at the end of the Vedic literature and form its philosophical core, exploring the ultimate nature of reality and the self. Known as Vedanta, these teachings provide the theoretical foundation for much of subsequent thought and practice. Together, they represent a movement from external ritual toward internal realization, emphasizing the pursuit of absolute truth through wisdom and profound contemplation.

222. (B) P-3, Q-2, R-4, S-1

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Different philosophical schools offer varied perspectives on the concept and role of Ishvara. Classical Samkhya is non-theistic, while Yoga utilizes Ishvara as a support for Samadhi. Advaita Vedanta views the personal God as a lower reality compared to the absolute Brahman. Nyaya-Vaisheshika posits Him as the efficient cause who arranges atoms. Correctly matching these views with their respective Darshanas is essential for understanding the diverse intellectual landscape and the varied ways that the supreme presence is understood within the Indian philosophical heritage.

223. (A) Maharshi Ramana
The life and teachings of Maharshi Ramana, who lived at the sacred hill of Arunachala, are a profound example of the path of Jnanayoga. He emphasized the direct practice of self-inquiry as the most effective means to realization. By constantly questioning the source of the 'I-thought', he guided seekers to experience the pure consciousness that lies beyond all transient identity. His presence and simple teachings attracted seekers from all over the world, providing a living testament to the power of wisdom and direct spiritual experience in the modern era.

224. (B) An evolving and multifaceted tradition with various streams and historical stages.
The history of Yoga is best understood as a complex and evolving tapestry of multiple streams and traditions that have developed over several millennia. It has passed through several historical stages, including the Vedic, classical, medieval, and modern periods, with each era contributing unique practices and philosophical perspectives. This rich diversity has resulted in the multifaceted system we see today. Recognizing this historical complexity is essential for appreciating the enduring nature and the broad range of methodologies that characterize the global and living yogic tradition.

225. (A) Both A and R are true and R is the correct explanation of A.
Hatha Yoga is traditionally viewed as a preparatory stage for the advanced mental discipline of Raja Yoga. This is because the purification of the physical body and the control of vital energies create the necessary foundation for deep meditation. By mastering the breath and achieving physical health, the practitioner stills the fluctuations of the mind. This systematic approach ensures that the higher stages of spiritual realization are supported by a stable and balanced psycho-physical system. Both schools work together toward the goal of spiritual liberation.

NODIA

226. (A) Bhakti (devotion) and the relationship between the devotee and the divine.
The primary theme of the devotional literature created by saints like Kabirdas, Tulasidas, and Surdas is the profound relationship between the individual soul and the divine. Their works explore the various facets of Bhakti, emphasizing the importance of love, surrender, and selfless devotion. By using simple language and beautiful poetry, they made these deep spiritual sentiments accessible to the common person. Their literature continues to be a vital source of spiritual inspiration, providing an emotional and ethical framework for millions of practitioners in the Indian subcontinent.

227. (D) I, II, III and IV
The four Purusharthas represent a comprehensive and balanced framework for human existence. Dharma provides the ethical foundation, while Artha and Kama address the material and emotional needs of life in the world. Finally, Moksha represents the ultimate goal of spiritual liberation. This integrated approach ensures that worldly pursuits are aligned with moral principles and contribute to the final objective of realization. Each component is essential for a fulfilled life where the diverse requirements of the human being are addressed in a harmonious and holistic manner.

228. (D) The ultimate release from suffering and the cycle of rebirth.
In the context of the Shad-darshanas, liberation generally refers to the final release from the experience of suffering and the cycle of birth and death. It represents the ultimate goal of all spiritual and philosophical systems, achieved through self-realization and the transcending of ignorance. While each school may have its own specific metaphysical view of this state, they all agree on its importance as the final purpose of human life. This achievement brings lasting

peace and freedom from the limitations of material existence.

229. (A) Both Statement I and Statement II are true.
Maharshi Patanjali and Guru Gorakshanath represent two major streams of Yoga that address the practitioner from different perspectives. Patanjali's tradition focuses on the systematic discipline of the mind through the eight limbs, while Gorakshanath's tradition emphasizes the mastery of the physical body and vital energies. Both approaches are essential and complementary, recognizing the deep interconnection between the physical and mental aspects of the individual. Ultimately, both lineages aim for the same goal of spiritual realization and liberation through their respective methodologies of self-mastery and internal discipline.

230. (B) Jnana Yoga
A practitioner who studies the Upanishads and discriminates between the eternal and the transient is following the path of Jnana Yoga. This path focuses on intellectual inquiry and the realization of the absolute unity of the self and the ultimate reality. By removing the veil of ignorance through reflection and meditation on philosophical truths, the seeker achieves spiritual freedom. This approach is particularly suited for those with a strong inclination toward wisdom and the analytical investigation of reality as the primary means for spiritual growth and realization.

231. (D) The ascetics and sages living in the forest.
The yogic ideals in the Aranyakand of the Ramayana are most vividly embodied in the lives of the sages and ascetics who dwelt in the forest. These individuals were dedicated to a life of simplicity, austerity, and constant meditation. Their presence and discipline provided Rama with spiritual guidance and reflected the ancient Indian tradition of the forest hermit. Their dedication to self-control and the pursuit of higher realization highlights the foundational role that these values played in the spiritual and ethical education provided by the great epic narratives.

232. (A) Swami Rama of Himalayas
Swami Rama of Himalayas is particularly renowned for his contribution to the scientific study of yogic abilities. By participating in groundbreaking research, he demonstrated that a trained yogi can exert voluntary control over autonomic physiological processes like heart rate and body temperature. This work provided scientific validation for ancient yogic claims and fostered a greater integration of Yoga with modern healthcare. He founded the Himalayan International Institute to continue this synthesis of Eastern wisdom and Western science, emphasizing the systematic nature of yogic techniques for human development.

233. (A) I, II, III, and IV
These various traditions and texts together represent the rich and multifaceted landscape of the Indian spiritual heritage. Each contributes a unique perspective, from the devotional philosophy of the Narada Bhaktisutra to the practical techniques of Guru Gorakshanath's Hatha Yoga. The Yajnavalkya Smriti shows the integration of Yoga into ethical codes, while Tulasidas's Ramcharitmanas provides emotional and devotional inspiration. Understanding these diverse sources is essential for a comprehensive appreciation of the history and practice of Yoga as it has evolved through centuries of literature and dedicated lineages.

NODIA

234. (A) Purification of character and mind as a basis for higher yoga
The ethical framework of Yama and Niyama is designed to purify the practitioner's character and mind, providing an essential foundation for the higher stages of Yoga. By following these moral guidelines and personal observances, the individual achieves the internal stability and clarity required for successful concentration and meditation. These principles ensure that the spiritual journey is built on a solid ethical ground, preventing the mind from being distracted by immoral actions or internal conflicts. This purification is the prerequisite for attaining profound spiritual realization and internal peace.

235. (D) The cessation of the modifications of the mind.
The fundamental goal of Patanjali's Yoga is to achieve the cessation of the modifications of the mind, known as Chitta Vritti Nirodha. This state represents the ultimate internal stillness where the constant mental fluctuations and thoughts

are stilled. By reaching this state of clarity, the practitioner transcends the ego and uncovers their true, essential nature as pure consciousness. This definition establishes the core purpose of all the eight limbs, focusing the practitioner's efforts on the total mastery and quietness of the mental processes for spiritual realization.

236. (A) Both Statement I and Statement II are true.
Shri Aurobindo's Integral Yoga is unique in its focus on the transformation of the entire world and the divinization of life on earth. A central concept of this path is the descent of a higher, spiritual consciousness to transform human nature and existence. It does not seek a personal escape from the world but an evolutionary transformation that integrates all aspects of the individual. This visionary approach emphasizes that the ultimate goal of spiritual practice is to manifest a higher state of divine life within the material world itself.

237. (C) Charvaka
The Shad-darshanas refer to the six orthodox schools of Indian philosophy that accept the authority of the Vedas: Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta. The Charvaka school, however, is a heterodox and materialistic system that rejects Vedic authority and the concept of an afterlife. While it is an important part of the ancient intellectual landscape, it is not traditionally listed among the six orthodox systems. Distinguishing between these categories is essential for an accurate understanding of the various philosophical viewpoints and scriptural affiliations in ancient Indian history.

238. (A) P-4, Q-1, R-2, S-3
Different seminal texts serve as the primary authorities for the various traditions of Yoga and Indian philosophy. The Yoga Sutras are the foundational text for Raja Yoga, while the Brahmasutras systematize Vedanta Darshana. The Hatha Yoga Pradipika is a central manual for Hatha Yoga, and the Narada Bhaktisutra explores the path of Bhakti Yoga. Correctly matching these scriptures with their respective traditions is essential for understanding the technical vocabulary, specific methodologies, and historical development of each school within the broader landscape of Indian spiritual literature and practice.

239. (A) The 1893 Parliament of the World's Religions in Chicago
Swami Vivekananda is famously credited with introducing the profound concepts of Yoga and Vedanta to the Western world at the 1893 Parliament of the World's Religions. His powerful speeches in Chicago presented Indian philosophy as a rational and universal science of the spirit, appealing to people from all backgrounds. This historic event marked a major turning point in the global dissemination of Yoga, sparking an international interest that has continued to grow for over a century. His work established a significant spiritual bridge between the East and the West.

240. (B) The Yamas
The five great vows of Jainism are identical in principle to the Yamas, which are the first limb of Patanjali's eight-limbed Yoga. Both traditions emphasize non-violence, truthfulness, non-stealing, chastity, and non-possession as the fundamental ethical foundation for spiritual progress. This shared emphasis reflects the universal importance of moral purity and self-restraint across different ancient Indian spiritual systems. These principles ensure that the practitioner's conduct is aligned with the goal of liberation, fostering internal harmony and preventing the accumulation of negative karma throughout their spiritual and meditative journey.

241. (A) Both A and R are true and R is the correct explanation of A.
In contemporary times, Yoga has been promoted through a wide range of methodologies and techniques. Modern masters have adapted and popularized these ancient practices through various approaches, such as the introduction of Transcendental Meditation, the development of individualized Hatha Yoga styles, and the integration of yogic principles with Vedanta. These diverse efforts have made Yoga more accessible and relevant to a global audience with varied needs and temperaments. This multifaceted promotion has been instrumental in the widespread adoption and scientific recognition of Yoga in the modern era.

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242. (A) Dualistic
The metaphysical theory of Samkhya, which provides the theoretical foundation for Yoga, is fundamentally dualistic. it posits the existence of two eternal and independent realities: Purusha, which is pure consciousness, and Prakriti, which is the primal material cause of the universe. All of existence is seen as the result of the interaction between these two principles. Liberation is achieved through the realization of the absolute distinction between consciousness and matter. Understanding this dualistic framework is essential for grasping the classical Indian view of evolution, suffering, and the path to freedom.

243. (C) I, II, III and IV
Maharshi Patanjali and Guru Gorakshanath represent two foundational and complementary streams of the yogic tradition. Patanjali's Raja Yoga focuses on the systematic mastery of the mind, while Gorakshanath's Hatha Yoga tradition emphasizes the body and vital energies as tools for awakening. Both systems aim for the ultimate goal of spiritual liberation and internal peace. Their collective contributions have provided a comprehensive range of methodologies, including mental, physical, and energetic disciplines, that have shaped the development and global dissemination of Yoga throughout several centuries of historical and cultural evolution.

244. (D) Jnana Yoga
A practitioner who seeks liberation by understanding the true nature of reality through intellectual inquiry and reflection is following the path of Jnana Yoga. This approach focuses on the realization of the absolute unity of the self and the ultimate reality by removing the veil of ignorance. By discriminating between the eternal and the transient, the seeker achieves a profound shift in consciousness that leads to spiritual freedom. This path is particularly suited for individuals with a strong philosophical and analytical inclination toward discovering the truth as the primary means for realization.

245. (A) Both Statement I and Statement II are true.
Bhaktiyoga and Jnanayoga offer two distinct and complementary paths to spiritual realization. Bhaktiyoga utilizes the power of human emotion and focuses on divine love and surrender as the primary means of connection. In contrast, Jnanayoga emphasizes the use of the intellect and the power of discrimination to attain wisdom and remove ignorance. Both paths address different aspects of the human personality—the heart and the head—leading toward the same goal of internal peace and spiritual realization. They represent the diverse methodologies available within the tradition to suit different individual temperaments.

246. (B) Soteriology
In the context of the Shad-darshanas, the concept of liberation is a central theme within the field of soteriology, which is the study of salvation and spiritual freedom. Each of the six orthodox schools provides a detailed path and methodology for achieving release from the cycle of suffering and ignorance. While they address logic, metaphysics, and ethics, their ultimate focus is on providing a comprehensive guide for the attainment of spiritual liberation. This reflects the practical and goal-oriented nature of Indian philosophical systems, where the end of suffering is the highest priority.

247. (D) Sri Shyamacharan Lahidi
The revival and modern dissemination of Kriya Yoga are primarily attributed to Sri Shyamacharan Lahidi. He received this ancient and powerful technique from the legendary Mahavatar Babaji and made it accessible to people living in the world as householders. His life demonstrated that profound spiritual progress and realization are possible while fulfilling one's worldly responsibilities. He passed this wisdom on to several dedicated disciples, establishing a major lineage that has played a crucial role in the global spread of Kriya Yoga and its techniques for spiritual awakening and internal purification.

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248. (A) I, II, III, and IV
These four masters represent the diverse and significant contributions that have shaped the modern development and global dissemination of Yoga. From Vivekananda's introduction to the West to Aurobindo's Integral Yoga, Ramana's self-inquiry, and Dayanand's Vedic reform, each figure has provided a unique perspective and methodology. Their collective work has enriched the tradition and made its profound concepts and practices accessible to a

contemporary global audience. Their influence continues to guide spiritual seekers throughout the world, demonstrating the enduring relevance and multifaceted nature of the modern global spiritual and yogic heritage.

249. (C) Samkhya
The Mokshadharma section of the Mahabharata contains profound philosophical discourses that explore the relationship between the path of Yoga and the metaphysical theory of Samkhya. These discussions provide a theoretical foundation for understanding the nature of the self, the universe, and the path to liberation by integrating Samkhyan dualism with yogic practice. This highlights the traditional alliance between the two systems, where Samkhya provides the philosophical explanation and Yoga offers the practical methodology. These epic sources are essential for grasping the historical development and the interconnected nature of these major Indian philosophical schools.

250. (A) Jiddu Krishnamurti
While Jiddu Krishnamurti was a profoundly influential spiritual thinker, he is not traditionally listed among the specific masters credited with the primary development and promotion of yogic institutions like the others mentioned. Figures such as Sri T. Krishnamacharya, Swami Shivanada, and Maharshi Mahesh Yogi are directly responsible for establishing major lineages and organizations that spread Yoga and meditation globally. Krishnamurti's teachings focused more on direct individual observation and the rejection of organized spiritual systems. Understanding these distinctions is important for accurately mapping the historical development and organizational landscape of modern spiritual and yogic movements.

251. (B) A state of union between individual and universal consciousness.
The primary objective of this discipline involves a holistic integration of the mind, body, and spirit. It specifically seeks to achieve self-realization by attaining a profound state of union between an individual's consciousness and the universal consciousness. This fundamental aim transcends physical exercises, focusing instead on reaching a deeper spiritual connection and realization of one's true nature.

252. (A) Yoga is exclusively a form of physical exercise for fitness.
Popular understanding is often clouded by various false beliefs regarding the nature of this ancient practice. One prevalent misunderstanding suggests that it serves solely as a method for physical exercise, specifically targeting flexibility and fitness. While physical aspects exist, viewing the discipline through this narrow lens ignores its significant philosophical, meditative, and spiritual dimensions intended for holistic well-being.

253. (C) the profound philosophical and meditative dimensions.
Perceiving advanced physical postures as the final objective of the practice constitutes a significant error in understanding. Such a viewpoint fails to acknowledge the core elements of the discipline, specifically its deep philosophical and meditative aspects. The true essence lies beyond physical achievement, focusing instead on internal processes like mental purification and the cessation of various mental fluctuations.

254. (D) The cessation of mental fluctuations.
Foundational texts outline comprehensive objectives for practitioners, including mental purification and specific cognitive states. This particular term represents one of the core aims, referring specifically to the cessation of mental fluctuations. Achieving this state is essential for spiritual progress, as it allows the practitioner to move beyond the turbulent nature of the mind toward ultimate liberation from suffering.

255. (C) The belief that Yoga is a religion is a misconception that creates barriers.
While the discipline originated within ancient Indian traditions, its modern application often faces hurdles due to misunderstandings about its nature. A common false belief is that it constitutes a religious practice exclusive to a specific faith. Such perceptions create unnecessary barriers for individuals from diverse cultural or spiritual backgrounds who might otherwise benefit from its holistic and universal principles.

256. (B) The Upanishads
This specific collection of ancient Sanskrit literature represents the final portion of the broader Vedic scriptures. These texts are

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characterized by their focus on metaphysical inquiry, exploring complex concepts such as the nature of reality and the individual self. They investigate the means to realize the fundamental unity between Brahman and Atman, serving as a vital philosophical foundation.

257. (D) The Upanishads, the Brahma Sutras, and the Bhagavad Gita.
Hindu philosophy recognizes a canonical trio of sources that provide the logical, revelatory, and remembered foundations for spiritual study. This group, known as the Prasthanatrayee, consists of three distinct works: the revelatory Upanishads, the logical Brahma Sutras, and the remembered Bhagavad Gita. Together, they form the bedrock of metaphysical and ethical thought within the ancient Indian scriptural and philosophical traditions.

258. (A) It is a primary vehicle for achieving Moksha, the ultimate life aim.
The concept of four legitimate human aims includes righteous conduct, material prosperity, sensory fulfillment, and spiritual liberation. Within this framework, the discipline serves as a vital method for reaching the final and highest goal of life. By balancing and ethically transcending other worldly pursuits, it provides the necessary tools for an individual to attain emancipation from the cycle of suffering.

259. (C) The Nyaya prasthana (logical text)
Within the tripartite canonical structure of Hindu philosophy, each text serves a specific authoritative role. One work is recognized for providing the logical and systematic reasoning necessary to understand spiritual truths. This particular designation, known as the Nyaya prasthana, is assigned to these sutras to highlight their role in offering a rational and consistent framework for the metaphysical inquiries.

260. (A) The four primary and legitimate aims of human life.
Traditional Indian philosophy outlines a structured approach to existence by defining four essential goals for every individual. These aims encompass moral duty, economic security, emotional fulfillment, and spiritual emancipation. By pursuing these four legitimate objectives in a balanced manner, a person can lead a meaningful life that eventually culminates in the ultimate realization of the self and liberation from earthly bonds.

261. (D) A dualistic distinction between Purusha and Prakriti.
This orthodox school of thought is defined by its dualistic approach to understanding the nature of reality. It posits that the universe is composed of two fundamentally different and independent principles: consciousness and matter. According to this view, spiritual liberation is only possible once a person gains the discriminative knowledge necessary to separate the eternal observer from the changing material world.

262. (B) It introduces Ishvara and provides a practical path.
While adopting the dualistic metaphysical foundation of another school, this system adds unique elements to create a more comprehensive methodology. It incorporates the concept of a divine being and outlines a structured eight-limbed practice. This practical approach provides specific ethical, physical, and mental techniques designed to help practitioners achieve the cessation of mental modifications and realize their true internal nature.

263. (C) dispelling the ignorance that veils the oneness of Atman and Brahman.
The non-dualistic school of philosophy maintains that the individual soul and the ultimate reality are essentially the same. From this perspective, liberation is not about separating different entities but rather about a change in perception. It is achieved by removing the deep-seated ignorance that obscures this fundamental unity, allowing the individual to recognize their true identity as the infinite.

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264. (D) epistemology, metaphysics, ethics, and liberation.
These six orthodox branches of Indian philosophy provide a sophisticated intellectual structure for analyzing existence. Each school contributes a unique viewpoint regarding the nature of knowledge, the ultimate reality, moral conduct, and the path to spiritual freedom. Together, they offer various perspectives on how to understand the world and achieve the highest

human potential through rigorous inquiry and disciplined practice.

265. (A) Samkhya seeks to separate Purusha from Prakriti, while Vedanta seeks to realize the unity of Atman and Brahman.
The two schools differ fundamentally in their view of ultimate reality and the process of reaching spiritual freedom. One system pursues a dualistic goal, aiming to distinguish consciousness from the material world. Conversely, the other promotes a non-dualistic objective, seeking to realize the essential oneness of the individual self and the absolute reality by removing the illusions that hide this truth.

266. (B) The Shantiparva
This specific book within the great Indian epic serves as a massive storehouse of philosophical and ethical wisdom. It records the extensive teachings delivered by a dying warrior regarding diverse topics such as governance, morality, and the path to spiritual freedom. Within its verses, detailed discussions on various yogic concepts and their relation to action and knowledge are thoroughly explored and preserved.

267. (B) The depiction of asceticism and meditation among forest sages.
In the narrative of this ancient epic, certain sections illustrate the practical application of spiritual discipline. The lifestyle of those residing in the forest, characterized by rigorous routines and deep contemplative practices, serves as a reflection of early yogic values. These descriptions highlight an environment where meditation and asceticism were integral to the pursuit of higher wisdom and spiritual insight.

268. (A) By prescribing meditation and self-control for self-purification.
This particular text, which primarily serves as a comprehensive code for social and legal conduct, weaves spiritual practices into its ethical framework. It mandates the use of meditation and disciplined self-restraint as essential tools for achieving inner purity. By doing so, it places the pursuit of higher spiritual states within the context of an individual's regular moral and social responsibilities.

269. (C) Bhishma on his deathbed.
The epic narrative includes a significant moment where a venerable figure imparts profound knowledge while awaiting the end of his life. This individual shares comprehensive insights into statecraft, ethics, and the various methods for achieving spiritual liberation. His instructions include detailed explanations of concepts that later became fundamental to philosophical systems, emphasizing the integration of righteous action with deep spiritual understanding.

270. (D) Yogic ideas are embedded within epic narratives and socio-legal texts.
Spiritual and philosophical principles are not restricted to specialized treatises but are widely distributed throughout various genres of literature. These concepts are deeply integrated into the stories of heroic epics and the instructions found in legal and ethical codes. This distribution demonstrates that the practice and ideals of the discipline were considered essential components of both personal growth and societal duty.

271. (C) Systematizing Yoga in the Yoga Sutras and defining it as 'chitta vritti nirodha'.
This revered sage is credited with providing the first concise and organized framework for the discipline in his foundational sutras. He defined the practice as the process of stopping the various modifications of the mind. By creating a systematic methodology, he transformed scattered traditions into a coherent psychological path aimed at achieving mental control and ultimate liberation for the practitioner.

272. (B) Hatha Yoga.
This central figure of the Natha tradition played a crucial role in the development and spread of a specific yogic system. His approach highlights the importance of the physical body as the primary tool for spiritual evolution. Through various techniques focusing on physical purification and energy balance, his lineage prepared seekers for higher levels of consciousness and more advanced mental practices.

273. (D) Patanjali's path is predominantly psychological, while Gorakshanath's emphasizes the physical body.
The two traditions offer distinct perspectives on the most effective starting point for spiritual transformation. One system focuses primarily on

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the psychological aspects, aiming to control and purify the mind directly. The other tradition views the physical form as the essential instrument for progress, utilizing specialized bodily techniques to balance internal energies and prepare the individual for deeper states of meditation.

274. (A) Shatkarmas.
The eight-limbed methodology systematized by this ancient sage includes ethical guidelines, physical postures, breath regulation, sensory control, and various levels of meditative focus. While purification is important, specific physical cleansing techniques mentioned in other traditions are not part of this particular framework. Instead, this psychological path emphasizes moral discipline and mental concentration as the primary means to achieve the goal of liberation.

275. (C) purify the body and balance vital energies to prepare for Raja Yoga.
The specialized techniques found in this tradition, such as purification methods and energy locks, serve a specific foundational purpose. They are designed to cleanse the physical form and harmonize the vital forces within the individual. By mastering these bodily aspects, a practitioner creates a stable and purified environment that is necessary for successfully undertaking the more advanced psychological and meditative stages.

276. (A) Intense, selfless love for God leading to liberation.
This seminal text provides a systematic outline of supreme devotion, characterizing it as a deep and selfless affection for the divine. It explains that this intense emotional connection eventually results in spiritual freedom and everlasting joy. The teachings emphasize that by rejecting ego-driven pursuits and focusing on divine service, a devotee can achieve a state of union through pure love.

277. (D) Kabir focuses on a formless divine, while Tulsidas focuses on the personal form of Rama.
These two medieval saints represented different approaches to the path of devotion within their literary works. One advocate focused on a formless, internal reality that transcends religious boundaries and rituals. The other channelized his devotion toward a specific personal deity, portraying faith through loyalty and service to that divine form. Both demonstrated how different temperaments could find a path to union.

278. (A) An emotional devotion (madhurya bhava) towards Lord Krishna.
The poetic works of this saint are characterized by a highly emotional and intimate form of worship. His verses vividly depict the divine play of his chosen deity, expressing the intense longing and sweet affection of the devotee. This approach illustrates how abstract spiritual principles can be embodied through rich, emotive literary traditions that make the path of devotion accessible and relatable.

279. (C) The attainment of union through love and surrender to a divine form.
This spiritual stream emphasizes the emotional nature of the human experience as a primary means for reaching the ultimate goal. It focuses on cultivating an intense bond with the divine through surrender, prayer, and selfless love. By directing all emotions toward a personal or formless divine reality, the practitioner seeks to dissolve the ego and achieve a profound state of spiritual union.

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280. (D) challenge the authority of foundational texts like the Narada Bhaktisutra.
These medieval saints used their emotive and accessible literary traditions to provide a vibrant expression of devotion that differed from formal scriptures. By focusing on personal experience and direct connection, their works offered a practical alternative to structured sutras. This shift in focus implicitly challenged the necessity of relying solely on ancient foundational texts to understand the nature of supreme love.

281. (A) Swami Vivekananda
This influential spiritual leader was a key figure in the modern revival of ancient wisdom, introducing these concepts to the Western world during a major international gathering. He organized the various practices into four main paths based on knowledge, devotion, action, and mental control. His masterful explanations helped make these traditional teachings both accessible and scientifically relevant to a global audience.

282. (B) The transformation of entire human nature and evolution of a divine life on Earth.
This unique approach to spiritual practice moves beyond the goal of individual liberation to focus on a more comprehensive change. It seeks to transform all aspects of the human experience, including the mental, vital, and physical dimensions. The ultimate objective is to facilitate the evolution of a divine existence in the world by achieving a perfect synthesis between spirit and matter.

283. (B) the direct path of Self-enquiry (Atma-vichara).
This teacher advocated for a straightforward and focused technique to achieve the goal of self-realization. He encouraged individuals to constantly investigate the nature of their own existence by asking a specific fundamental question about their identity. This process of deep inquiry is intended to dissolve the false sense of ego, allowing the practitioner to remain established in their true, essential self.

284. (A) He promoted it as part of a movement to return to Vedic teachings for moral upliftment.
As a social reformer and founder of an influential movement, this leader viewed the practice of the discipline as an essential tool for broader improvement. He advocated for a return to the original teachings found in the most ancient scriptures. His approach emphasized that these practices were necessary for achieving both individual spiritual growth and the moral upliftment of the entire society.

285. (A) reinterpretation and adaptation of Yoga by key spiritual leaders for modern society.
The modern era was marked by a significant resurgence and updating of ancient spiritual traditions. Several prominent figures adapted these timeless teachings to meet the needs and understanding of a contemporary, global population. Their various approaches, ranging from psychological systems to social reform and non-dualistic inquiry, ensured that the core wisdom remained relevant and accessible in a rapidly changing world environment.

286. (D) Sri Shyamacharan Lahiri
This householder practitioner played a vital role in making a previously secretive and esoteric practice available to a wider group of people. By teaching these methods to sincere individuals outside of traditional monastic settings, he ensured the modern survival and spread of this specific lineage. His work was instrumental in bringing these advanced spiritual techniques into the lives of everyday seekers.

287. (C) developing a personalized approach to asana that influenced many modern styles.
Often regarded as the father of the contemporary physical practice, this teacher created a unique and adaptable method for postures and breath control. His teachings focused on tailoring the practice to the individual needs of the student. Through his prominent students, this approach became the foundational basis for many of the most popular and widely practiced styles of yoga today.

288. (B) a synthesis of the four main paths of Karma, Bhakti, Jnana, and Raja Yoga.
The system promoted by this prolific teacher from Rishikesh emphasized a balanced development of the human personality. It integrated the four primary paths of action, devotion, knowledge, and mental control into a single, comprehensive practice. This holistic approach was summarized by a simple motto that encouraged seekers to serve, love, and meditate as they worked toward the goal of self-realization.

289. (D) He introduced the Transcendental Meditation (TM) technique globally.
This spiritual teacher gained worldwide recognition for introducing a specific, accessible form of mental practice. His method utilizes the repetition of a simple mantra to help individuals reduce stress and expand their consciousness. By presenting this technique in a way that was easy to learn and practice, he succeeded in bringing the benefits of meditation to a vast international audience.

290. (A) bridging the gap between yogic wisdom and modern science through demonstrations.
This teacher made a significant impact by subjecting traditional spiritual claims to rigorous scientific testing. By demonstrating the ability to consciously control functions of the body that are normally automatic, he provided empirical evidence for the effectiveness of these ancient techniques. His work helped create a connection

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between traditional Himalayan wisdom and the modern scientific understanding of human physiology.

291. (C) Jnanayoga
This particular spiritual path is designed for individuals who possess a sharp and logical mind. It utilizes intellectual inquiry and deep self-analysis to distinguish between the eternal reality and the temporary, material world. While acknowledged as the most direct route to truth, it is also considered the most challenging due to the intense mental discipline required for its successful practice.

292. (A) Performing duties without attachment to the results.
The fundamental basis of this approach involves transforming daily work into a spiritual practice. It requires individuals to carry out their social and professional responsibilities with full dedication but without any personal concern for the outcome. By letting go of the desire for specific rewards, a practitioner purifies their heart and turns every action into a selfless form of divine worship.

293. (D) a systematic approach to controlling the mind, codified by Patanjali.
Often referred to as the royal path, this system provides a highly structured and scientific method for achieving spiritual goals. It focuses primarily on the mastery of mental processes through an organized eight-limbed methodology. By following these progressive stages, which include both ethical and meditative practices, the individual aims to reach a state of pure awareness that is free from all thoughts.

294. (B) Rajayoga
This specific path emphasizes the use of forceful effort to gain mastery over the physical body and its internal energies. It employs various postures, breathing exercises, and cleansing rituals to ensure health and vitality. These physical achievements are generally viewed as a necessary foundation that prepares the practitioner for the more advanced mental and meditative requirements of the royal path.

295. (C) Mantra Yoga
This spiritual practice centers on the profound power of sound and vibration to transform consciousness. It involves the rhythmic repetition of sacred syllables or phrases to focus the wandering mind and awaken internal spiritual energy. By consistently engaging in this meditative technique, the practitioner creates a state of concentration that eventually leads to a deeper realization of the divine presence within.

296. (D) The Triratna (three jewels)
The pursuit of spiritual freedom within this heterodox tradition is organized around a foundational trio of principles. These include right faith, right knowledge, and right conduct. The aspect of conduct is especially significant as it incorporates rigorous physical and mental disciplines that are functionally equivalent to traditional yogic practices. Together, these elements facilitate the purification and eventual liberation of the soul.

297. (A) Right Mindfulness and Right Concentration
Within the practical framework designed to end human suffering, two specific stages are remarkably similar to the meditative limbs of traditional systems. These involve the cultivation of focused awareness and the attainment of deep states of mental absorption. Such contemplative techniques highlight a common heritage shared between these traditions, focusing on inner transformation through disciplined control over the mind and its processes.

298. (B) The purification from karmic bondage and liberation of the soul.
The primary objective of applying these spiritual disciplines is to achieve a state of eternal freedom. This is accomplished by stopping the influx of new impressions and purifying the soul from its existing attachments to the material world. Through rigorous self-control and meditation, the practitioner seeks to break the cycle of bondage, allowing the soul to ascend to its true state.

299. (B) meditative practices and ethical conduct for liberation.
Despite having different metaphysical foundations, various orthodox and heterodox traditions share a fundamental reliance on similar methods for spiritual growth. They all emphasize the necessity of moral discipline and

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deep contemplative exercises as the essential means for achieving freedom from suffering. This common focus on internal transformation and mind control reveals a shared heritage of practical techniques across diverse Indian philosophical schools.

300. (A) right concentration in meditation.
This term identifies a crucial stage in the path toward ending suffering, focusing on the development of deep mental focus. It refers to the attainment of profound states of absorption through consistent meditative practice. These techniques are functionally identical to the concentration practices found in other traditional systems, serving as the final steps necessary for achieving ultimate clarity and spiritual realization.

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CHAPTER 02

Yoga Texts I: Principal Upanishads, Bhagavad Gita and Yoga Vasishtha

1. According to the Ishavasyopanishad, what is the concept of performing one's duties without attachment to the results?
(A) Jnana Nishta
(B) Karmanishta
(C) Bhakti Nishta
(D) Dhyana Nishta

2. In the context of the Bhagavad Gita, what is the term for the true nature of the Self?
(A) Atmaswarupa
(B) Prakriti
(C) Stithaprajna
(D) Triguna

3. Which of the following is described in Yoga Vasishtha as one of the four 'Dwarpaals' or gatekeepers to freedom?
(A) Asana
(B) Pranayama
(C) Shama (Tranquility)
(D) Vairagya (Dispassion)

4. As per the Katha Upanishad, what is the precise definition of Yoga?
(A) The union of body and mind
(B) The practice of physical postures
(C) The recitation of sacred mantras
(D) The steady control of the senses

5. Based on the Taittiriya Upanishad, consider the following statements:
Statement I: The Taittiriya Upanishad introduces the concept of the five sheaths, known as the Pancha Kosha.
Statement II: The Anandamaya Kosha is the outermost sheath, related to the physical body.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

6. The Shandilyavidya, a form of meditation described in the Chhandogya Upanishad, focuses on realizing Brahman as what?
(A) The vital life force or Prana
(B) The entire universe
(C) The sacred syllable 'Om'
(D) The blissful inner self

7. Match List I with List II regarding the states of consciousness from Mandukya Upanishad and the associated syllables of Omkara.
List I: (State of Consciousness)
P. Vaishvanara (Waking State)
Q. Taijasa (Dream State)
R. Prajna (Deep Sleep State)
S. Turiya (Fourth State)
List II: (Associated Syllable)
1. M
2. A
3. The Silence following Om
4. U
Choose the correct option:
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

8. According to the Bhagavad Gita, what is the primary characteristic of Karma Yoga?
(A) Performing actions without attachment to the fruits
(B) Complete renunciation of all worldly actions
(C) Performing actions for personal gain and reward
(D) Focusing solely on internal meditative practices

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9. What is the central theme of the Yaksha Upakhyana in the Kena Upanishad?
(A) The creation of the universe from a golden egg.
(B) The dialogue between a student and the god of death.
(C) The power of gods like Agni is subordinate to Brahman.
(D) The enumeration of the five great material elements.

10. Which of the following statements about the Bhagavad Gita's concept of 'Stithaprajna' is correct?
(A) A person of steady wisdom unperturbed by dualities.
(B) A person who is constantly seeking worldly pleasures.
(C) Someone who has renounced the world for seclusion.
(D) A warrior who exhibits great fearlessness in battle.

11. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Mundaka Upanishad categorizes knowledge into two types: Para Vidya and Apara Vidya.
Reason (R): Apara Vidya is considered superior as it includes the knowledge of the four Vedas and other worldly sciences, which are essential for daily life.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

12. In the Prashna Upanishad, what are the two fundamental principles from which all creation is said to originate?
(A) Atman and Brahman
(B) Prana and Rayi
(C) Vidya and Avidya
(D) Purusha and Prakriti

13. The Yoga Vasishtha describes certain conditions as 'Adhis'. What is the most accurate description of an Adhi?
(A) A physical ailment caused by external pathogens
(B) A congenital deformity present from birth
(C) A mental disturbance originating in the mind
(D) An injury resulting from an external accident

14. Consider the following statements regarding the Ishavasyopanishad:
(i) It advocates for a life of action (Karmanishta).
(ii) It distinguishes between Vidya (knowledge) and Avidya (ignorance).
(iii) It describes the ultimate reality as Brahman.
(iv) It dismisses the concept of Atma Bhava (seeing the Self in all beings).
Which of the statements given above are correct?
(A) (i), (ii) and (iv) only
(B) (i), (ii) and (iii) only
(C) (ii) and (iv) only
(D) (i) and (iii) only

15. What is the ultimate aim of meditation as described in the Mundaka Upanishad?
(A) Realization of Brahman (Brahmanubhuti)
(B) Attainment of various psychic powers
(C) Achievement of great worldly success
(D) Mastery over the five physical elements

16. According to the Mandukya Upanishad, which state of consciousness corresponds to the dream state?
(A) Vaishvanara
(B) Taijasa
(C) Prajna
(D) Turiya

17. Arrange the following stages of the Jnana Saptabhumika from Yoga Vasishtha in their correct chronological order:
(i) Tanumanasa
(ii) Sattvapatti
(iii) Asamsakti
(iv) Subheccha
(v) Vicharana
Which of the following is the correct sequence?
(A) (iv), (v), (i), (ii), (iii)
(B) (i), (ii), (iii), (iv), (v)

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(C) (iv), (i), (v), (ii), (iii)
(D) (v), (iv), (i), (iii), (ii)

18. In the Bhagavad Gita, food that is excessively bitter, sour, salty, hot, and pungent, causing distress, misery, and disease, is classified as:
(A) Rajasic
(B) Sattvic
(C) Tamasic
(D) Nishkama

19. Which Upanishad primarily deals with the concept of Atma, the Universe, and Brahman, describing creation as emanating from the Atman alone?
(A) Kena Upanishad
(B) Mandukya Upanishad
(C) Aitareya Upanishad
(D) Prashna Upanishad

20. Which of the following is NOT one of the 'Panchapranas' as mentioned in the Prashna Upanishad?
(A) Prana
(B) Apana
(C) Vyana
(D) Kurma

21. What does 'Udgitha' meditation in the Chhandogya Upanishad primarily involve?
(A) Meditating on the five elements
(B) Meditating on the form of a chosen deity
(C) Meditating on the syllable 'Om' as the essence
(D) Meditating on the natural flow of breath

22. Consider the following statements based on the Brihadaranyaka Upanishad:
Statement I: According to the Brihadaranyaka Upanishad, Jnana Yoga is the path to understanding the true nature of Atman.
Statement II: The Upanishad teaches that the ultimate goal is the permanent separation of Atman from Paramatman.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

23. The concept of 'Vidya and Avidya' in the Ishavasyopanishad suggests that:
(A) Only spiritual knowledge (Vidya) is important.
(B) Only worldly knowledge (Avidya) is necessary.
(C) Vidya and Avidya are identical concepts.
(D) One must transcend both to attain immortality.

24. Which of the following is a key teaching of the Katha Upanishad regarding the nature of the soul (Atman)?
(A) It is eternal, unborn, and not slain with the body.
(B) It is born with the body and dies with the body.
(C) It is subject to constant change and destruction.
(D) It is a product of the five material elements.

25. According to Yoga Vasishtha, how is 'Sukha' (happiness) attained in the highest state of bliss?
(A) By accumulating vast material wealth
(B) By satisfying all sensory desires
(C) By the complete cessation of the mind
(D) By gaining fame and power over others

26. Match List I with List II regarding concepts from the Bhagavad Gita and their relevant chapters.
List I: (Concept)
P. Stithaprajna
Q. Dhyana Yoga
R. Daivasura-Sampad-Vibhaga Yoga
S. Three Kinds of Faith
List II: (Chapter)
1. Chapter XVI
2. Chapter XVII
3. Chapter II
4. Chapter VI
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

27. The Kena Upanishad explores the nature of the 'Self' by asking what directs the mind. What is its ultimate conclusion?
(A) The mind functions as an independent entity.

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(B) The physical senses direct the focus of mind.
(C) The individual intellect (Buddhi) directs mind.
(D) The Self (Brahman) is the "mind of the mind".

28. In the Bhagavad Gita, Sankhya Yoga primarily deals with:
(A) The practical discipline of daily action.
(B) The study of the soul and its immortality.
(C) The methods of controlling the breath.
(D) The classification of types of devotion.

29. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Taittiriya Upanishad describes the Ananda Valli, which elaborates on the concept of the Pancha Kosha.
Reason (R): The purpose of the Pancha Kosha doctrine is to systematically guide the seeker from the gross physical body to the innermost blissful Self.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

30. Which of the following aspects are essential to understanding the Bhagavad Gita?
(i) Meanings of Atmaswarupa and Stithaprajna.
(ii) The practice of physical postures.
(iii) The concept of Karma Yoga.
(iv) The nature of Bhakti.
(v) A detailed analysis of war strategies.
Which of the statements given above are correct?
(A) (i), (ii), and (v) only
(B) (ii), (iii), and (iv) only
(C) (i), (iii), and (iv) only
(D) (i), (iv), and (v) only

31. In the Prashna Upanishad, the second question asked to the sage Pippalada concerns:
(A) The number of powers that support a creature.
(B) The original cause of universal creation.
(C) The nature of the supreme personal deity.
(D) The meaning of meditating on the syllable 'Om'.

32. What is the significance of 'Gurubhakti' as mentioned in the Mundaka Upanishad?
(A) It is a hindrance to acquiring true knowledge.
(B) It is a prerequisite for receiving Brahma-vidya.
(C) It is an optional practice for lazy students.
(D) It refers to the worship of multiple gurus.

33. The 'Shiksha Valli' of the Taittiriya Upanishad provides a summary of:
(A) The nature of ultimate spiritual bliss.
(B) Instructions for a student finishing education.
(C) The mechanical process of universal creation.
(D) The different physical levels of existence.

34. Which of the following best describes the concept of 'Atma Bhava' from the Ishavasyopanishad?
(A) The perception of the Self in all beings.
(B) The feeling of superiority over other beings.
(C) The worship of one's own physical body.
(D) The state of deep, dreamless mental sleep.

35. The Mandukya Upanishad correlates the four states of consciousness with:
(A) The four primary Vedas.
(B) The four stages of life.
(C) The syllables of 'Omkara'.
(D) The four cardinal directions.

36. According to the Bhagavad Gita, what is a key characteristic of a person practicing Dhyana Yoga?
(A) A mind that is inherently restless.
(B) A preference for noisy environments.
(C) Indulgence in eating and sleeping.
(D) Equanimity toward earth, stone, and gold.

37. In the Yoga Vasishtha, what are 'Vyadhis'?
(A) The gatekeepers to freedom.
(B) The seven stages of knowledge.
(C) Physical ailments arising from Adhis.
(D) The highest state of supreme bliss.

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38. The Brihadaranyaka Upanishad emphasizes the union of Atman and Paramatman as the ultimate goal. This path is predominantly known as:
(A) Karma Yoga

(B) Jnana Yoga
(C) Bhakti Yoga
(D) Raja Yoga

39. The concept of 'Para' and 'Apara' Vidya in the Mundaka Upanishad distinguishes between:
(A) Good and evil knowledge.
(B) Knowledge for men and women.
(C) Theoretical and practical knowledge.
(D) Higher and lower knowledge.

40. Consider the following statements regarding Yoga Vasishtha:
(i) It discusses the concept of psychosomatic ailments.
(ii) It identifies four 'Dwarpaals' or gatekeepers to freedom.
(iii) It explains the seven stages of knowledge (Jnana Saptabhumika).
(iv) It rejects the practice of meditation as a means to liberation.
Which of the statements given above are correct?
(A) (i), (ii) and (iii) only
(B) (ii), (iii) and (iv) only
(C) (i) and (iv) only
(D) All of the above

41. According to the Katha Upanishad, why is Self-realization considered important?
(A) It grants immense physical strength.
(B) It leads to the attainment of wealth.
(C) It is the means to overcome sorrow.
(D) It allows one to control others' minds.

42. The Bhagavad Gita describes four types of Bhaktas (devotees). Who among them is considered the highest or most dear?
(A) The man of wisdom (Jnani)
(B) The distressed (Arto)
(C) The one who desires wealth (Artharthi)
(D) The inquisitive (Jijnasu)

43. Which Upanishad contains the famous dialogue between Nachiketa and Yama, the god of death?
(A) Kena Upanishad
(B) Prashna Upanishad
(C) Mundaka Upanishad
(D) Katha Upanishad

44. Consider the following statements regarding Yoga Vasishtha:
Statement I: In Yoga Vasishtha, the development of 'Satvaguna' is considered essential for spiritual progress.
Statement II: Satvaguna is developed by encouraging qualities like greed, passion, and excessive activity.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

45. The 'Bhriguvalli' of the Taittiriya Upanishad narrates the story of Bhrigu approaching his father Varuna to learn about:
(A) The rules of sacrificial rituals.
(B) The complex art of warfare.
(C) The nature of Brahman.
(D) The principles of statecraft.

46. According to the Bhagavad Gita, what is the nature of 'Nishkama Karma'?
(A) Action performed with a desire for outcome.
(B) Action that is forbidden by scriptures.
(C) Inaction or complete cessation of work.
(D) Action performed without attachment to fruits.

47. Match List I with List II regarding terms from Yoga Vasishtha and their meanings.
List I: (Term)
P. Jnana Saptabhumika
Q. Adhi
R. Dwarpaal
S. Satvaguna
List II: (Meaning)
1. Mental affliction
2. Gatekeeper to freedom
3. Quality of purity and harmony
4. Seven stages of knowledge
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

48. The intuitive realization of truth is a key theme in which Upanishad, exemplified by the gods' inability to recognize Brahman in the Yaksha Upakhyana?
(A) Aitareya Upanishad

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(B) Kena Upanishad
(C) Prashna Upanishad
(D) Taittiriya Upanishad

49. What is the fundamental concept of the Aitareya Upanishad regarding creation?
(A) Creation from a cosmic sound.
(B) Creation emanating from the Self.
(C) Creation evolved from non-being.
(D) Creation formed by colliding entities.

50. The Bhagavad Gita classifies human temperaments into two categories. What are they?
(A) Divine and Demoniac (Daiva and Asura)
(B) Sattvic and Tamasic
(C) Rajasic and Sattvic
(D) Active and Passive

51. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): According to the Bhagavad Gita, the three Gunas - Sattva, Rajas, and Tamas - bind the immortal soul to the body.
Reason (R): These Gunas arise from Prakriti (nature) and determine the character and actions of an individual.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

52. In the Taittiriya Upanishad, the 'Vijnanamaya Kosha' corresponds to which aspect of the human personality?
(A) The physical body
(B) The vital life-force
(C) The emotional mind
(D) The intellect sheath

53. According to Yoga Vasishtha, which of the following is NOT one of the eight limbs of meditation mentioned in the text?
(A) Yama
(B) Niyama
(C) Vichara (Inquiry)
(D) Asana

54. The 'worthlessness of selfish-karma' is a strong theme in which of the following Upanishads, which compares such actions to unsafe boats?
(A) Ishavasyopanishad
(B) Mundaka Upanishad
(C) Mandukya Upanishad
(D) Katha Upanishad

55. Arrange the following Pancha Koshas from the Taittiriya Upanishad in order from the outermost (grossest) to the innermost (subtlest):
(i) Vijnanamaya Kosha
(ii) Pranamaya Kosha
(iii) Annamaya Kosha
(iv) Anandamaya Kosha
(v) Manomaya Kosha
Which of the following is the correct sequence?
(A) (iii), (v), (ii), (i), (iv)
(B) (iii), (ii), (v), (i), (iv)
(C) (iv), (i), (v), (ii), (iii)
(D) (i), (ii), (iii), (iv), (v)

NODIA

56. The Bhagavad Gita discusses 'Moksa-Samnyasa'. What is its central message regarding liberation?
(A) Liberation via renouncing fruits of action.
(B) Liberation via abandoning worldly duties.
(C) Liberation via complex ritual performance.
(D) Liberation via automatic death processes.

57. Which of the following statements accurately reflects the teachings of the Chhandogya Upanishad?
(A) It focuses on Hatha Yoga Kriyas.
(B) It rejects the importance of 'Om'.
(C) It introduces the Shandilyavidya.
(D) It details a cosmic serpent story.

58. What is the cause-and-effect relationship between 'Adhis' and 'Vyadhis' as described in Yoga Vasishtha?
(A) Adhis are the cause of Vyadhis.
(B) Vyadhis cause mental Adhis.
(C) They are unrelated phenomena.
(D) They are terms for physical illness.

59. The Mandukya Upanishad describes the fourth state of consciousness, 'Turiya', as:
(A) The state of dreaming with internal awareness.
(B) The state of deep, dreamless mental sleep.
(C) The ordinary waking state of perception.

(D) The transcendental state beyond the first three.

60. Consider the following statements regarding the Bhagavad Gita's teachings on Bhakti Yoga:
(i) The path of worshipping the unmanifested, imperishable Brahman is described as easier for embodied beings.
(ii) A true devotee is free from egoism, is equal to friend and foe, and is content with anything.
(iii) The nature of Bhakti involves performing actions for the sake of the Lord without personal desire.
(iv) Bhakti Yoga is considered inferior to Karma Yoga and Jnana Yoga.
(v) The text recommends devotion combined with hatred for non-believers.
Which of the statements given above are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii) and (iii) only
(D) (iv) and (v) only

61. What is the greatness of Brahmavidya as extolled in the Mundaka Upanishad?
(A) It guarantees wealth in the world.
(B) It provides ability to do miracles.
(C) It is the supreme science of all.
(D) It is a complex mental exercise.

62. According to the Prashna Upanishad, the vital life force is differentiated into five forms. Which Prana is responsible for the process of excretion and downward movement?
(A) Prana
(B) Samana
(C) Udana
(D) Apana

63. The concept of the 'union of Atman and Paramatman' is a central theme of which Upanishad?
(A) Brihadaranyaka Upanishad
(B) Mandukya Upanishad
(C) Aitareya Upanishad
(D) Kena Upanishad

64. What type of faith (Shraddha), according to Bhagavad Gita, is characterized by the worship of Yakshas and Rakshasas, and is associated with the Tamasic Guna?
(A) Sattvic faith
(B) Tamasic faith
(C) Rajasic faith
(D) Nirguna faith

65. The first stage of the Jnana Saptabhumika in Yoga Vasishtha is 'Subheccha'. What does it signify?
(A) The state of deep meditation.
(B) The longing for spiritual truth.
(C) The attainment of psychic powers.
(D) The understanding of scriptures.

66. Based on the Bhagavad Gita, consider the following statements:
Statement I: The Bhagavad Gita defines Yoga in various ways, including equanimity of mind (samatvam yoga ucyate).
Statement II: The scope of Yoga in the Gita is limited only to physical postures and breath control.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

67. Which of the ten principal Upanishads is the shortest and deals exclusively with the four states of consciousness in relation to 'Om'?
(A) Katha Upanishad
(B) Ishavasyopanishad
(C) Mandukya Upanishad
(D) Prashna Upanishad

NODIA

68. In Yoga Vasishtha, which of the following is a practice recommended to overcome the impediments of Yoga?
(A) Encouraging worldly attachments
(B) Focusing on external criticism
(C) Engaging in excessive labor
(D) Cultivating the wise (Satsanga)

69. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Ishavasyopanishad begins with the statement that everything in this universe is pervaded by the Lord (Isha).

Reason (R): Based on this, it advises one to enjoy things through renunciation and not to covet anyone's wealth, promoting a life of detached action.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

70. Which of the following is NOT one of the 'Dwarpaals' (gatekeepers) to freedom mentioned in Yoga Vasishtha?
(A) Shama (Tranquility)
(B) Moha (Delusion)
(C) Santosha (Contentment)
(D) Vichara (Inquiry)

71. Match List I with List II regarding Koshas and their associated elements or functions as described in the Taittiriya Upanishad.
List I: (Kosha)
P. Annamaya Kosha
Q. Pranamaya Kosha
R. Manomaya Kosha
S. Vijnanamaya Kosha
List II: (Associated Element/Function)
1. Mind, Senses
2. Food, Physical Body
3. Intellect, Discrimination
4. Vital Air, Energy
Choose the correct option:
(A) P-1, Q-3, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

72. According to the Bhagavad Gita, what is a key characteristic of the three Gunas? Which Guna is said to arise from desire and attachment, binding the soul through action?
(A) Rajas
(B) Sattva
(C) Tamas
(D) Nirguna

73. The Prashna Upanishad is structured around six main questions posed to a sage. Who was the sage that answered these questions?
(A) Yajnavalkya
(B) Uddalaka Aruni
(C) Pippalada
(D) Angiras

74. Consider the following statements about the Mundaka Upanishad:
(i) It belongs to the Atharva Veda.
(ii) It describes the path of 'Tapas' (austerity) as crucial for spiritual realization.
(iii) It states that the universe originated from the imperishable Brahman.
(iv) It exclusively promotes 'Apara Vidya' as the highest knowledge.
Which of the statements given above are correct?
(A) (i), (ii) and (iii) only
(B) (ii), (iii) and (iv) only
(C) (i) and (iv) only
(D) All of the above

75. The term 'Samnyasa Yoga' in the Bhagavad Gita primarily refers to:
(A) Renouncing fruits of actions.
(B) Renouncing the entire world.
(C) Yoga of physical asceticism.
(D) Yoga of elaborate ritualism.

76. What is the moral of the 'Yaksha Upakhyana' in the Kena Upanishad?
(A) Strength is the ultimate power.
(B) Power is derived from Brahman.
(C) The individual ego is supreme.
(D) Wealth is the primary life goal.

77. According to the Bhagavad Gita, what kind of food is preferred by a Yoga-Sadhaka or a person of Sattvic nature?
(A) Foods that are tasteless and impure.
(B) Foods that are spicy and hot.
(C) Foods that promote health and life.
(D) Foods obtained by dishonest means.

78. The third stage of the Jnana Saptabhumika, 'Tanumanasa', is characterized by:
(A) A desire for worldly objects.
(B) A complete loss of memory.
(C) Initial longing for truth.
(D) The thinning out of the mind.

79. The 'Ananda Valli' is a section of which Upanishad?

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(A) Taittiriya Upanishad
(B) Chhandogya Upanishad
(C) Mundaka Upanishad
(D) Brihadaranyaka Upanishad

80. Which of the following is a salient feature of the Yoga Vasishtha?
(A) Simple aphorisms of Hatha Yoga.
(B) Dialogue between Sage Vasishtha and Rama.
(C) Prioritizing postures over inquiry.
(D) A manual on herbal medicine.

81. The concept that Brahman is the sole reality and the universe is its manifestation is a central theme in which Upanishad?
(A) Prashna Upanishad
(B) Aitareya Upanishad
(C) Kena Upanishad
(D) Ishavasyopanishad

82. In the Bhagavad Gita, the term 'Sakama Karma' refers to:
(A) Action with a desire for fruits.
(B) Action without any desire.
(C) Forbidden scriptural action.
(D) Selfless community service.

83. Consider the following statements based on the Katha Upanishad:
Statement I: The Katha Upanishad uses the analogy of a chariot to explain the relationship between the self, body, intellect, and senses.
Statement II: In this analogy, the horses represent the intellect (Buddhi).
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

84. Arrange the following realizations (koshas) as per the Bhriguvalli's inquiry in the Taittiriya Upanishad, from the initial to the final realization of Brahman:
(i) Brahman as Prana (Vital Breath)
(ii) Brahman as Ananda (Bliss)
(iii) Brahman as Manas (Mind)
(iv) Brahman as Anna (Food/Matter)
(v) Brahman as Vijnana (Intellect)
Which of the following is the correct sequence?
(A) (iv), (i), (iii), (v), (ii)
(B) (i), (ii), (iii), (iv), (v)
(C) (iv), (iii), (i), (v), (ii)
(D) (v), (iv), (iii), (i), (ii)

NODIA

85. Which of the following correctly pairs a concept from the Upanishads with its source?
(A) Panchapranas - Mandukya Upanishad
(B) Para and Apara Vidya - Katha Upanishad
(C) Shandilyavidya - Chhandogya Upanishad
(D) Four States of Consciousness - Aitareya Upanishad

86. What is the nature of Prakriti as described in the Bhagavad Gita?
(A) Eternal unchanging consciousness.
(B) Source of Gunas and activity.
(C) Identical to individual Jiva.
(D) State of liberation from world.

87. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Yoga Vasishtha emphasizes that many physical ailments, or Vyadhis, are psychosomatic in origin.
Reason (R): It posits that mental afflictions (Adhis) such as stress, desire, and ignorance disturb the flow of prana in the nadis, leading to physical disease.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

88. The concept of 'Karmanishta' from the Ishavasyopanishad is most similar to which central teaching of the Bhagavad Gita?
(A) Karma Yoga (Path of Selfless Action)
(B) Sankhya Yoga (Path of Knowledge)
(C) Bhakti Yoga (Path of Devotion)
(D) Dhyana Yoga (Path of Meditation)

89. Which of the 'six main questions' in the Prashna Upanishad deals with the state of a person during sleep and dreaming?
(A) The first question
(B) The third question

(C) The fourth question
(D) The sixth question

90. Consider the following teachings from various Yogic texts:
(i) The definition of Yoga is the steady control of the senses (Katha Upanishad).
(ii) True happiness (Sukha) is attained by the cessation of the mind (Yoga Vasishtha).
(iii) The syllable 'Om' is the subject of Udgitha meditation (Chhandogya Upanishad).
(iv) A person of steady wisdom is called a Stithaprajna (Bhagavad Gita).
(v) Knowledge is divided into Sattvic and Tamasic (Mundaka Upanishad).
Which of the statements given above are correct?
(A) (i), (ii), (iii) and (iv) only
(B) (ii), (iii), (iv) and (v) only
(C) (i), (iii) and (v) only
(D) All of the above

91. The Brihadaranyaka Upanishad is renowned for its deep philosophical discussions, particularly those involving which great sage?
(A) Pippalada
(B) Nachiketa
(C) Angiras
(D) Yajnavalkya

92. According to the Bhagavad Gita, which path is considered more difficult for embodied beings to follow?
(A) Devotion to a personal God.
(B) Devotion to the Absolute.
(C) The path of selfless action.
(D) The path of ritual worship.

93. The state of 'Asamsakti' in the Jnana Saptabhumika represents:
(A) The initial desire for knowledge.
(B) The final state of liberation.
(C) The state of non-attachment.
(D) A mind that is extremely thin.

94. What does the term 'Brahmanubhuti', as mentioned in the Mundaka Upanishad, signify?
(A) Performance of sacrifices.
(B) Intellectual belief in God.
(C) Worship of physical idols.
(D) Direct realization of Brahman.

95. In the context of the Mandukya Upanishad, the waking state consciousness, Vaishvanara, is associated with which syllable of Omkara?
(A) A
(B) U
(C) M
(D) The silence after Om

96. Which of the following is an INCORRECT statement regarding the Bhagavad Gita's teachings?
(A) Yoga is skill in action.
(B) It advocates for complete inaction.
(C) It describes three kinds of faith.
(D) It discusses divine qualities.

97. The concept of 'Pancha Kosha' is systematically elaborated in which section of the Taittiriya Upanishad?
(A) Shiksha Valli
(B) Ananda Valli and Bhriguvalli
(C) Ananda Valli only
(D) Bhriguvalli only

98. The fourth Dwarpaal to freedom in Yoga Vasishtha is 'Vichara'. It refers to:
(A) The practice of right inquiry.
(B) Contentment with situation.
(C) Self-control and tranquility.
(D) Association with wise people.

99. Which of the following is NOT a principal Upanishad as per the traditional list of ten?
(A) Kena
(B) Katha
(C) Shvetashvatara
(D) Mundaka

100. Match List I with List II regarding Upanishadic concepts and their associated sources.
List I: (Upanishadic Concept)
P. Definition of Yoga as control of senses
Q. Concept of Prana and Rayi
R. Yaksha Upakhyana
S. Concept of Vidya and Avidya
List II: (Associated Upanishad)
1. Kena Upanishad
2. Ishavasyopanishad
3. Prashna Upanishad
4. Katha Upanishad
Choose the correct option:

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(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

101. The 'Daivasura-Sampad-Vibhaga Yoga' of Bhagavad Gita primarily describes:
(A) Different types of yoga paths.
(B) The structure of the universe.
(C) Qualities of divine/demoniac.
(D) The techniques of meditation.

102. What is the significance of 'Tapas' as per the Mundaka Upanishad?
(A) A form of selfish action.
(B) Disciplined spiritual austerity.
(C) Study of worldly sciences.
(D) Act of devotion for boons.

103. In the Taittiriya Upanishad, which kosha is identified with the vital breath and physiological functions?
(A) Annamaya Kosha
(B) Manomaya Kosha
(C) Vijnanamaya Kosha
(D) Pranamaya Kosha

104. Consider the following statements regarding the four states of consciousness in the Mandukya Upanishad:
(i) Vaishvanara is the waking state, conscious of the external world.
(ii) Taijasa is the deep sleep state, devoid of dreams.
(iii) Prajna is the dream state, conscious of the internal world.
(iv) Turiya is the transcendental fourth state, the ultimate reality.
Which of the statements given above are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii) and (iv) only
(D) (i), (iii) and (iv) only

105. According to Yoga Vasishtha, the development of Satvaguna is a key practice. This involves:
(A) Increasing passion and activity.
(B) Fostering laziness and delusion.
(C) Cultivating purity and wisdom.
(D) Acquiring material possessions.

106. The Bhagavad Gita describes a 'Stithaprajna' as one who:
(A) Withdrawn senses from objects.
(B) Seeking sensory pleasures.
(C) Confused by pleasure/pain.
(D) Acting for specific results.

107. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Chhandogya Upanishad contains the 'Shandilyavidya'.
Reason (R): This vidya teaches that "All this is Brahman" (sarvam khalvidam brahma) and one should meditate on it with a calm mind.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

108. The 'origin of creation' is a topic discussed in the Mundaka Upanishad. How does it describe this origin?
(A) As a random accidental event.
(B) Emanating from Brahman.
(C) Work of a separate demiurge.
(D) Creation from nothingness.

109. Which of the following is a characteristic of a person with 'Asuri Sampad' (demoniacal nature) as per the Bhagavad Gita?
(A) Fearlessness and purity.
(B) Charity and self-control.
(C) Pride, arrogance, and anger.
(D) Study and scriptural austerity.

110. The third of the 'six main questions' in the Prashna Upanishad is about:
(A) The nature of Brahman.
(B) The state of deep sleep.
(C) The entity departing the body.
(D) The complex origin of Prana.

NODIA

111. The Ishavasyopanishad states that one who sees all beings in the Self and the Self in all beings:
(A) Does not feel repulsion or hate.
(B) Becomes confused and deluded.
(C) Shrinks from others in fear.

(D) Gains control over all beings.

112. Arrange the first four stages of Jnana Saptabhumika of Yoga Vasishtha in the correct ascending order:
(A) Vicharana, Subheccha, Sattvapatti, Tanumanasa
(B) Subheccha, Vicharana, Tanumanasa, Sattvapatti
(C) Tanumanasa, Sattvapatti, Subheccha, Vicharana
(D) Subheccha, Tanumanasa, Vicharana, Sattvapatti

113. According to the Bhagavad Gita, Dhyana Yoga is best practiced by a person who is:
(A) Indulgent in sense pleasures.
(B) Moderate in eating and sleeping.
(C) Agitated and anxious daily.
(D) Engaged in constant social activity.

114. The term 'Sankhya Yoga' in the Bhagavad Gita refers to the yoga of:
(A) Intellectual knowledge.
(B) Physical body postures.
(C) Devotional surrender.
(D) Selfless daily action.

115. Which Upanishad famously declares 'Ayam Atma Brahma' ("This Self is Brahman")?
(A) Aitareya Upanishad
(B) Chhandogya Upanishad
(C) Mandukya Upanishad
(D) Brihadaranyaka Upanishad

116. What is the most appropriate description of 'Samnyasa' as explained in the Bhagavad Gita?
(A) Abandonment of family life.
(B) Wearing traditional robes.
(C) Cessation of all activities.
(D) Mental renunciation of fruits.

117. Consider the following statements based on Yoga Vasishtha:
Statement I: Yoga Vasishtha is primarily a text on Hatha Yoga techniques.
Statement II: The text extensively discusses the concepts of Adhis (mental afflictions) and Vyadhis (physical diseases) and their interrelation.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

118. The fifth stage of Jnana Saptabhumika, 'Padarthabhavana', is characterized by:
(A) Seeing reality in all objects.
(B) Absorption in bliss of Self.
(C) The state of non-attachment.
(D) The state of thinned mind.

119. In the Bhagavad Gita, Lord Krishna states that His 'Prakriti' is divided into a lower (Apara) and a higher (Para) nature. What constitutes the higher nature (Para Prakriti)?
(A) Elements, mind, and ego.
(B) The three distinct Gunas.
(C) The cosmic illusion of Maya.
(D) The soul which sustains all.

120. Consider the following statements about different Yogic texts:
(i) The Katha Upanishad defines Yoga as the steady control of the senses.
(ii) The Bhagavad Gita classifies food into Sattvic, Rajasic, and Tamasic categories.
(iii) The Yoga Vasishtha describes the seven stages of knowledge called Jnana Saptabhumika.
(iv) The Mandukya Upanishad details the Panchapranas.
(v) The Ishavasyopanishad rejects the idea of performing action (Karma).
Which of the statements given above are incorrect?
(A) (i) and (ii) only
(B) (iv) and (v) only
(C) (iii), (iv) and (v) only
(D) (i), (ii) and (iii) only

121. What is the nature of the soul (Atman) according to the Katha Upanishad?
(A) Created at birth/death.
(B) Known by intellect alone.
(C) Smaller than smallest.
(D) Object of sensory perception.

122. Which of the 'Dwarpaals' in Yoga Vasishtha refers to contentment and is considered a gatekeeper to freedom?

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(A) Santosha
(B) Shama
(C) Vichara
(D) Satsanga

123. The final chapter of the Bhagavad Gita synthesizes the paths of Yoga and concludes with the ultimate message of:
(A) Performing Vedic sacrifices.
(B) Waging war for expansion.
(C) Achieving psychic abilities.
(D) Surrendering all dharmas.

124. Match List I with List II regarding terms from the Bhagavad Gita and their descriptions.
List I: (Term)
P. Atmaswarupa
Q. Trigunas
R. Sakama Karma
S. Bhakta
List II: (Description)
1. Action with desire for fruit
2. A devotee
3. The true nature of the Self
4. Sattva, Rajas, Tamas
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

125. The deep sleep state, where consciousness is unified and consists of bliss, is called what in the Mandukya Upanishad?
(A) Vaishvanara
(B) Taijasa
(C) Prajna
(D) Turiya

126. The concept of Atman and Jnana Yoga, as discussed in the dialogues of Yajnavalkya and Maitreyi, is a prominent feature of which Upanishad?
(A) Chhandogya Upanishad
(B) Aitareya Upanishad
(C) Kena Upanishad
(D) Brihadaranyaka Upanishad

127. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): In the Mundaka Upanishad, selfish karma, such as rituals performed for personal gain, is described as an 'unsafe boat'.
Reason (R): Such actions, being perishable, cannot lead to the eternal and imperishable goal of liberation (Moksha).
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. According to the Bhagavad Gita, what are the characteristics of the Tamas Guna?
(A) Purity and knowledge.
(B) Ignorance and inertia.
(C) Passion and activity.
(D) Balance and harmony.

129. The fifth main question in the Prashna Upanishad inquires about the results of meditating on which sacred syllable?
(A) Hrim
(B) Om
(C) Klim
(D) Ram

130. Consider the following pairs regarding concepts and their textual sources:
(i) Adhis and Vyadhis : Yoga Vasishtha
(ii) Para and Apara Vidya : Mundaka Upanishad
(iii) Stithaprajna : Bhagavad Gita
(iv) Pancha Kosha : Taittiriya Upanishad
Which of the pairs given above are correctly matched?
(A) (i), (ii) and (iv) only
(B) (i), (ii) and (iii) only
(C) (ii) and (iv) only
(D) All of the above

131. In the chariot analogy of the Katha Upanishad, what does the 'charioteer' represent?
(A) The physical body
(B) The five senses
(C) The intellect (Buddhi)
(D) The mind (Manas)

132. The sixth and final stage of Jnana Saptabhumika, 'Turyaga', signifies:

NODIA

(A) Stage of philosophical inquiry.
(B) Stage of non-attachment.
(C) Perception of world as real.
(D) State of a Jivanmukta.

133. According to the Kena Upanishad, the truth of Brahman is realized through:
(A) Sensory perception
(B) Logical reasoning
(C) Intuitive experience
(D) Fire rituals

134. Which of the following is considered a 'Daivi Sampad' (divine quality) in the Bhagavad Gita?
(A) Arrogance (Dambha)
(B) Fearlessness (Abhayam)
(C) Hypocrisy (Darpa)
(D) Harshness (Parushyam)

135. What is the summary of Shiksha Valli in the Taittiriya Upanishad about?
(A) Nature of absolute bliss.
(B) Layers of personality.
(C) Creation from Brahman.
(D) Address to departing student.

136. The Bhagavad Gita advocates Karma Yoga to avoid:
(A) The bondage of action.
(B) Attainment of knowledge.
(C) The practice of devotion.
(D) The responsibility of duty.

137. Which chapter of the Bhagavad Gita is titled 'Jnana-Vijnana Yoga', within which the Lord describes the four types of devotees?
(A) Chapter X
(B) Chapter XII
(C) Chapter VII
(D) Chapter XIV

138. The syllable 'U' in Omkara, according to the Mandukya Upanishad, corresponds to which state of consciousness?
(A) Dream (Taijasa)
(B) Waking (Vaishvanara)
(C) Deep Sleep (Prajna)
(D) The Fourth State (Turiya)

139. Consider the following statements based on the Aitareya Upanishad:
Statement I: The Aitareya Upanishad belongs to the Rig Veda.
Statement II: It posits that the universe and man were created by multiple gods acting independently.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

140. Which of the following is NOT one of the six main questions addressed in the Prashna Upanishad?
(A) From what are creatures born?
(B) Building a fire altar method.
(C) Person with sixteen parts.
(D) Result of meditating on Om.

141. The Chhandogya Upanishad presents 'Udgitha' meditation. 'Udgitha' is the chanting of:
(A) The Gayatri Mantra
(B) The Mahamrityunjaya Mantra
(C) The syllable 'Om' in Sama Veda
(D) The Atharva Veda hymns

142. Arrange the following events from the Yaksha Upakhyana of the Kena Upanishad in chronological order:
(i) Brahman appears as a Yaksha.
(ii) Agni fails to burn a blade of grass.
(iii) Indra approaches the Yaksha, who then vanishes.
(iv) Vayu fails to blow away the grass.
(v) Uma Haimavati reveals the identity of the Yaksha as Brahman.
Which of the following is the correct sequence?
(A) (i), (ii), (iv), (iii), (v)
(B) (i), (iii), (ii), (iv), (v)
(C) (ii), (iv), (i), (iii), (v)
(D) (iii), (v), (i), (ii), (iv)

143. According to Yoga Vasishtha, what is the relationship between the mind and suffering?
(A) Mind causes suffering.
(B) Mind is passive observer.
(C) Active mind helps less.
(D) Suffering is independent.

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144. The doctrine of the five sheaths (Pancha Kosha) is a key concept for understanding the layers of human existence in which Upanishad?
(A) Mundaka Upanishad
(B) Taittiriya Upanishad
(C) Katha Upanishad
(D) Prashna Upanishad

145. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Bhagavad Gita provides detailed instructions for the practice of Dhyana Yoga (meditation).
Reason (R): It states that a Yogi should constantly engage the mind in worldly thoughts to achieve balance.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

146. Which of the following statements about the principal Upanishads is incorrect?
(A) Mandukya is longest/detailed.
(B) Isha is Shukla Yajur Veda.
(C) Kena explores nature of knower.
(D) Prashna uses question/answer.

147. What is 'Brahmanubhuti' as per the Mundaka Upanishad?
(A) Feeling of the physical body.
(B) Conclusion that God exists.
(C) Direct experience of oneness.
(D) Worship of personal God.

148. The second stage of the Jnana Saptabhumika, 'Vicharana', involves:
(A) A state of deep sleep.
(B) First desire for liberation.
(C) State of non-attachment.
(D) Practice of right inquiry.

149. Match List I with List II regarding Gunas from the Bhagavad Gita and their chief characteristics.
List I: (Guna)
P. Sattva
Q. Rajas
R. Tamas
S. Trigunatita (Beyond Gunas)
List II: (Chief Characteristic)
1. Action, Passion, Attachment
2. Inertia, Delusion, Ignorance
3. Unaffected by dualities
4. Purity, Knowledge, Harmony
Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-2, R-3, S-1

150. Consider the following teachings found in the Bhagavad Gita:
(i) A detailed classification of foods into three types based on the Gunas.
(ii) A description of the divine and demoniacal natures.
(iii) The four types of devotees who worship the Lord.
(iv) The concept of 'Stithaprajna', the person of steady wisdom.
(v) The detailed procedure for performing the Ashvamedha Yajna.
Which of the statements given above are correct?
(A) (i), (ii), and (v) only
(B) (i), (ii), (iii), and (iv) only
(C) (iii), (iv), and (v) only
(D) All of the above

151. Which Kosha in the Taittiriya Upanishad is made of 'mind' and is the seat of emotions and thoughts?
(A) Annamaya Kosha
(B) Pranamaya Kosha
(C) Vijnanamaya Kosha
(D) Manomaya Kosha

152. In the Bhagavad Gita, what qualities describe the nature of a true Bhakta?
(A) Friendly and compassionate.
(B) Easily disturbed by praise.
(C) Harbinger of ill-will.
(D) Seeking personal gain.

153. The Brihadaranyaka Upanishad's teaching on Jnana Yoga culminates in the understanding of the great dictum:
(A) Prajnanam Brahma
(B) Tat Tvam Asi

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(C) Aham Brahmasmi
(D) Ayam Atma Brahma

154. What are the four 'Dwarpaals' or gatekeepers to freedom, as per the Yoga Vasishtha?
(A) Shama, Vichara, Santosha, Satsanga
(B) Asana, Pranayama, Pratyahara, Dharana
(C) Viveka, Vairagya, Shatsampat, Mumukshutva
(D) Maitri, Karuna, Mudita, Upeksha

155. Consider the following statements based on the Mundaka Upanishad:
Statement I: The Mundaka Upanishad declares that 'Satyameva Jayate' (Truth alone triumphs).
Statement II: It considers 'Apara Vidya', which includes the four Vedas, as the highest knowledge leading to the Imperishable.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

156. In the Bhagavad Gita, the term 'Yoga-Sadhaka' primarily refers to:
(A) A beginner starting path.
(B) A dedicated practitioner.
(C) An accomplished master.
(D) A theoretical teacher.

157. Which of the following pairs is INCORRECTLY matched?
(A) Katha Upanishad - Nature of the Soul
(B) Prashna Upanishad - Panchapranas
(C) Mandukya Upanishad - Pancha Kosha
(D) Chhandogya Upanishad - Udgitha Meditation

158. The first question in the Prashna Upanishad, asked by Kabandhi Katyayana, is about:
(A) Nature of human sleep.
(B) Deities supporting body.
(C) Path of soul after death.
(D) Cause of all creatures.

159. The fourth stage of the Jnana Saptabhumika is 'Sattvapatti'. This stage is defined by:
(A) Mind resting in the Self.
(B) Initial longing for truth.
(C) Process of scriptural inquiry.
(D) State of mental agitation.

160. What is the ultimate message of the Moksa-Samnyasa Yoga in the Bhagavad Gita?
(A) Renunciation is superior.
(B) Perform duty without fruit.
(C) Bhakti is for the masses.
(D) Heaven is the final goal.

161. According to the Katha Upanishad, the Self (Atman) cannot be known by:
(A) The grace of the Self itself.
(B) Study or intellect alone.
(C) A qualified Guru's teaching.
(D) Practice of sense control.

162. Consider the following statements regarding the teachings of the Yoga Vasishtha:
(i) It identifies psychosomatic ailments, linking mind and body.
(ii) It presents the 'Jnana Saptabhumika' or seven stages of wisdom.
(iii) It dismisses the role of self-effort (paurusha) in attaining liberation.
(iv) It lists four gatekeepers to freedom, including 'Shama' and 'Vichara'.
Which of the statements given above are correct?
(A) (i), (ii) and (iv) only
(B) (i), (iii) and (iv) only
(C) (ii) and (iii) only
(D) All of the above

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163. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Mandukya Upanishad equates the four states of consciousness with the four parts of the syllable 'AUM' and the subsequent silence.
Reason (R): This framework is a meditative tool to help the seeker transcend the three ordinary states and realize the fourth, Turiya, which is the true nature of the Self.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

164. In the Taittiriya Upanishad, the Anandamaya Kosha, or the bliss sheath, is:
(A) Outermost food sheath.
(B) Sheath of vital airs.
(C) Sheath of intellect/reason.
(D) Innermost subtle sheath.

165. The Bhagavad Gita states that when Sattva guna is predominant, what arises?
(A) Greed and restless activity.
(B) Delusion and mental inertia.
(C) Light, knowledge, and wisdom.
(D) Fear and constant anxiety.

166. 'Shandilyavidya' from the Chhandogya Upanishad is a meditation technique where one contemplates:
(A) Self as a tiny heart particle.
(B) Universe as identical to Self.
(C) Flow of breath in nostrils.
(D) The emptiness of phenomena.

167. Which of the following is NOT one of the eight limbs of meditation as listed in the Yoga Vasishtha?
(A) Yama
(B) Niyama
(C) Pranayama
(D) Samadhi

168. The sixth question in the Prashna Upanishad, asked by Sukesha Bharadvaja, is about:
(A) Person with Sixteen Parts.
(B) The original origin of Prana.
(C) Nature of dream activity.
(D) Sacred syllable of Om.

169. What is the key difference between Sakama and Nishkama Karma as per the Bhagavad Gita?
(A) Physical vs. Mental action.
(B) Forbidden vs. Prescribed.
(C) Selfish vs. Selfless motive.
(D) Householder vs. Renunciate.

170. Match List I with List II regarding stages of the Jnana Saptabhumika and their characteristics.
List I: (Stage)
P. Subheccha
Q. Vicharana
R. Tanumanasa
S. Sattvapatti
List II: (Characteristic)
1. Philosophical inquiry
2. Attenuation of the mind
3. Attainment of purity
4. Aspiration for truth
Choose the correct option:
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-2, R-1, S-3

171. The 'Atma Bhava' taught in the Ishavasyopanishad is the realization that:
(A) Self is separate from others.
(B) Physical body is ultimate.
(C) Gods are supreme controllers.
(D) One Self pervades existence.

172. The syllogism "As the web comes out of the spider... as herbs grow on the earth... so has the universe come from the Imperishable" is used in which Upanishad to explain creation?
(A) Kena Upanishad
(B) Mundaka Upanishad
(C) Katha Upanishad
(D) Mandukya Upanishad

173. According to the Bhagavad Gita, the Trigunas originate from:
(A) Purusha (Consciousness)
(B) Ishvara (The Lord)
(C) Prakriti (Material Nature)
(D) Jiva (The individual soul)

174. Which of the following is a correct statement?
(A) The Gita promotes only Jnana.
(B) It is a part of Ramayana.
(C) It dismisses Bhakti Yoga.
(D) Dialogue of Krishna/Arjuna.

175. Consider the statement: "The seventh and final stage of the Jnana Saptabhumika is Videhamukti."
(A) False, seventh stage is Turyaga.
(B) True, it is the seventh stage.
(C) False, seventh is Padarthabhavana.
(D) False, there are only six stages.

176. Which Upanishad contains the summary of three Vallis: Shiksha, Ananda, and Bhrigu?
(A) Chhandogya Upanishad

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(B) Taittiriya Upanishad
(C) Brihadaranyaka Upanishad
(D) Aitareya Upanishad

177. Consider the following statements based on Yoga Vasishtha:
Statement I: Yoga Vasishtha posits that 'Adhis' are primary diseases which are purely physical in origin.
Statement II: 'Vyadhis' are secondary diseases that can arise from 'Adhis'.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

178. The union of the individual self (Atman) with the Supreme Self (Paramatman) is the central teaching of which Upanishad, often associated with Jnana Yoga?
(A) Brihadaranyaka Upanishad
(B) Ishavasyopanishad
(C) Mandukya Upanishad
(D) Prashna Upanishad

179. The concept of Prakriti and the Trigunas is extensively discussed in which chapter of the Bhagavad Gita?
(A) Chapter II
(B) Chapter VI
(C) Chapter XIV
(D) Chapter XII

180. Consider the following pairs of concepts and their textual sources:
(i) Atma Bhava : Ishavasyopanishad
(ii) Yaksha Upakhyana : Kena Upanishad
(iii) Definition of Yoga : Katha Upanishad
(iv) Prana and Rayi : Prashna Upanishad
(v) Four states of consciousness : Mandukya Upanishad
Which of the pairs given above are correctly matched?
(A) (i), (ii), (iii), (v) only
(B) (ii), (iii), (iv), (v) only
(C) (i), (ii), (iv) only
(D) All of the above

181. In the Bhagavad Gita, which quality is characteristic of a divine (Daivi) nature?
(A) Ostentation (Dambha)
(B) Anger (Krodha)
(C) Forgiveness (Kshama)
(D) Greed (Lobha)

182. What is the fundamental teaching of the 'Ananda Valli' in the Taittiriya Upanishad?
(A) Ethical rules for a student.
(B) Inquiry through five sheaths.
(C) Bhrigu's quest story only.
(D) Phonetics of Vedic chants.

183. In Yoga Vasishtha, how is the highest state of bliss (Sukha) described?
(A) Temporary pleasure.
(B) Accumulation of wealth.
(C) Heavenly joy after death.
(D) Quiescence of the mind.

184. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): In the Bhagavad Gita, a person whose wisdom is steady is called a 'Stithaprajna'.
Reason (R): Such a person has completely abandoned all desires of the mind and is satisfied in the Self by the Self alone.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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185. The Aitareya Upanishad describes the creation of the universe from:
(A) Cosmic egg (Hiranyagarbha)
(B) Primordial sound (Nada)
(C) The Atman (Self) alone
(D) Union of Purusha/Prakriti

186. Which of the following is an INCORRECT pairing of a concept and its Upanishadic source?
(A) Panchapranas - Katha Upanishad
(B) Karmanishta - Ishavasyopanishad
(C) Shandilyavidya - Chhandogya Upanishad
(D) Para and Apara Vidya - Mundaka Upanishad

187. The syllable 'M' of Omkara is associated with which state in the Mandukya Upanishad?

(A) Waking state (Vaishvanara)
(B) Dream state (Taijasa)
(C) The fourth state (Turiya)
(D) Deep sleep state (Prajna)

188. Which of the following is one of the 'eight limbs of meditation' as listed in Yoga Vasishtha?
(A) Jnana
(B) Pratyahara
(C) Bhakti
(D) Karma

189. According to Bhagavad Gita, faith (Shraddha) is of three kinds based on the Gunas. Sattvic faith leads to the worship of:
(A) Yakshas and Rakshasas
(B) Pretas and Bhutas
(C) The Devas (gods)
(D) Wealth and power

190. What is the central topic of the Bhriguvalli in the Taittiriya Upanishad?
(A) Ethical teaching summary.
(B) Four states of consciousness.
(C) Vedic pronunciation rules.
(D) Bhrigu's tapas realization.

191. Arrange the following figures and dialogues from the Upanishads in a logical study order based on the development of concepts:
(i) Nachiketa's dialogue with Yama
(ii) Pippalada answering six questions
(iii) Udgitha meditation
(iv) Yajnavalkya's teachings on Atman
Which of the following is the correct sequence?
(A) (i), (ii), (iii), (iv)
(B) (iv), (iii), (ii), (i)
(C) (ii), (i), (iv), (iii)
(D) (i), (iii), (ii), (iv)

192. What are the practices mentioned in Yoga Vasishtha to overcome the impediments of Yoga?
(A) Indulgence in pleasures.
(B) Satsanga and Vichara.
(C) Wealth accumulation.
(D) Seeking public fame.

193. The Bhagavad Gita mentions four types of devotees (Bhaktas). Which type seeks knowledge and understanding of the Supreme?
(A) Arto (the distressed)
(B) Jijnasu (the inquisitive)
(C) Artharthi (the seeker of wealth)
(D) Jnani (the wise)

194. Consider the following statements based on the Katha Upanishad:
Statement I: The Katha Upanishad is a part of the Krishna Yajur Veda.
Statement II: It defines Yoga as the firm holding back of the senses, a state where one becomes undistracted.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

195. Which of the following is the best description of the salient features of Yoga Vasishtha?
(A) Concise text on 84 asanas.
(B) Commentary on Yoga Sutras.
(C) Advaitic philosophy/stories.
(D) Tantric text on chakras.

196. The greatness of Brahmavidya, as per the Mundaka Upanishad, lies in its ability to:
(A) Confer material prosperity.
(B) Grant victory in battles.
(C) Provide a long physical life.
(D) Untie the 'knot of the heart'.

197. Match List I with List II regarding Yogic texts and their key teachings.
List I: (Text)
P. Yoga Vasishtha
Q. Bhagavad Gita
R. Taittiriya Upanishad
S. Mundaka Upanishad
List II: (Key Concept)
1. Pancha Kosha
2. Para and Apara Vidya
3. Jnana Saptabhumika
4. Stithaprajna
Choose the correct option:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

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198. According to the Bhagavad Gita, the three kinds of faith are determined by:
(A) Parents and family teachings.
(B) Inherent nature (svabhava).
(C) Social and economic status.
(D) Conscious present-life choice.

199. What does the term 'rayi' in the Prashna Upanishad represent in the context of creation?
(A) Life-giving energy spirit.
(B) State of final liberation.
(C) Supreme consciousness.
(D) The material/form aspect.

200. Consider the following statements related to the Principal Upanishads:
(i) Ishavasyopanishad teaches the synthesis of Karma (action) and Jnana (knowledge).
(ii) Kena Upanishad investigates the ultimate power behind the mind and senses.
(iii) Katha Upanishad contains the dialogue between Yama and Nachiketa.
(iv) Prashna Upanishad is structured around six questions posed to sage Pippalada.
(v) Mandukya Upanishad analyzes the three states of waking, dream, and deep sleep in relation to Om.
Which of the statements given above are correct?
(A) (i), (ii), (iv), (v) only
(B) (i), (ii), (iii), (v) only
(C) (ii), (iii), (iv) only
(D) All of the above

201. Which Prana governs the region of the throat and is responsible for speech and upward movement?
(A) Apana
(B) Vyana
(C) Udana
(D) Samana

202. The concept that one should perform their duty (Karma) skillfully is encapsulated in which definition of Yoga from the Bhagavad Gita?
(A) Yogah karmasu kaushalam
(B) Samatvam yoga ucyate
(C) Duhkha-samyoga-viyogam yoga-samjnitam
(D) The steady control of the senses

203. The term 'Atma' in the Aitareya Upanishad refers to:
(A) Individual human ego.
(B) Gross physical body.
(C) Mind and its thoughts.
(D) Universal Cosmic Self.

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204. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Bhagavad Gita strongly advises Arjuna to perform his duty as a warrior.
Reason (R): It argues that action is superior to inaction, and performing one's prescribed duty without attachment (Nishkama Karma) does not create karmic bondage and leads to purification of the mind.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

205. Which of the following correctly identifies an INCORRECT pair?
(A) Jnana Saptabhumika - Yoga Vasishtha
(B) Stithaprajna - Bhagavad Gita
(C) Six Main Questions - Katha Upanishad
(D) Yaksha Upakhyana - Kena Upanishad

206. In the Mandukya Upanishad, what is the nature of 'Turiya'?
(A) Cause of the other states.
(B) State of unconsciousness.
(C) Collective dream state.
(D) Unseen and unthinkable.

207. According to the Bhagavad Gita, what is the end or goal of Bhakti-Yoga?
(A) Entering into Supreme Being.
(B) Attainment of worldly riches.
(C) Acquisition of abilities.
(D) Mastery over physical nature.

208. What is the significance of the first Dwarpaal, 'Shama' (Tranquility), in Yoga Vasishtha?
(A) Philosophical inquiry.
(B) Mental control/stillness.
(C) Contentment with status.
(D) Association with wise.

209. The Taittiriya Upanishad, Bhriguvalli section, demonstrates that the ultimate reality, Brahman, is realized through:
(A) Single mental insight.
(B) Progressive deep tapas.
(C) Divine grace alone.
(D) Vedic ritual rules.

210. Consider the following statements regarding the Bhagavad Gita:
(i) The Bhagavad Gita is part of the epic Mahabharata.
(ii) It defines yoga as equanimity (samatvam).
(iii) Chapter VI is dedicated to Dhyana Yoga.
(iv) It classifies faith into three types based on the Gunas.
Which of the statements given above are correct?
(A) (i) and (ii) only
(B) (i), (ii) and (iii) only
(C) (ii), (iii) and (iv) only
(D) All of the above

211. Which Upanishad presents the concept of 'Karmanishta' and 'Atma Bhava'?
(A) Kena Upanishad
(B) Prashna Upanishad
(C) Ishavasyopanishad
(D) Mundaka Upanishad

212. What does 'Vidya' represent in the context of the Ishavasyopanishad?
(A) Ignorance/multiplicity.
(B) Ritual performance art.
(C) Logic and grammar study.
(D) Knowledge of the one Self.

213. Consider the following statements based on the Katha Upanishad:
Statement I: The Katha Upanishad presents a dialogue between the sage Pippalada and his disciples.
Statement II: The central theme is the inquiry into the nature of the Self and what happens after death.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

214. Which prana is described as all-pervading and responsible for circulation throughout the body?
(A) Prana
(B) Vyana
(C) Apana
(D) Samana

215. The Mundaka Upanishad uses the analogy of two birds on the same tree to represent:
(A) Teacher and student.
(B) Mind and intellect.
(C) Life and death.
(D) Jiva and Supreme Self.

216. Which of the following is NOT a salient feature of the Yoga Vasishtha?
(A) Commentary on Brahma Sutras.
(B) Explains Adhis and Vyadhis.
(C) Dialogue of Rama/Vasishtha.
(D) Outlines Jnana Bhumikas.

217. In Bhagavad Gita, a 'Stithaprajna' is described as someone who is free from:
(A) Action and duty.
(B) Knowledge/wisdom.
(C) Attachment/fear/anger.
(D) Compassion/kindness.

218. According to Yoga Vasishtha, how can the impediments of Yoga be overcome?
(A) Self-inquiry and Vairagya.
(B) Strengthening of the ego.
(C) Avoiding wise company.
(D) Focusing only on health.

219. The Brihadaranyaka Upanishad's emphasis on Jnana Yoga is best exemplified in the teachings of:
(A) Nachiketa to Yama.
(B) Krishna to Arjuna.
(C) Pippalada to students.
(D) Yajnavalkya to Maitreyi.

220. Match List I with List II regarding chapters of the Bhagavad Gita and their primary topics.
List I: (Chapter)
P. Chapter III
Q. Chapter XII
R. Chapter XVI
S. Chapter XVII
List II: (Primary Topic)

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1. Bhakti Yoga
2. Daivasura-Sampad-Vibhaga Yoga
3. Karma Yoga
4. Classification of Food and Faith

Choose the correct option:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-2, R-4, S-1

221. The concepts of 'Samnyasa Yoga' and 'Karma Swarupa (Sakama and Nishkama)' are primarily discussed in which text?
(A) Katha Upanishad
(B) Yoga Vasishtha
(C) Bhagavad Gita
(D) Prashna Upanishad

222. The term 'Adhis' in Yoga Vasishtha refers to primary ailments which are:
(A) Purely physical/material.
(B) Caused by bacteria only.
(C) Hereditary in nature.
(D) Mental/emotional in origin.

223. What is 'Sattvaguna' that Yoga Vasishtha advises to develop?
(A) Purity, harmony, and wisdom.
(B) Inertia and mental darkness.
(C) Passion and restless activity.
(D) State beyond all attributes.

224. Which of these is the correct sequence of the first three stages of Jnana Saptabhumika?
(A) Vicharana, Tanumanasa, Subheccha
(B) Subheccha, Vicharana, Tanumanasa
(C) Tanumanasa, Subheccha, Vicharana
(D) Vicharana, Subheccha, Tanumanasa

225. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Taittiriya Upanishad introduces the concept of Pancha Kosha, the five sheaths covering the Atman.
Reason (R): These sheaths are Annamaya, Pranamaya, Manomaya, Vijnanamaya, and Anandamaya.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. 'Intuitive realization of the truth' is a central theme of which Upanishad, highlighted by the inability of the Devas to comprehend Brahman on their own in the Yaksha Upakhyana?
(A) Kena Upanishad
(B) Katha Upanishad
(C) Prashna Upanishad
(D) Aitareya Upanishad

227. In the context of the Bhagavad Gita, who is a 'Jnani Bhakta'?
(A) Devotee seeking wealth.
(B) Devotee in distress.
(C) Devotee ever united in Him.
(D) Devotee curious about God.

228. Which of the following is NOT one of the Trigunas mentioned in the Bhagavad Gita?
(A) Sattva
(B) Rajas
(C) Tamas
(D) Vairagya

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229. The Chhandogya Upanishad belongs to which Veda?
(A) Rig Veda
(B) Yajur Veda
(C) Sama Veda
(D) Atharva Veda

230. Consider the following statements about concepts in Yogic texts:
(i) The Bhagavad Gita describes the characteristics of a 'Stithaprajna'.
(ii) Yoga Vasishtha explains that 'Adhis' are mental afflictions that can cause 'Vyadhis'.
(iii) The Katha Upanishad defines Yoga as the steady control of the senses.
(iv) The Mundaka Upanishad categorizes knowledge into 'Para' and 'Apara'.
Which of the statements given above are correct?
(A) (i), (ii) and (iii) only
(B) (ii), (iii) and (iv) only
(C) (i) and (iv) only
(D) All of the above

231. What is the great teaching (Mahavakya) associated with the Aitareya Upanishad?
(A) Tat Tvam Asi
(B) Aham Brahmasmi
(C) Ayam Atma Brahma
(D) Prajnanam Brahma

232. 'Daivasura-Sampad-Vibhaga Yoga' is the title of which chapter in the Bhagavad Gita?
(A) Chapter XVI
(B) Chapter VI
(C) Chapter XIV
(D) Chapter XVIII

233. The 'eight limbs of meditation' in Yoga Vasishtha are a variation of which other system?
(A) Hatha Yoga of Swatmarama
(B) Kriya Yoga of Lahiri
(C) Ashtanga Yoga of Patanjali
(D) Karma Yoga of the Gita

234. In the Taittiriya Upanishad, the physical sheath is called:
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Manomaya kosha
(D) Anandamaya kosha

235. Based on the Bhagavad Gita, consider the following statements:
Statement I: According to the Bhagavad Gita, food that is stale, putrid, and impure is dear to those of a Tamasic nature.
Statement II: The Gita classifies food into Sattvic, Rajasic, and Tamasic categories.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

236. The importance of 'Gurubhakti' and 'Tapas' for attaining Brahmavidya is emphasized in which Upanishad?
(A) Kena Upanishad
(B) Mundaka Upanishad
(C) Prashna Upanishad
(D) Mandukya Upanishad

237. The Bhagavad Gita ultimately recommends:
(A) Abandonment of actions.
(B) Action with attachment.
(C) Renunciation of fruits.
(D) Only scriptural study.

238. Which Upanishad deals with the six main questions posed to the sage Pippalada regarding creation, prana, and consciousness?
(A) Katha Upanishad
(B) Mundaka Upanishad
(C) Chhandogya Upanishad
(D) Prashna Upanishad

239. The state of 'Turiya' in the Mandukya Upanishad is associated with which part of the Omkara mantra?
(A) Silence following chant.
(B) The 'A' sound.
(C) The 'U' sound.
(D) The 'M' sound.

240. Which of the following is NOT a feature of the Bhagavad Gita as described in classical studies?
(A) Definitions of Yoga.
(B) Instructions on Hatha Kriyas.
(C) Meaning of Atmaswarupa.
(D) Classification of food.

241. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R):
Assertion (A): The Yoga Vasishtha introduces the concept of Jnana Saptabhumika, the seven stages of knowledge.
Reason (R): These stages represent a progressive path of spiritual development, starting from the initial aspiration for truth (Subheccha) to the state of a liberated being (Turyaga).
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

NODIA

242. In the Bhagavad Gita, the nature of Bhakti is primarily detailed in which chapter?
(A) Chapter XII
(B) Chapter II
(C) Chapter VI
(D) Chapter XVI

243. The instruction "Speak the truth. Practice virtue. Do not neglect your studies" is part of the convocation address in which section of the Taittiriya Upanishad?
(A) Ananda Valli
(B) Bhriguvalli
(C) Shiksha Valli
(D) Annamaya Valli

244. Match List I with List II regarding Yogic texts and their key teachings.
List I: (Text)
P. Ishavasyopanishad
Q. Katha Upanishad
R. Bhagavad Gita
S. Yoga Vasishtha
List II: (Key Concept)
1. Chariot Analogy for Self
2. Concept of Adhis/Vyadhis
3. Concept of Karmanishta
4. Concept of Stithaprajna
Choose the correct option:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

245. Which of the following correctly identifies a 'Dwarpaal' to freedom as per Yoga Vasishtha?
(A) Raga (Attachment)
(B) Dvesha (Aversion)
(C) Santosha (Contentment)
(D) Abhinivesha (Clinging)

246. The distinction between the higher knowledge (Para Vidya) of the Imperishable Self and the lower knowledge (Apara Vidya) of the Vedas and sciences is a central theme of:
(A) Aitareya Upanishad
(B) Mundaka Upanishad
(C) Brihadaranyaka Upanishad
(D) Kena Upanishad

247. The concept of 'Samnyasa' in the Bhagavad Gita is best understood as:
(A) Abandoning professional home.
(B) Monastic initiation ceremony.
(C) Avoidance of difficult tasks.
(D) Inner renunciation of motive.

248. The Pranamaya Kosha is the sheath of:
(A) Vital energy
(B) Physical food
(C) Emotional mind
(D) Rational intellect

249. Which Prana is responsible for assimilation and distribution of food, functioning in the navel region?
(A) Udana
(B) Vyana
(C) Samana
(D) Apana

250. Consider the following statements regarding Yogic concepts:
(i) Shandilyavidya is a meditation technique from the Chhandogya Upanishad.
(ii) The Bhagavad Gita elaborates on the three Gunas.
(iii) The four states of consciousness are detailed in the Mandukya Upanishad.
(iv) The definition of Yoga as 'steady control of the senses' is from the Katha Upanishad.
(v) The four Dwarpaals to freedom are mentioned in the Yoga Vasishtha.
Which of the statements given above are correct?
(A) (i), (ii), (iii), (iv) and (v)
(B) (ii), (iii), and (v) only
(C) (i), (iv), and (v) only
(D) (i), (ii), and (iii) only

Direction : Please read the following source carefully.

The Ishavasyopanishad, one of the ten principal Upanishads, presents a profound synthesis of action and knowledge, encapsulated in its core teachings. It strongly advocates for 'Karmanishta,' the state of being steadfast in performing one's duties, but with a crucial caveat: actions should be performed without attachment to their fruits, viewing the entire universe as pervaded by the divine. This perspective resolves the apparent conflict between a life of action (karma) and a life of renunciation (sannyasa). The Upanishad introduces the concepts of 'Vidya' (knowledge of the ultimate reality) and 'Avidya' (ignorance, often associated with worldly and ritualistic actions). It clarifies that pursuing only one of these leads to deeper darkness; true liberation is achieved by integrating both. Vidya, in this context, is the knowledge of Brahman, the ultimate, all-

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pervading consciousness, which leads to the realization of 'Atma Bhava'—the perception of the one Self in all beings and all beings in the one Self. This universal oneness is the central message, urging individuals to overcome grief and delusion by seeing the divine essence everywhere, thereby transcending the limitations of the ego and the dualities of life.

Based on the above source, attempt the following five questions.

251. According to the Ishavasyopanishad, what is the concept of 'Karmanishta'?
(A) Complete cessation of all worldly activities.
(B) Steadfastness in performing duties without attachment to outcomes.
(C) Performing actions only for personal gain and success.
(D) The exclusive pursuit of ritualistic ceremonies.

252. The Ishavasyopanishad suggests that pursuing only 'Vidya' or only 'Avidya' leads to:
(A) a state of deeper darkness.
(B) immediate liberation.
(C) partial spiritual success.
(D) a balanced worldly life.

253. What does 'Atma Bhava', as described in the paragraph, primarily signify?
(A) The development of a strong individual ego.
(B) The practice of complex yogic postures.
(C) The perception of the one Self in all beings.
(D) The accumulation of worldly knowledge.

254. How does the Ishavasyopanishad recommend overcoming grief and delusion?
(A) By renouncing the world and living in isolation.
(B) By focusing solely on intellectual pursuits.
(C) By performing actions with a strong desire for results.
(D) By realizing the presence of the one Self in everything.

255. Which apparent conflict does the philosophy of Ishavasyopanishad aim to resolve?
(A) The conflict between the body and the mind.
(B) The conflict between different schools of philosophy.
(C) The conflict between a life of action and a life of renunciation.
(D) The conflict between devotion and intellectualism.

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Direction : Please read the following source carefully.

The Kena and Katha Upanishads offer profound insights into the nature of the Self and the path to its realization. The Kena Upanishad begins with a fundamental inquiry: who directs the mind, prana, and senses? It posits that the true Self is the power behind these faculties—the ear of the ear, the mind of the mind—and is therefore beyond their grasp, attainable only through intuitive realization. This point is vividly illustrated through the 'Yaksha Upakhyana' (the story of the mysterious spirit), where the devas (gods) like Agni and Vayu fail to comprehend the Brahman, demonstrating that ego and sensory powers are incapable of grasping the ultimate truth. The moral is that Brahman is the source of all power. The Katha Upanishad, through the dialogue between Nachiketa and Yama, provides a clear definition of Yoga as the firm control of the senses, likening the body to a chariot and the Self to the chariot's master. It emphasizes the eternal and immutable nature of the soul (Atman), which is distinct from the body and mind. The paramount importance of Self-realization is stressed as the ultimate goal of human existence, offering freedom from the cycle of birth and death.

Based on the above source, attempt the following five questions.

256. According to the Kena Upanishad, how is the true Self primarily realized?
(A) Through rigorous intellectual analysis.
(B) Through intuitive realization.
(C) Through the powers of the sensory organs.
(D) Through the performance of grand sacrifices.

257. What is the central moral of the 'Yaksha Upakhyana' in the Kena Upanishad?
(A) The devas are the supreme power in the universe.
(B) Physical strength is essential for spiritual enlightenment.
(C) Intellectual debate is the highest path to truth.
(D) Brahman is the ultimate source of all power,

beyond the ego's grasp.

258. How does the Katha Upanishad define Yoga?
(A) The firm control of the senses.
(B) The worship of celestial beings.
(C) The study of ancient scriptures.
(D) The renunciation of all social duties.

259. In the chariot analogy from the Katha Upanishad, what does the Self (Atman) represent?
(A) The horses, representing the senses.
(B) The reins, representing the mind.
(C) The master of the chariot.
(D) The chariot, representing the body.

260. Both the Kena and Katha Upanishads ultimately emphasize that Self-realization is:
(A) the supreme purpose of human life.
(B) a goal achievable only by a select few.
(C) a concept subordinate to ritualistic duty.
(D) a process that happens without any effort.

Direction : Please read the following source carefully.

The Prashna and Mundaka Upanishads provide a structured framework for understanding creation and the nature of knowledge. The Prashna Upanishad is structured around six main questions posed by sages to the master Pippalada. A central theme is the concept of creation originating from the duality of 'Prana' (energy, the cosmic life force) and 'Rayi' (matter, substance). This cosmic pair is presented as the fundamental principle responsible for the multiplicity of the universe. The text further elaborates on the concept of Prana by detailing the five types of vital airs (Panchapranas) that sustain the individual body. In contrast, the Mundaka Upanishad focuses on the classification of knowledge into two distinct categories: 'Apara Vidya' (lower knowledge) and 'Para Vidya' (higher knowledge). Apara Vidya includes secular and ritualistic knowledge, such as the Vedas and their auxiliary sciences, which are deemed insufficient for ultimate liberation. Para Vidya is the supreme knowledge of Brahman, the imperishable reality. The Upanishad asserts the worthlessness of 'selfish-karma' (actions driven by desire) for attaining liberation and highlights the importance of 'Tapas' (austerity) and 'Gurubhakti' (devotion to the guru) as essential prerequisites for receiving Brahmavidya. The ultimate aim of meditation, as per Mundaka, is 'Brahmanubhuti'—the direct, experiential realization of Brahman.

Based on the above source, attempt the following five questions.

261. In the Prashna Upanishad, what is the fundamental pair from which creation is said to originate?
(A) Vidya and Avidya.
(B) Purusha and Prakriti.
(C) Karma and Jnana.
(D) Prana and Rayi.

262. The Mundaka Upanishad categorizes the knowledge of the Vedas and their auxiliary sciences as:
(A) Para Vidya.
(B) Apara Vidya.
(C) Brahmavidya.
(D) Atma Jnana.

263. According to the Mundaka Upanishad, what is the primary reason for the "worthlessness of selfish-karma"?
(A) It is too difficult to perform correctly.
(B) It generates negative cosmic consequences.
(C) It is insufficient for attaining ultimate liberation.
(D) It is only accessible to a specific class of people.

264. What does the term 'Brahmanubhuti', the ultimate aim of meditation in Mundaka Upanishad, refer to?
(A) The mastery of the five vital airs.
(B) The complete memorization of scriptures.
(C) The performance of a perfect fire sacrifice.
(D) The direct, experiential realization of Brahman.

265. Which of the following concepts is a key topic within the six questions of the Prashna Upanishad?
(A) The five types of vital airs (Panchapranas).
(B) The four states of consciousness.
(C) The five sheaths of the self.
(D) The nature of Bhakti.

Direction : Please read the following source carefully.

The Upanishadic exploration of consciousness

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and existence is particularly detailed in the Mandukya, Aitareya, and Taittiriya Upanishads. The Mandukya Upanishad, though the shortest, provides a profound analysis of the sacred syllable Omkara (A-U-M), correlating its constituent sounds with the four states of consciousness. These states are 'Jagrat' (waking), associated with the sound 'A'; 'Svapna' (dreaming), associated with 'U'; and 'Sushupti' (deep, dreamless sleep), associated with 'M'. The fourth state, 'Turiya', represents the silence following the syllable and is the transcendental, pure consciousness that underlies and pervades the other three. The Aitareya Upanishad delves into cosmology, presenting a concept where the 'Atma' is the sole reality before creation, and it is this Atma that conceives of and manifests the universe and subsequently enters it. This establishes a non-dualistic view where the universe and Brahman are fundamentally one, with Atma being the creative and indwelling principle. The Taittiriya Upanishad introduces the celebrated 'Pancha Kosha' theory, which describes the human being as comprised of five sheaths or layers. These are the Annamaya (physical), Pranamaya (vital air), Manomaya (mental), Vijnanamaya (intellectual), and finally the Anandamaya (bliss) kosha, which is the innermost layer closest to the Atman. This model provides a systematic framework for understanding the layers of human personality on the path to self-realization.

Based on the above source, attempt the following five questions.

266. In the Mandukya Upanishad, the state of deep, dreamless sleep (Sushupti) is associated with which syllable of Omkara?
(A) The sound 'A'.
(B) The sound 'M'.
(C) The sound 'U'.
(D) The silence that follows the syllable.

267. What is the fourth state of consciousness, 'Turiya', described as in the Mandukya Upanishad?
(A) A state of active dreaming.
(B) The transcendental consciousness underlying the other three states.
(C) The normal waking state.
(D) A state of deep slumber.

268. According to the Aitareya Upanishad's cosmology, what was the sole reality before creation?
(A) The Atma.
(B) The physical elements.
(C) A state of absolute void.
(D) A multitude of divine beings.

269. The 'Pancha Kosha' theory from the Taittiriya Upanishad describes the human personality in terms of:
(A) three fundamental gunas.
(B) four states of consciousness.
(C) five sheaths or layers.
(D) seven centers of energy.

270. As per the Taittiriya Upanishad, which kosha represents the intellectual or wisdom sheath?
(A) Annamaya kosha.
(B) Manomaya kosha.
(C) Pranamaya kosha.
(D) Vijnanamaya kosha.

Direction : Please read the following source carefully.

The Chhandogya and Brihadaranyaka Upanishads, two of the oldest and largest prose Upanishads, delve deeply into meditative practices and the ultimate nature of the Self. The Chhandogya Upanishad places significant emphasis on meditation centered around 'Om', referred to as 'udgitha'. It teaches that meditating on the udgitha is a powerful means to propitiate the divine and achieve spiritual and material well-being, identifying it with the essence of all beings and the highest reality. Another pivotal teaching in this text is the 'Shandilyavidya,' a profound meditative instruction which encapsulates the Mahavakya "Sarvam khalvidam Brahma" (All this is indeed Brahman). It guides the aspirant to meditate on the identity of the individual self (Atman) within the heart, described as smaller than a grain of rice, with the infinite, all-encompassing Brahman. The Brihadaranyaka Upanishad further expands on the non-dualistic philosophy, focusing on 'Jnana Yoga', the path of knowledge. It contains the famous dialogues of the sage Yajnavalkya, who systematically deconstructs the phenomenal world to reveal the 'Atman' as the sole, unchanging reality, the inner controller, and the ultimate seer. The ultimate goal, as elaborated

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in this Upanishad, is the experiential realization of the union of the individual Atman with the supreme Paramatman, which results in absolute freedom and immortality.

Based on the above source, attempt the following five questions.

271. In the Chhandogya Upanishad, the term 'udgitha' is primarily associated with meditation on:
(A) a specific deity.
(B) the five elements.
(C) the sacred syllable 'Om'.
(D) the flow of breath.

272. What is the core teaching of 'Shandilyavidya' as mentioned in the Chhandogya Upanishad?
(A) The universe is an illusion and should be ignored.
(B) The individual self is fundamentally identical to the infinite Brahman.
(C) Ritualistic sacrifices are the only path to liberation.
(D) The physical body is the ultimate reality.

273. The Brihadaranyaka Upanishad is particularly known for its extensive teachings on which path of Yoga?
(A) Bhakti Yoga.
(B) Karma Yoga.
(C) Raja Yoga.
(D) Jnana Yoga.

274. Who is the prominent sage whose dialogues form a significant part of the Brihadaranyaka Upanishad's philosophical discourse on Atman?
(A) Yajnavalkya.
(B) Pippalada.
(C) Shandilya.
(D) Uddalaka Aruni.

275. What is described as the ultimate goal in the Brihadaranyaka Upanishad?
(A) The attainment of heavenly pleasures.
(B) The mastery of psychic powers.
(C) The union of the individual Atman and the supreme Paramatman.
(D) The perfect performance of social duties.

Direction : Please read the following source carefully.

The Bhagavad Gita offers a comprehensive synthesis of Indian spiritual thought, providing various definitions of Yoga to suit different temperaments, thereby broadening its relevance and scope. An essential part of its philosophy is laid out in Chapter II, which introduces foundational concepts. It defines the true nature of the self, the 'Atmaswarupa,' as eternal, indestructible, and unborn, distinct from the perishable body. This understanding forms the basis of 'Sankhya Yoga,' the yoga of knowledge, which involves the intellectual discrimination between the real (Atman) and the unreal (body, mind, and world). Arising from this knowledge is the ideal of the 'Stithaprajna,' the person of steady wisdom. A Stithaprajna is described as one who is free from desires, equanimous in pleasure and pain, and has complete control over their senses. Their wisdom is firm because their mind is absorbed in the Self, unaffected by external dualities. This state is not one of passive withdrawal but of dynamic inner stability, enabling one to act in the world with clarity and purpose. The establishment of this intellectual and emotional poise is presented as a primary objective for a spiritual aspirant.

Based on the above source, attempt the following five questions.

276. What does the term 'Atmaswarupa', as described in the Bhagavad Gita, refer to?
(A) The eternal and indestructible nature of the self.
(B) The physical form of an individual.
(C) The transient emotional states of the mind.
(D) The social identity of a person.

277. 'Sankhya Yoga' in Chapter II of the Bhagavad Gita primarily emphasizes:
(A) devotional worship of a personal God.
(B) the practice of physical postures and breath control.
(C) selfless service to the community.
(D) the intellectual discrimination between the real Self and the unreal world.

278. Which of the following is a key characteristic of a 'Stithaprajna'?
(A) A constant pursuit of sensory pleasures.
(B) Equanimity in the face of pleasure and pain.
(C) Being easily swayed by praise and criticism.
(D) The public display of spiritual knowledge.

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279. According to the paragraph, the wisdom of a Stithaprajna is steady because their mind is:
(A) focused on acquiring worldly power.
(B) constantly engaged in ritualistic practices.
(C) absorbed in the Self.
(D) empty of all thoughts.

280. The Bhagavad Gita's presentation of various definitions of Yoga serves to:
(A) confuse the aspirant with multiple paths.
(B) establish one path as superior to all others.
(C) discard older, outdated spiritual practices.
(D) broaden its relevance and scope for different types of people.

Direction : Please read the following source carefully.

The Bhagavad Gita meticulously outlines paths of action and meditation, notably in its discussions on Karma Yoga, Samnyasa Yoga, and Dhyana Yoga. In Chapter III, 'Karma Yoga' is presented as the path of selfless action. It does not advocate for the cessation of action, but for a change in attitude towards it. The focus is on performing one's prescribed duties with diligence and skill, but without any attachment to the results. This is the essence of 'Nishkama Karma'. The text contrasts this with 'Sakama Karma,' which is action performed with a desire for specific outcomes and is considered binding. The concept of 'Samnyasa' (renunciation) is redefined not as giving up action itself, but as renouncing the selfish desire and attachment behind the action, thereby integrating the spirit of renunciation within the framework of active life. 'Dhyana Yoga,' detailed in Chapter VI, provides a systematic method for meditation. It prescribes the ideal conditions for practice—a secluded place, a firm seat, and an upright posture—and guides the aspirant on how to control the mind and senses, focusing them singlepointedly on the Self to attain a state of tranquil union with the ultimate reality. This disciplined practice of meditation is shown as a powerful means to achieve the inner stability praised in the ideal of the Stithaprajna.

Based on the above source, attempt the following five questions.

281. What is the central principle of 'Karma Yoga' as explained in Chapter III of the Bhagavad Gita?
(A) Performing duties without attachment to their results.
(B) Performing actions solely for personal gain.
(C) Renouncing all forms of physical activity.
(D) Engaging only in actions that are easy and pleasant.

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282. The Bhagavad Gita distinguishes between 'Sakama Karma' and 'Nishkama Karma'. What characterizes 'Sakama Karma'?
(A) Action performed without any motivation.
(B) Action performed with a desire for specific outcomes.
(C) Action that is prohibited by scriptures.
(D) Action dedicated to the welfare of all beings.

283. How does the Bhagavad Gita redefine the concept of 'Samnyasa'?
(A) As complete withdrawal from society into a monastery.
(B) As the renunciation of selfish desire in action, rather than action itself.
(C) As the adoption of specific external symbols of a renunciate.
(D) As the exclusive study of philosophical texts.

284. According to the description of 'Dhyana Yoga' in Chapter VI, what is the primary objective of the practice?
(A) To control the mind and focus it on the Self.
(B) To gain supernatural powers.
(C) To improve physical health and flexibility.
(D) To engage in intellectual debates about the scriptures.

285. The disciplined practice of Dhyana Yoga is presented as a means to achieve:
(A) social recognition and fame.
(B) wealth and material prosperity.
(C) the inner stability characteristic of a Stithaprajna.
(D) proficiency in ritualistic performances.

Direction : Please read the following source carefully.

Devotion, or Bhakti Yoga, is a cornerstone of the Bhagavad Gita's teachings, addressing the emotional and relational aspects of the spiritual path. In Chapter VII, Lord Krishna classifies 'Bhaktas' (devotees) into four types: the distressed (Arto), the seeker of wealth (Artharthi), the

inquirer (Jijnasu), and the man of wisdom (Jnani). While all are considered noble, the Jnani, who worships with selfless love and knowledge of the divine's true nature, is held as the most dear. Chapter XII further elaborates on the 'Nature of Bhakti,' describing the qualities of a true devotee who is dear to God. Such a person is free from malice, friendly, compassionate, egoless, even-minded in joy and sorrow, and content. The path of Bhakti is presented with both a means and an end: the means involve practices like fixing the mind on God and dedicating all actions, while the end is union with the divine. Woven into this framework is the concept of the 'Trigunas' from Chapter XIV. This doctrine explains that all of nature (Prakriti) and human experience is a play of three fundamental qualities: Sattva (purity, harmony), Rajas (passion, activity), and Tamas (inertia, darkness). An individual's faith, actions, and even their devotion are influenced by the dominant guna, and transcending them is essential for true liberation.

Based on the above source, attempt the following five questions.

286. According to Chapter VII of the Bhagavad Gita, which type of 'Bhakta' is considered the most dear?
(A) The distressed (Arto).
(B) The seeker of wealth (Artharthi).
(C) The inquirer (Jijnasu).
(D) The man of wisdom (Jnani).

287. Which of the following is described in Chapter XII as a quality of a devotee who is dear to God?
(A) Holding grudges and showing enmity.
(B) Being boastful of one's devotion.
(C) Being compassionate and free from malice.
(D) Being agitated by praise and blame.

288. The doctrine of the 'Trigunas' from Chapter XIV posits that Prakriti is composed of which three qualities?
(A) Karma, Jnana, and Bhakti.
(B) Sattva, Rajas, and Tamas.
(C) Prana, Apana, and Vyana.
(D) Jagrat, Svapna, and Sushupti.

289. According to the paragraph, what is the ultimate end of Bhakti-Yoga?
(A) Attainment of material prosperity.
(B) Gaining intellectual superiority.
(C) Acquiring fame as a great devotee.
(D) Union with the divine.

290. How do the Trigunas influence an individual, as per the text?
(A) They influence one's faith, actions, and devotion.
(B) They only affect the physical body.
(C) They determine one's social status exclusively.
(D) They are completely irrelevant to a spiritual seeker.

Direction : Please read the following source carefully.

The Bhagavad Gita provides holistic guidance for a spiritual aspirant (Sadhaka), extending its teachings to practical aspects of life such as faith and diet. Chapter XVII analyzes 'Three Kinds of Faith' (Shraddha), categorizing them based on the predominant Guna in a person's nature. Sattvic faith is directed towards the divine, Rajasic faith towards demigods and powerful beings for personal gain, and Tamasic faith towards spirits and ghosts. This classification highlights that the nature of one's faith determines the direction of one's spiritual life. The same chapter offers a 'Classification of food,' which is crucial for a Yoga-Sadhaka. Sattvic food is fresh, juicy, and nourishing, promoting health and tranquility. Rajasic food is excessively bitter, sour, or spicy, causing excitement and disease. Tamasic food is stale, tasteless, and impure, leading to lethargy and inertia. Further, Chapter XVI, the 'Daivasura-Sampad-Vibhaga Yoga,' presents a clear dichotomy between divine (Daivi) and demonic (Asuri) natures. Divine qualities such as fearlessness, purity, and compassion lead to liberation, while demonic qualities like hypocrisy, arrogance, and anger lead to bondage. This framework serves as a moral compass for self-assessment and development, guiding the aspirant towards the qualities that support spiritual evolution, a theme that culminates in the final teachings on liberation in the 'Moksa-Samnyasa Yoga' of Chapter XVIII.

Based on the above source, attempt the following five questions.

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291. According to Chapter XVII of the Bhagavad Gita, faith (Shraddha) directed towards spirits and ghosts is classified as:
(A) Sattvic.
(B) Rajasic.
(C) Tamasic.
(D) Nirguna (beyond gunas).

292. What type of food is recommended for a Yoga-Sadhaka in the Bhagavad Gita?
(A) Sattvic food, to promote health and tranquility.
(B) Rajasic food, to increase energy for practice.
(C) Tamasic food, to calm the senses.
(D) A mixture of all three types for balance.

293. The 'Daivasura-Sampad-Vibhaga Yoga' (Chapter XVI) primarily discusses:
(A) the techniques of advanced meditation.
(B) the classification of different types of devotion.
(C) the cosmological structure of the universe.
(D) the qualities of divine and demonic natures in human beings.

294. Which of the following is listed as a divine (Daivi) quality in Chapter XVI?
(A) Arrogance.
(B) Fearlessness.
(C) Hypocrisy.
(D) Anger.

295. The classification of faith and food in the Bhagavad Gita is based on what underlying concept?
(A) The four stages of life (ashramas).
(B) The four social orders (varnas).
(C) The theory of the three Gunas (Sattva, Rajas, Tamas).
(D) The principles of karma and rebirth.

Direction : Please read the following source carefully.

The Yoga Vasishtha is a comprehensive spiritual text renowned for its profound philosophical insights, presented as a dialogue between Sage Vasishtha and Prince Rama. One of its salient features is its strong emphasis on Jnana (knowledge) as the primary means to liberation. A central concept within the text is the psychosomatic origin of ailments, encapsulated in the relationship between 'Adhis' and 'Vyadhis'. Adhis are defined as mental afflictions or disturbances arising from ignorance and psychological turmoil, which, when left unresolved, manifest physically as Vyadhis, or diseases. This establishes a clear link between the health of the mind and the body. To guide the seeker towards freedom from such afflictions and the bondage of ignorance, the text presents the 'four Dwarpaals to Freedom' or the four gatekeepers to liberation. These are Shanti (peacefulness), Vichara (self-inquiry), Santosha (contentment), and Satsanga (association with the wise). Cultivating these four qualities is considered essential for spiritual progress. The path to ultimate bliss is further structured through the 'Jnana Saptabhumika,' or the seven stages of knowledge, which chart the progressive development of a seeker from initial aspiration to final enlightenment. The development of 'Satvaguna' (the quality of purity and clarity) is a recurring theme, seen as a prerequisite for embarking on this inner journey and successfully navigating its stages.

Based on the above source, attempt the following five questions.

296. In the Yoga Vasishtha, what is the relationship between 'Adhis' and 'Vyadhis'?
(A) They are two unrelated types of physical diseases.
(B) Vyadhis (physical diseases) are the primary cause of Adhis (mental afflictions).
(C) They are synonyms for spiritual ignorance.
(D) Adhis (mental afflictions) are considered the root cause of Vyadhis (physical diseases).

297. Which of the following is NOT one of the 'four Dwarpaals to Freedom' mentioned in the Yoga Vasishtha?
(A) Tapas (austerity).
(B) Vichara (self-inquiry).
(C) Santosha (contentment).
(D) Satsanga (association with the wise).

298. What is the 'Jnana Saptabhumika'?
(A) The seven principal scriptures of Jnana Yoga.
(B) The seven progressive stages of knowledge leading to liberation.
(C) A description of seven different types of ignorance.

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(D) A list of seven great sages who mastered knowledge.

299. According to the paragraph, what is a recurring prerequisite for spiritual progress in the Yoga Vasishtha?
(A) The accumulation of great wealth.
(B) The development of Satvaguna.
(C) The performance of elaborate rituals.
(D) The complete withdrawal from society.

300. The Yoga Vasishtha emphasizes which path as the primary means to liberation?
(A) The path of knowledge (Jnana Yoga).
(B) The path of selfless action (Karma Yoga).
(C) The path of devotion (Bhakti Yoga).
(D) The path of physical mastery (Hatha Yoga).

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ANSWERS

1. (B) Karmanishta
In the Ishavasyopanishad, the principle of Karmanishta emphasizes fulfilling worldly duties and responsibilities while maintaining a spirit of detachment regarding the outcomes. This approach involves living a life of active participation in the world without being enslaved by personal desires or the fruits of actions. By performing necessary tasks selflessly, a seeker remains unattached, which is considered a foundational step toward spiritual liberation.

2. (A) Atmaswarupa
The Bhagavad Gita identifies the eternal and immutable essence of the individual as Atmaswarupa. This term represents the true identity of the Self, which exists beyond the physical body, sensory perceptions, and the fluctuations of the mind. Understanding this divine nature is crucial for overcoming ignorance and attaining spiritual wisdom. It highlights that while the body is perishable, the inner soul remains constant, infinite, and undying.

3. (C) Shama (Tranquility)
Yoga Vasishtha outlines four essential gatekeepers to the path of spiritual freedom, which are Shama, Vichara, Santosha, and Satsanga. Shama specifically refers to the cultivation of mental tranquility and inner peace by mastering the unruly mind and senses. This state of calmness is necessary for a seeker to progress effectively toward liberation. By achieving such quietude, one becomes receptive to higher knowledge and remains undisturbed.

4. (D) The steady control of the senses
The Katha Upanishad provides a precise spiritual definition of Yoga as the firm and steady control of the various senses. This state is reached when the mind remains undistracted and the intellect is fully concentrated. It describes a condition where the practitioner has mastered internal impulses, ensuring that sensory inputs do not disturb inner stability. This mastery is viewed as the essential prerequisite for attaining realization.

5. (C) Statement I is true, but Statement II is false.
The Taittiriya Upanishad introduces the profound concept of the five sheaths, or Pancha Kosha, which represent the different layers of human personality. While the first statement correctly identifies this doctrine, the second statement is inaccurate because the Anandamaya Kosha is the innermost and subtlest sheath related to bliss. In contrast, the Annamaya Kosha is the outermost sheath that is directly associated with the physical body.

6. (B) The entire universe
Shandilyavidya is a significant meditation practice found in the Chhandogya Upanishad that guides the practitioner toward realizing the fundamental truth that all of existence is Brahman. It teaches that the individual soul and the entire universe are essentially one and the same divine reality. By contemplating this unity, the seeker develops a calm and expanded consciousness, ultimately perceiving the divine presence in everything throughout the cosmos.

7. (A) P-2, Q-4, R-1, S-3
The Mandukya Upanishad correlates states of consciousness with syllables of the sacred sound Om. The waking state, Vaishvanara, corresponds to the first letter, A. The dream state, Taijasa, is linked to the second letter, U. The deep sleep state, Prajna, is associated with the third letter, M. Finally, the transcendental fourth state, Turiya, is represented by the silence that follows the chanting of the entire syllable.

8. (A) Performing actions without attachment to the fruits
In the Bhagavad Gita, the path of Karma Yoga is defined by the performance of one's prescribed duties while remaining completely unattached to the results or rewards. This practice transforms ordinary work into a spiritual discipline that purifies the mind. By letting go of personal expectations and desires, the practitioner avoids the bondage of karma and maintains mental equanimity in the face of both success and failure.

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9. (C) The power of gods like Agni is subordinate to Brahman.
The Yaksha Upakhyana in the Kena Upanishad serves as a powerful allegory to illustrate the supremacy of Brahman over all celestial powers. It depicts gods such as Agni and Vayu being unable to perform their basic functions without the underlying power of the Absolute. This narrative emphasizes that even divine entities derive their strength from a single source, teaching the importance of humility and realization.

10. (A) A person of steady wisdom unperturbed by dualities.
The Bhagavad Gita describes a Stithaprajna as an individual who possesses steady wisdom and remains completely undisturbed by the dualities of life, such as pleasure and pain. Such a person has mastered their senses and transcended the influence of worldly desires. By finding total satisfaction within the Self, they maintain a constant state of inner peace and clarity, regardless of the external circumstances they encounter.

11. (C) A is true but R is false.
The Mundaka Upanishad distinguishes between two types of knowledge, known as Para Vidya and Apara Vidya. While Para Vidya refers to the higher spiritual knowledge of the eternal Brahman, Apara Vidya encompasses lower knowledge, including the Vedas and worldly sciences. Therefore, the reasoning provided is incorrect because Para Vidya is considered superior to Apara Vidya, as only the higher knowledge leads to final liberation.

12. (B) Prana and Rayi
In the Prashna Upanishad, the sage Pippalada explains that the entire universe originates from the union of two fundamental principles called Prana and Rayi. Prana represents the active, life-giving energy or consciousness, while Rayi symbolizes the passive, material aspect or form. Their interaction forms the basis of all created beings and phenomena, illustrating the duality of energy and matter that characterizes the manifested world.

13. (C) A mental disturbance originating in the mind
Yoga Vasishtha introduces the concept of Adhis, which are defined as primary mental or emotional disturbances that originate within the mind. These afflictions, such as intense desire, stress, or anger, disrupt the natural flow of life energy and can eventually manifest as physical ailments. Understanding Adhis is essential for recognizing the psychosomatic nature of health, where mental disharmony is seen as the root cause of many diseases.

14. (B) (i), (ii) and (iii) only
The Ishavasyopanishad provides a comprehensive spiritual framework by advocating for a life of dedicated action, distinguishing between knowledge and ignorance, and describing the ultimate reality as Brahman. It also emphasizes the concept of Atma Bhava, which involves perceiving the same Self in all beings. Since the text promotes this inclusive vision, the fourth statement is incorrect, making only the first three statements accurate descriptions of its teachings.

15. (A) Realization of Brahman (Brahmanubhuti)
The Mundaka Upanishad identifies the ultimate goal of meditation and spiritual practice as Brahmanubhuti, which is the direct and intuitive realization of the Supreme Reality. This realization involves transcending the limitations of the individual ego and understanding the unity of the Self with the Absolute. Achieving this state is the only way to attain permanent liberation from the cycle of birth and death and experience infinite bliss.

16. (B) Taijasa
According to the Mandukya Upanishad, consciousness operates in different dimensions, and the dream state is specifically known as Taijasa. In this state, the individual is aware of internal mental impressions and experiences a subtle world created by the mind. This is distinct from the waking state and the state of deep sleep. Taijasa represents the inward-moving consciousness that interacts with subjective phenomena during the dreaming process.

17. (A) (iv), (v), (i), (ii), (iii)
The Jnana Saptabhumika in Yoga Vasishtha outlines seven progressive stages of spiritual knowledge. The sequence begins with Subheccha, followed by Vicharana, and then Tanumanasa. The subsequent stages are Sattvapatti and Asamsakti, leading toward the final states of

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realization. This logical progression guides the seeker from the initial aspiration for truth through deep inquiry and the thinning of mental distractions, ultimately resulting in the highest state of wisdom.

18. (A) Rajasic
The Bhagavad Gita categorizes food into three types based on the Gunas, and Rajasic food is characterized by being excessively bitter, sour, salty, hot, or pungent. Consuming such foods is said to cause distress, misery, and various diseases by agitating the mind and body. This classification reflects how dietary habits influence mental states and physical health, with Rajasic choices promoting passion and restlessness rather than tranquility.

19. (C) Aitareya Upanishad
The Aitareya Upanishad primarily focuses on the creation of the universe and the human person, positing that everything emanates from the Atman alone. It describes the Self as the sole reality existing before creation, which then projects the cosmic levels and the guardians of the world. This text emphasizes the fundamental unity between the individual soul and the universal consciousness, providing a detailed philosophical account of cosmic origins.

20. (D) Kurma
The Prashna Upanishad identifies five primary forms of life energy, known as the Panchapranas, which are Prana, Apana, Vyana, Samana, and Udana. Each of these governs specific physiological functions within the human body. Kurma, on the other hand, is considered one of the five sub-pranas or Upapranas in later yogic literature, responsible for the opening and closing of the eyelids, rather than being one of the main Panchapranas.

21. (C) Meditating on the syllable 'Om' as the essence
Udgitha meditation, as described in the Chhandogya Upanishad, involves a deep contemplation on the sacred syllable Om, which is considered the essence of all essences. This practice is part of the Vedic chanting tradition and serves as a method to align the individual's consciousness with the cosmic reality. By focusing on Om as the supreme chant, the practitioner achieves mental purification and gains a deeper understanding of the Absolute.

22. (C) Statement I is true, but Statement II is false.
The Brihadaranyaka Upanishad teaches that Jnana Yoga is the path of knowledge required to understand the true nature of the Atman. However, the second statement is false because the Upanishad emphasizes the ultimate union of the individual Self with the Supreme Self, rather than their permanent separation. The goal of this spiritual philosophy is to realize the non-dual reality where the distinction between the seeker and the divine disappears.

23. (D) One must transcend both to attain immortality.
The Ishavasyopanishad introduces the concepts of Vidya and Avidya, suggesting that while they seem contradictory, they must be understood together. It teaches that relying solely on one leads to darkness, and true wisdom involves using worldly knowledge to overcome physical death while using spiritual knowledge to attain immortality. Therefore, the practitioner must ultimately transcend the limitations of both to reach the highest state of eternal and blissful liberation.

24. (A) It is eternal, unborn, and not slain with the body.
A key teaching of the Katha Upanishad regarding the nature of the soul is its eternal and indestructible quality. The text declares that the Atman is never born and never dies, remaining unaffected even when the physical body is destroyed. This realization is central to overcoming the fear of death and understanding one's true identity. The soul is described as the ancient, unchanging witness that exists beyond all material transformations.

25. (C) By the complete cessation of the mind
In Yoga Vasishtha, the highest state of happiness or Sukha is described as being attained only through the complete cessation of mental activity. When the mind is silenced and free from all thoughts, desires, and attachments, the individual experiences the innate bliss of the Self. This state of mental quiescence is considered the ultimate spiritual achievement, transcending

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all temporary pleasures derived from external objects or the satisfaction of sensory desires.

26. (B) P-3, Q-4, R-1, S-2
The Bhagavad Gita is organized into chapters that deal with specific spiritual concepts. Stithaprajna is discussed in Chapter II as part of the description of a person of steady wisdom. Dhyana Yoga, the path of meditation, is detailed in Chapter VI. The qualities of divine and demoniacal natures are found in Chapter XVI, while the analysis of the three kinds of faith is presented in the seventeenth chapter.

27. (D) The Self (Brahman) is the "mind of the mind".
The Kena Upanishad begins with a series of questions about the hidden power that directs the mind and senses. Its ultimate conclusion is that the Self, or Brahman, is the "mind of the mind" and the "ear of the ear." This means that the physical and mental organs cannot function independently; they are energized and directed by the underlying supreme consciousness that is beyond the grasp of ordinary perception.

28. (B) The study of the soul and its immortality.
In the context of the Bhagavad Gita, Sankhya Yoga refers to the analytical path of knowledge that focuses on the nature of the soul. It involves understanding the distinction between the eternal, indestructible Atman and the perishable physical body. This philosophical framework is used by Lord Krishna to teach Arjuna about the immortality of the Self, providing the intellectual foundation necessary to perform one's duty without the fear of death.

29. (A) Both A and R are true and R is the correct explanation of A.
The Taittiriya Upanishad contains the Ananda Valli, which provides a detailed explanation of the five sheaths, known as the Pancha Kosha. This doctrine serves a systematic purpose by guiding the spiritual seeker from the gross level of the physical body through the vital, mental, and intellectual layers to the innermost sheath of bliss. Therefore, both statements are true, and the reason correctly explains the pedagogical function of the kosha framework.

30. (C) (i), (iii), and (iv) only
Understanding the Bhagavad Gita requires focusing on central spiritual concepts such as the nature of the Self, the qualities of a person with steady wisdom, the path of selfless action, and the nature of devotion. While physical postures and war strategies are mentioned or provide context, they are not the primary spiritual teachings of the text. Thus, the correct understanding involves integrating the paths of knowledge, action, and devotion into one's life.

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31. (A) The number of powers that support a creature.
In the Prashna Upanishad, the second question posed to sage Pippalada by Bhargava Vaidarbhi concerns the various powers or deities that support a living creature and which among them is the most essential. The sage explains that while multiple senses and elements support the body, it is the vital life force, or Prana, that is the supreme power. This dialogue highlights the hierarchical importance of life energy over sensory and physical functions.

32. (B) It is a prerequisite for receiving Brahma-vidya.
The Mundaka Upanishad emphasizes that Gurubhakti, or devotion to a qualified teacher, is an essential prerequisite for acquiring Brahma-vidya. It teaches that spiritual knowledge cannot be attained through self-study alone but must be received from a guru who has realized the truth. This devotion ensures that the student is humble, receptive, and disciplined, creating the necessary inner conditions for the successful transmission and realization of the highest spiritual wisdom.

33. (B) Instructions for a student finishing education.
The Shiksha Valli of the Taittiriya Upanishad concludes with a famous convocation address that provides ethical and practical instructions for a student who has completed their formal education. It advises the individual to speak the truth, practice virtue, and continue their daily studies. These guidelines are intended to help the student lead a balanced and righteous life as they transition from the teacher's abode into the responsibilities of a householder.

34. (A) The perception of the Self in all beings.
The concept of Atma Bhava in the Ishavasyopanishad refers to the spiritual realization where one perceives the same eternal

Self in all living beings and sees all beings within the Self. This non-dual vision removes all feelings of hatred, repulsion, and delusion. By recognizing the universal divinity in every creature, the practitioner develops a sense of profound unity and compassion, which is the hallmark of a truly enlightened and liberated soul.

35. (C) The syllables of 'Omkara'.
The Mandukya Upanishad provides a concise and profound analysis of consciousness by correlating its four states with the syllables of the sacred mantra Omkara. The waking state is linked to the letter A, the dream state to U, and the deep sleep state to M. The fourth and ultimate state, Turiya, is represented by the silence that remains. This framework serves as a meditative path for realizing the Absolute through sound.

36. (D) Equanimity toward earth, stone, and gold.
A key characteristic of a person practicing Dhyana Yoga, as described in the Bhagavad Gita, is the attainment of equanimity. This means the practitioner views a lump of earth, a stone, and a piece of gold with equal regard, as they have transcended material value and attachment. Such a yogi remains balanced and focused on the inner Self, regardless of whether they are faced with objects of low value or immense worldly wealth.

37. (C) Physical ailments arising from Adhis.
Yoga Vasishtha classifies ailments into Adhis and Vyadhis. While Adhis are mental disturbances, Vyadhis are the physical diseases that manifest as a result of those mental afflictions. It teaches that when the mind is agitated by stress or desire, it disrupts the flow of life force, leading to physical illness. Therefore, Vyadhis are viewed as the physiological consequences of psychological imbalances, highlighting the deep connection between the mind and the body.

38. (B) Jnana Yoga
The Brihadaranyaka Upanishad is one of the most significant texts emphasizing Jnana Yoga, the path of knowledge, to realize the union of the individual Atman with the Supreme Paramatman. Through deep inquiry and philosophical contemplation, as seen in the dialogues of Yajnavalkya, the seeker learns to transcend ignorance and identify with the Absolute. This path focuses on the intellectual and intuitive understanding of the non-dual reality of the Self and the universe.

39. (D) Higher and lower knowledge.
The Mundaka Upanishad categorizes all knowledge into two distinct types: Para Vidya and Apara Vidya. Apara Vidya represents lower knowledge, encompassing the four Vedas and various worldly sciences. In contrast, Para Vidya is the higher knowledge through which the eternal and imperishable Brahman is realized. This distinction clarifies that while intellectual and scriptural studies are valuable, they are secondary to the direct spiritual experience of the ultimate reality which leads to liberation.

40. (A) (i), (ii) and (iii) only
Yoga Vasishtha is a comprehensive text that explores psychosomatic ailments, identifies four gatekeepers to freedom, and outlines the seven stages of knowledge known as Jnana Saptabhumika. These elements are central to its teachings on spiritual liberation and mental health. However, the text does not reject meditation; instead, it actively promotes it as a primary means to achieve the quiescence of the mind. Therefore, only the first three statements are correct and accurate.

41. (C) It is the means to overcome sorrow.
According to the Katha Upanishad, Self-realization is of paramount importance because it is the only way to permanently overcome sorrow and the cycle of death. By understanding the eternal nature of the Atman, the seeker transcends the suffering associated with the perishable body and the fluctuating mind. This spiritual wisdom brings about a state of fearlessness and lasting peace, allowing the individual to remain grounded in the infinite reality beyond external changes.

42. (A) The man of wisdom (Jnani)
The Bhagavad Gita identifies four types of devotees who worship the Lord: the distressed, the seeker of wealth, the inquisitive, and the wise. Among these, the Jnani, or the man of wisdom, is considered the highest and most dear to the Divine. This is because the Jnani is constantly united with the Absolute in single-minded devotion, possessing the understanding

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that there is nothing else besides the Supreme Reality, thus practicing the most selfless love.

43. (D) Katha Upanishad
The Katha Upanishad is famous for its narrative structure featuring a dialogue between the young seeker Nachiketa and Yama, the god of death. After Nachiketa is granted three boons, his final request is to understand the mystery of what happens to the soul after death. Yama's detailed response forms the core of the text, providing profound teachings on the nature of the Atman, the practice of Yoga, and the path to spiritual immortality.

44. (C) Statement I is true, but Statement II is false.
In Yoga Vasishtha, the development of Satvaguna is considered essential for spiritual progress because it represents purity, harmony, and wisdom. However, the second statement is false because these qualities are fostered by cultivating calmness and discipline, not by encouraging greed, passion, or excessive activity. Those latter traits are associated with Rajas and Tamas, which are viewed as obstacles that must be overcome to achieve the mental clarity needed for higher realization.

45. (C) The nature of Brahman.
The Bhriguvalli of the Taittiriya Upanishad tells the story of Bhrigu, who approaches his father Varuna to learn about the ultimate reality, Brahman. Through a series of inquiries and deep penance, Bhrigu progressively realizes that Brahman is not just matter, life force, mind, or intellect, but is ultimately bliss itself. This narrative illustrates the process of systematic spiritual investigation where the seeker moves from grosser layers of existence to the subtlest truth of divinity.

46. (D) Action performed without attachment to fruits.
Nishkama Karma is a central doctrine of the Bhagavad Gita that refers to performing one's prescribed duties without any attachment to the results or personal rewards. This approach allows a person to remain active in the world while avoiding the psychological bondage and stress associated with desire-driven actions. By focusing on the act itself and dedicating the fruits to the Divine, the practitioner achieves mental purification and moves closer to the goal of spiritual liberation.

47. (C) P-4, Q-1, R-2, S-3
Yoga Vasishtha uses specific terminology to describe the spiritual path and human condition. Jnana Saptabhumika refers to the seven stages of knowledge that lead to enlightenment. Adhi denotes a mental affliction or disturbance that starts in the mind. Dwarpaal signifies a gatekeeper to freedom, representing essential virtues like tranquility. Finally, Satvaguna describes the quality of purity and harmony that is necessary for spiritual growth and the attainment of higher wisdom.

48. (B) Kena Upanishad
The Kena Upanishad emphasizes that the ultimate truth of Brahman cannot be grasped by the senses or the intellect alone, but must be realized through intuitive experience. This theme is illustrated in the Yaksha Upakhyana, where powerful gods are unable to recognize Brahman when it appears before them. It is only through humble inquiry and the guidance of divine wisdom, represented by Uma, that the true nature of the Absolute is finally revealed to them.

49. (B) Creation emanating from the Self.
The Aitareya Upanishad presents the fundamental concept that the entire universe was created by and emanated from the Atman, or the supreme Self. It describes how the Self existed alone in the beginning and then projected the various cosmic spheres, elements, and living beings. This perspective highlights the non-dual nature of reality, where the creator and the creation are not separate entities, but are different expressions of the same underlying universal consciousness.

50. (A) Divine and Demoniac (Daiva and Asura)
The Bhagavad Gita classifies human temperaments into two primary categories: the divine nature, known as Daivi Sampad, and the demoniacal nature, known as Asuri Sampad. The divine nature is characterized by virtues such as fearlessness, purity, and compassion, which lead toward liberation. In contrast, the demoniacal nature is defined by pride, anger, and ignorance, which result in further worldly bondage. This distinction serves as a moral guide for the practitioner's self-improvement.

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51. (A) Both A and R are true and R is the correct explanation of A.
The Bhagavad Gita explains that the three Gunas—Sattva, Rajas, and Tamas—are the fundamental forces of nature that bind the immortal soul to the physical body. These qualities arise from Prakriti and influence every aspect of an individual's personality, behavior, and choices. Therefore, both the assertion and the reason are true, as the interaction of these Gunas determines the character of human life and creates the various attachments that keep the soul in bondage.

52. (D) The intellect sheath
In the Taittiriya Upanishad's system of the five sheaths, the Vijnanamaya Kosha is identified as the intellectual sheath. It represents the aspect of the human personality responsible for discrimination, decision-making, and logical reasoning. This sheath is subtler than the emotional mind and serves as the bridge between the lower mental functions and the innermost sheath of bliss. It is through the purification and proper use of this intellect that a seeker can understand higher truths.

53. (C) Vichara (Inquiry)
Yoga Vasishtha mentions a version of the eight limbs of meditation that is similar to classical yoga, including Yama, Niyama, and Asana. However, Vichara, which means inquiry or investigation, is categorized as one of the four gatekeepers to freedom rather than being listed as one of the eight limbs. While inquiry is vital to the philosophical framework of the text, it serves a different structural role in the seeker's journey compared to the formal limbs of meditation.

54. (B) Mundaka Upanishad
The Mundaka Upanishad warns against relying on selfish or ritualistic actions performed for personal gain, comparing such deeds to unsafe boats that cannot cross the ocean of existence. It teaches that while these actions may lead to temporary heavenly rewards, they do not provide the permanent liberation found in higher knowledge. This theme emphasizes the limitations of the material path and encourages the seeker to pursue the imperishable truth of Brahman through Para Vidya.

55. (B) (iii), (ii), (v), (i), (iv)
The Taittiriya Upanishad describes the five sheaths in a systematic order from the grossest to the subtlest. The sequence begins with the physical sheath, Annamaya, followed by the vital sheath, Pranamaya. Next is the mental sheath, Manomaya, then the intellectual sheath, Vijnanamaya. Finally, the innermost and subtlest layer is the bliss sheath, Anandamaya. This progression provides a roadmap for the practitioner to move their focus inward, ultimately reaching the core reality of the Self.

56. (A) Liberation via renouncing fruits of action.
The final chapter of the Bhagavad Gita, often titled Moksa-Samnyasa Yoga, teaches that true liberation is achieved through the renunciation of the fruits of action rather than the abandonment of action itself. It emphasizes that performing one's duties without personal attachment or desire for reward leads to spiritual freedom. This synthesis of action and renunciation allows an individual to live fully in the world while remaining mentally detached, ensuring that work becomes a means of enlightenment.

57. (C) It introduces the Shandilyavidya.
The Chhandogya Upanishad is a major philosophical text that introduces several important meditation techniques, including Shandilyavidya. This specific teaching focuses on the realization that everything in the universe is Brahman and that the individual soul is identical to this supreme reality. By focusing on this profound truth with a calm and concentrated mind, the seeker achieves a state of spiritual unity and experiences the infinite nature of the divine presence within and without.

58. (A) Adhis are the cause of Vyadhis.
Yoga Vasishtha explains the psychosomatic origin of disease by stating that Adhis, which are mental afflictions or disturbances, are the primary cause of Vyadhis, which are physical ailments. It posits that when the mind is clouded by ignorance, desire, or stress, it disrupts the flow of life force through the energy channels. This internal disruption eventually manifests as physical sickness. Thus, treating the mind is seen as the fundamental way to achieve lasting bodily health.

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59. (D) The transcendental state beyond the first three.
The Mandukya Upanishad describes Turiya as the fourth state of consciousness that exists beyond and underlies the waking, dream, and deep sleep states. It is not a state that can be perceived by the senses or the mind, but is the transcendental reality that is the true nature of the Self. Turiya is the silent, non-dual witness of all experiences, representing the ultimate realization of unity where all distinctions and worldly phenomena are finally resolved.

60. (B) (ii) and (iii) only
The Bhagavad Gita's teachings on Bhakti Yoga describe a true devotee as someone who is free from egoism, maintains equanimity toward friend and foe, and remains content in all circumstances. Additionally, the text emphasizes that devotion involves performing all actions for the sake of the Divine without any personal desire. Since the other statements either misrepresent the difficulty of paths or promote negative traits like hatred, only the second and third statements accurately reflect the Gita's message.

61. (C) It is the supreme science of all.
The Mundaka Upanishad extols the greatness of Brahmavidya, or the knowledge of Brahman, by describing it as the foundation and supreme science of all other branches of knowledge. It is considered the highest because it leads to the realization of the eternal and imperishable truth, while all other sciences deal with temporary and perishable phenomena. Attaining this wisdom is seen as the ultimate achievement that liberates the individual from ignorance and the cycle of suffering.

62. (D) Apana
In the system of the five pranas described in the Prashna Upanishad, Apana is the form of life force responsible for the downward movement and the process of excretion. It governs the lower regions of the body and ensures the proper elimination of waste products. This function is essential for maintaining physical health and balance, as it balances the upward-moving energies and supports the foundational physiological processes necessary for the body's continued survival and vitality.

63. (A) Brihadaranyaka Upanishad
The Brihadaranyaka Upanishad is a massive and profound text that places significant emphasis on the union of the individual Atman with the Supreme Paramatman. Through intricate dialogues and philosophical inquiries, it explores the non-dual nature of reality and the path of Jnana Yoga. This text is the source of many great spiritual dictums that declare the identity of the individual soul with the Absolute, serving as a primary foundation for the school of Advaita philosophy.

64. (B) Tamasic faith
The Bhagavad Gita explains that human faith is determined by the three Gunas, and Tamasic faith is characterized by the worship of spirits, ghosts, or entities like Yakshas and Rakshasas. Individuals with this type of faith are often driven by ignorance, delusion, and inertia. This classification helps seekers understand that the object and quality of one's faith reflect their inner nature and influence their spiritual trajectory, with Tamasic qualities representing the lowest level of awareness.

65. (B) The longing for spiritual truth.
Subheccha is the first stage of the Jnana Saptabhumika in Yoga Vasishtha and represents the initial, righteous desire or longing for spiritual truth. This stage occurs when an individual begins to feel a sense of detachment from worldly pleasures and starts seeking a deeper meaning to life. It is the crucial starting point for the spiritual journey, where the seeker's mind becomes oriented toward inquiry, virtue, and the eventual attainment of higher knowledge and liberation.

66. (C) Statement I is true, but Statement II is false.
The Bhagavad Gita provides several profound definitions of Yoga, including the concept of mental equanimity, famously stating that "evenness of mind is called yoga." However, the second statement is false because the Gita's scope of Yoga is vast and comprehensive, encompassing the paths of action, knowledge, and devotion. It is not limited to physical postures or breath control, but is presented as a complete lifestyle and internal discipline for achieving spiritual perfection and union with the Divine.

67. (C) Mandukya Upanishad

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The Mandukya Upanishad is the shortest among the ten principal Upanishads, consisting of only twelve verses. Despite its brevity, it is considered extremely significant because it deals exclusively with the four states of consciousness—waking, dream, deep sleep, and the transcendental fourth—in relation to the sacred syllable Om. This text provides a concentrated philosophical framework for understanding the nature of reality and the Self, making it a cornerstone of non-dualistic thought and meditative practice.

68. (D) Cultivating the wise (Satsanga)
Yoga Vasishtha recommends several practices to overcome the various impediments encountered on the path of Yoga, and one of the most important is Satsanga, or cultivating the company of the wise. By associating with those who have realized the truth and exhibit noble qualities, a seeker gains inspiration, clarity, and guidance. This positive environment helps to weaken worldly attachments and mental distractions, providing the necessary support for steady progress toward the goal of spiritual liberation.

69. (A) Both A and R are true and R is the correct explanation of A.
The Ishavasyopanishad opens with the declaration that the entire universe is pervaded by the Supreme Lord, Isha. Based on this spiritual vision, the text advises individuals to enjoy the world through renunciation and to avoid coveting the wealth of others. This promotes a life of detached action, where one performs their duties while recognizing that everything belongs to the Divine. Therefore, both statements are true, and the reasoning accurately explains the ethical consequences of the Upanishad's worldview.

70. (B) Moha (Delusion)
Yoga Vasishtha identifies four positive qualities as the 'Dwarpaals' or gatekeepers to the realm of spiritual freedom: Shama (tranquility), Vichara (inquiry), Santosha (contentment), and Satsanga (company of the wise). Moha, which means delusion or attachment, is considered an obstacle to liberation rather than a gatekeeper. By cultivating the four positive virtues, a seeker can effectively overcome delusion and gain entry into the state of higher knowledge and lasting peace, illustrating the text's focus on character development.

71. (B) P-2, Q-4, R-1, S-3
In the Taittiriya Upanishad, each of the five sheaths is associated with specific elements or functions of human existence. The Annamaya Kosha relates to the physical body and food. The Pranamaya Kosha is linked to the vital air and life energy. The Manomaya Kosha corresponds to the emotional mind and sensory perceptions. Finally, the Vijnanamaya Kosha represents the higher intellect and the faculty of discrimination. This mapping helps the seeker identify and transcend each layer of personality.

72. (A) Rajas
The Bhagavad Gita describes the Rajas Guna as being born of passion and arising from intense desire and worldly attachment. This quality is characterized by restless activity, greed, and a drive for personal achievement. It binds the soul to the material world by compelling the individual to perform actions with the expectation of results. While Rajas provides the energy for movement and creation, its unbridled nature leads to stress and perpetual dissatisfaction for the practitioner.

73. (C) Pippalada
The Prashna Upanishad is structured around six major spiritual questions posed by six earnest seekers to the renowned sage Pippalada. Each question explores a different aspect of existence, ranging from the origin of creatures and the nature of prana to the states of consciousness and the ultimate reality of Brahman. The sage's detailed and systematic answers provide a comprehensive understanding of Vedic philosophy, emphasizing the seeker's need for discipline and penance before receiving higher wisdom.

74. (A) (i), (ii) and (iii) only
The Mundaka Upanishad, belonging to the Atharva Veda, teaches that the entire universe originated from the imperishable Brahman and highlights the importance of Tapas, or disciplined austerity, for realization. However, the fourth statement is incorrect because the Upanishad considers Para Vidya, the higher spiritual knowledge, to be the supreme knowledge, while Apara Vidya is viewed as lower. Therefore, only the first three statements accurately describe the characteristics and teachings of this significant and widely studied Upanishadic text.

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75. (A) Renouncing fruits of actions.
In the Bhagavad Gita, the term Samnyasa Yoga primarily refers to the internal practice of renouncing the fruits or rewards of one's actions rather than the physical abandonment of duties. It emphasizes that a person can be a true renunciate while living in society by remaining unattached to personal gains. This approach transforms every action into a spiritual offering, leading to mental purification and the eventual attainment of liberation without necessitating the adoption of traditional monastic life.

76. (B) Power is derived from Brahman.
The Yaksha Upakhyana in the Kena Upanishad delivers a profound moral lesson that all power and glory in the universe are derived from the Supreme Brahman. It illustrates that even the great gods Agni, Vayu, and Indra were helpless when faced with the Absolute until they recognized its supremacy. This narrative warns against the dangers of ego and pride, teaching that the true source of all success and ability is the underlying divine consciousness that sustains existence.

77. (C) Foods that promote health and life.
According to the Bhagavad Gita, a person of Sattvic nature or a serious Yoga-Sadhaka prefers foods that are pure, nutritious, and pleasant. These foods are described as promoting health, longevity, strength, and happiness. They are typically savory, firm, and agreeable to the heart, avoiding the extremes of being too bitter, sour, or spicy. Such a diet supports mental clarity and tranquility, which are essential qualities for maintaining a steady and focused practice on the spiritual path.

78. (D) The thinning out of the mind.
Tanumanasa is the third stage of the Jnana Saptabhumika in Yoga Vasishtha, characterized by the gradual attenuation or thinning out of mental distractions. In this stage, the seeker's mind becomes refined and less occupied with worldly thoughts and sensory desires due to the practice of the previous stages of aspiration and inquiry. This mental clarity allows for a deeper and more subtle focus on spiritual realities, preparing the practitioner for the subsequent stages of higher realization and bliss.

79. (A) Taittiriya Upanishad
The Ananda Valli is a highly significant section of the Taittiriya Upanishad that focuses on the nature of ultimate bliss and the structure of the human personality. It systematically elaborates on the five sheaths, or Pancha Kosha, through which a seeker must pass to realize the Atman. This section culminates in a description of the hierarchy of happiness, illustrating that the highest form of joy is the realization of Brahman, which is infinite and beyond all mental conceptualizations.

80. (B) Dialogue between Sage Vasishtha and Rama.
A salient feature of the Yoga Vasishtha is its presentation as a profound philosophical dialogue between the sage Vasishtha and Prince Rama. The text uses a series of intricate stories and allegories to explain the nature of reality, the mind, and the path to liberation. It emphasizes the importance of self-effort and inquiry while maintaining a strongly non-dualistic perspective. This unique literary style makes complex spiritual concepts accessible through the context of personal struggle and guidance.

81. (B) Aitareya Upanishad
The Aitareya Upanishad centers on the concept that Brahman is the sole reality and that the entire universe is a manifestation of the Atman. It describes the cosmic creation as a process where the supreme Self projects the worlds and then enters into them as the individual consciousness. This teaching underscores the fundamental identity between the macrocosm and the microcosm, emphasizing that the ultimate goal of life is to recognize this underlying unity and realize one's own divine nature.

82. (A) Action with a desire for fruits.
In the Bhagavad Gita, Sakama Karma refers to actions that are performed with a specific desire for personal rewards or worldly results. This type of action is driven by attachment and ego, which further binds the individual to the cycle of karma and rebirth. While such actions are not necessarily evil, they are considered inferior to Nishkama Karma, as they do not lead to spiritual liberation but rather to temporary satisfaction followed by continued mental unrest and future consequences.

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83. (C) Statement I is true, but Statement II is false.
The Katha Upanishad uses a powerful chariot analogy where the Self is the master, the body is the chariot, the intellect is the charioteer, and the mind represents the reins. While the first statement correctly identifies this analogy, the second statement is false because the horses represent the senses, not the intellect. This framework illustrates how the spiritual seeker must use a disciplined intellect to control the senses and mind to successfully reach the final destination of realization.

84. (A) (iv), (i), (iii), (v), (ii)
In the Bhriguvalli of the Taittiriya Upanishad, Bhrigu's inquiry into the nature of Brahman follows a progressive sequence of realizations. He first identifies Brahman with food or matter, then moves to life force, followed by the mind, then the intellect. Finally, he reaches the ultimate realization that Brahman is bliss itself. This sequence—matter, energy, mind, intellect, and bliss—reflects the systematic inward journey of the seeker as they move from grosser perceptions to the subtlest truth of existence.

85. (C) Shandilyavidya - Chhandogya Upanishad
Among the various pairings of concepts and sources, the association of Shandilyavidya with the Chhandogya Upanishad is accurate. This meditation technique focuses on the omnipresence of Brahman. Other pairings are incorrect because the Panchapranas are primarily discussed in the Prashna Upanishad, Para and Apara Vidya are from the Mundaka Upanishad, and the four states of consciousness are the central theme of the Mandukya Upanishad. Identifying the correct textual origins is essential for a precise understanding of Vedic philosophy.

86. (B) Source of Gunas and activity.
According to the Bhagavad Gita, Prakriti is the material nature that serves as the source of the three Gunas and all physical and mental activity. It is the field in which the soul, or Purusha, experiences the world. Prakriti is described as the dynamic and changing aspect of reality, responsible for the creation, maintenance, and destruction of the manifested universe. Understanding the nature of Prakriti is vital for recognizing the forces that influence human behavior and lead to worldly bondage.

87. (A) Both A and R are true and R is the correct explanation of A.
Yoga Vasishtha emphasizes that most physical diseases, known as Vyadhis, have a psychosomatic origin in mental afflictions called Adhis. It explains that disturbances in the mind, such as intense stress, desire, or ignorance, cause a disharmony in the flow of prana through the energy channels, which eventually manifests as physical illness. Therefore, both the assertion and the reason are true, as the text provides a detailed explanation of how mental health directly impacts physical well-being.

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88. (A) Karma Yoga (Path of Selfless Action)
The concept of Karmanishta in the Ishavasyopanishad is very similar to the central teaching of Karma Yoga found in the Bhagavad Gita. Both advocate for a life of active engagement and the performance of duties while remaining mentally detached from the results. This approach ensures that action does not create karmic bondage but instead serves as a means for mental purification and spiritual growth. By fulfilling one's responsibilities selflessly, the practitioner aligns their individual will with the divine law.

89. (C) The fourth question
In the Prashna Upanishad, the fourth question posed to sage Pippalada by Gargya Sauryayani focuses on the state of an individual during sleep and dreaming. The sage explains which faculties remain awake, which powers dream, and who experiences the happiness of deep sleep. This dialogue provides a profound analysis of the internal mechanics of consciousness, illustrating how the individual soul withdraws from the external world and rests in the underlying reality during the various stages of sleep.

90. (A) (i), (ii), (iii) and (iv) only
The provided statements accurately represent several key yogic teachings: the Katha Upanishad's definition of yoga, Yoga Vasishtha's view on happiness, Chhandogya's focus on Udgitha meditation, and the Gita's concept of Stithaprajna. However, the fifth statement is incorrect because the Mundaka Upanishad categorizes knowledge as Para and Apara, rather than Sattvic and Tamasic. Therefore, only the first four statements are correct, reflecting a wide

range of essential concepts found in classical spiritual texts that guide the practitioner toward realization.

91. (D) Yajnavalkya
The Brihadaranyaka Upanishad is famous for its profound philosophical dialogues, many of which feature the great sage Yajnavalkya. He provides deep insights into the nature of the Self, the Absolute, and the path to immortality, most notably in his conversations with his wife Maitreyi and in the court of King Janaka. His teachings form the core of the Upanishad's message, establishing the intellectual and spiritual framework for understanding the non-dual reality that exists behind the world of forms.

92. (B) Devotion to the Absolute.
In the Bhagavad Gita, Lord Krishna explains that the path of devotion to the unmanifested, imperishable Absolute is much more difficult for embodied beings than devotion to a personal form of God. This is because the human mind and senses naturally relate more easily to tangible forms and qualities. Focusing on the formless requires a high level of abstraction and internal discipline, making the path of personal devotion a more accessible and practical route for most spiritual seekers.

93. (C) The state of non-attachment.
Asamsakti is the fifth stage of the Jnana Saptabhumika in Yoga Vasishtha and represents a profound state of non-attachment. In this stage, the seeker has progressed through initial inquiry and the thinning of the mind to a point where they are no longer affected by worldly attractions or repulsions. This detachment is not a state of indifference but a deep realization of the temporary nature of objects, allowing the individual to remain steady and joyful in their own inner Self.

94. (D) Direct realization of Brahman.
The term Brahmanubhuti, as emphasized in the Mundaka Upanishad, signifies the direct and intuitive realization of the Supreme Reality, Brahman. It is not merely an intellectual understanding or a belief in the divine, but a transformative experience where the seeker perceives their own identity with the Absolute. This realization results in the removal of all ignorance and the knot of the heart, leading to permanent liberation and the attainment of infinite peace and bliss in this very life.

95. (A) A
According to the Mandukya Upanishad, the waking state of consciousness, known as Vaishvanara, is associated with the first letter of the sacred syllable Om, which is A. In this state, the individual is focused on the external world and experiences reality through the physical senses. Mapping this state to the sound of the mantra serves as a meditative technique to help the practitioner understand the different layers of consciousness and eventually transcend them to reach the ultimate reality.

96. (B) It advocates for complete inaction.
The Bhagavad Gita provides various definitions of Yoga and describes three kinds of faith and divine qualities. However, it is incorrect to state that it advocates for complete inaction. On the contrary, Lord Krishna repeatedly emphasizes the importance of performing one's duties and remaining active in the world. The text teaches that the goal is not the abandonment of work itself, but the renunciation of the attachment to the results of that work, which leads to spiritual freedom.

97. (B) Ananda Valli and Bhriguvalli
The concept of the five sheaths, or Pancha Kosha, is systematically elaborated in two major sections of the Taittiriya Upanishad: the Ananda Valli and the Bhriguvalli. While Ananda Valli provides the primary description of the sheaths, the Bhriguvalli reinforces this knowledge through the story of Bhrigu's personal realization. Together, these sections offer a comprehensive spiritual framework for understanding the layers of human personality and the process of moving from the gross physical level to the innermost blissful Self.

98. (A) The practice of right inquiry.
Vichara is identified as one of the four gatekeepers to freedom in Yoga Vasishtha and refers to the practice of right inquiry or spiritual investigation. It involves constant contemplation on questions such as "Who am I?" and "What is the nature of this universe?" By engaging in systematic inquiry, the seeker develops the discrimination

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needed to distinguish between the eternal reality and the temporary illusions of the world, which is a fundamental step toward achieving mental clarity and liberation.

99. (C) Shvetashvatara
Traditional lists typically identify ten principal Upanishads upon which major commentaries have been written, including Kena, Katha, and Mundaka. While the Shvetashvatara Upanishad is a highly important and widely respected text that discusses the nature of the Supreme Being and Yoga, it is usually not included in the standard list of the ten "Mukhya" or principal Upanishads. Recognizing this traditional classification is important for understanding the historical development of Vedic literature and the focus of major philosophical schools.

100. (A) P-4, Q-3, R-1, S-2
Various Upanishads are the original sources of fundamental spiritual concepts. The definition of Yoga as the control of the senses is found in the Katha Upanishad. The fundamental principles of creation, Prana and Rayi, are discussed in the Prashna Upanishad. The Kena Upanishad contains the Yaksha Upakhyana, which illustrates the supremacy of Brahman. Finally, the Ishavasyopanishad explores the duality of Vidya and Avidya, providing a balanced approach to knowledge and action for the spiritual seeker.

101. (C) Qualities of divine/demoniac.
The sixteenth chapter of the Bhagavad Gita, titled Daivasura-Sampad-Vibhaga Yoga, focuses on describing the various qualities that characterize divine and demoniacal natures. Divine qualities include fearlessness, purity of mind, and compassion, which lead toward liberation. In contrast, demoniacal qualities like pride, arrogance, and anger result in bondage and spiritual decline. This detailed analysis serves as a practical guide for individuals to recognize and cultivate positive traits while systematically eliminating negative tendencies from their own character and life.

102. (B) Disciplined spiritual austerity.
In the Mundaka Upanishad, Tapas signifies disciplined spiritual austerity or concentrated focus. It is not viewed as a selfish act but as an essential practice for purifying the mind and preparing the seeker for the realization of Brahman. By engaging in Tapas, an individual develops the inner strength and clarity needed to transcend worldly distractions. The text emphasizes that the ultimate truth is attained by those whose life and practice are grounded in truth, penance, and correct spiritual knowledge.

103. (D) Pranamaya Kosha
In the Taittiriya Upanishad's doctrine of the five sheaths, the Pranamaya Kosha is the layer identified with the vital breath and physiological functions. It is subtler than the physical body and provides the energy necessary for all bodily activities. This sheath consists of the five pranas and ensures the animation and maintenance of the living being. Understanding the Pranamaya Kosha is essential for recognizing how life energy connects the physical frame with the more subtle mental and intellectual layers.

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104. (A) (i) and (iv) only
The Mandukya Upanishad identifies four states of consciousness: the waking state (Vaishvanara), the dream state (Taijasa), the deep sleep state (Prajna), and the fourth transcendental state (Turiya). While the first and fourth statements correctly identify the waking and transcendental states, the descriptions of Taijasa and Prajna are swapped in the other options. Therefore, only statements one and four are correct, accurately representing the Upanishad's framework for understanding the nature of external, internal, and ultimate reality through conscious experience.

105. (C) Cultivating purity and wisdom.
According to Yoga Vasishtha, developing Satvaguna is a vital spiritual practice that involves cultivating qualities such as purity, harmony, and wisdom. By increasing this Guna, a seeker achieves the mental clarity and tranquility necessary for deep inquiry and realization. It requires a disciplined lifestyle and a focus on noble thoughts and actions, contrasting with the restless nature of Rajas or the dullness of Tamas. Strengthening Satva allows the practitioner to eventually transcend all Gunas and reach the Absolute.

106. (A) Withdrawn senses from objects.

The Bhagavad Gita describes a Stithaprajna, a person of steady wisdom, as someone who has successfully withdrawn their senses from worldly objects, much like a tortoise withdraws its limbs into its shell. This sensory control prevents external distractions from disturbing the inner peace and clarity of the mind. By remaining centered in the Self and free from attachments, the Stithaprajna maintains equanimity in all situations, representing the ideal of spiritual perfection and stable, realized consciousness in daily life.

107. (A) Both A and R are true and R is the correct explanation of A.
The Chhandogya Upanishad contains the famous Shandilyavidya, which is a specific meditation technique focusing on the omnipresence of the Divine. This teaching provides the profound statement "All this is Brahman" and advises the practitioner to meditate on this truth with a calm and peaceful mind. Therefore, both the assertion and the reason are true, as the vidya serves as a practical method for realizing the unity of the individual soul with the infinite reality of the universe.

108. (B) Emanating from Brahman.
The Mundaka Upanishad explores the origin of creation by describing it as something that emanates naturally from the imperishable Brahman, similar to how a spider projects its web or how herbs grow from the earth. This analogy suggests that the universe is not created from something separate, but is an expression of the same divine substance. Understanding this relationship helps the seeker perceive the underlying divinity in all things and realize the non-dual nature of the source and the manifestation.

109. (C) Pride, arrogance, and anger.
According to the Bhagavad Gita, individuals with Asuri Sampad, or a demoniacal nature, are characterized by traits such as pride, arrogance, and anger. They are driven by excessive ego and a desire for worldly power, often lacking in truthfulness and purity. These qualities lead to further delusion and bondage in the material world, contrasting sharply with the divine qualities that lead to liberation. Recognizing these negative traits is essential for any practitioner aiming to purify their character and progress spiritually.

110. (D) The complex origin of Prana.
In the Prashna Upanishad, the third question posed to sage Pippalada by Kausalya Ashvalayana concerns the complex origin, entry, and distribution of Prana within the human body. The sage explains how the vital life force is born from the Self and how it divides itself into five forms to govern different physiological functions. This dialogue emphasizes the fundamental role of Prana as the mediator between the soul and the physical body, providing a detailed account of its subtle operations.

111. (A) Does not feel repulsion or hate.
The Ishavasyopanishad teaches that once a person realizes the spiritual unity of existence by seeing all beings in the Self and the Self in all beings, they transcend the dualities of attraction and aversion. Consequently, such a realized individual does not feel repulsion or hate toward anyone or anything. This non-dual vision brings about a state of universal love and profound peace, as the seeker recognizes that there is no "other" to be feared or rejected in the Absolute reality.

112. (B) Subheccha, Vicharana, Tanumanasa, Sattvapatti
The Jnana Saptabhumika in Yoga Vasishtha follows a specific progressive order that reflects the seeker's spiritual growth. It begins with Subheccha, which is the initial longing for truth. This is followed by Vicharana, the stage of right inquiry and investigation. The third stage is Tanumanasa, where the mind becomes refined and thinned. Finally, the fourth stage is Sattvapatti, where the mind rests in the state of purity and harmony. This sequence provides a clear roadmap for achieving enlightened consciousness.

113. (B) Moderate in eating and sleeping.
The Bhagavad Gita emphasizes that Dhyana Yoga, the yoga of meditation, is not for those who eat too much or too little, nor for those who sleep too much or are always awake. Instead, it is best practiced by an individual who is moderate and regulated in all aspects of life, including diet, rest, and work. This balance ensures that the physical

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body does not become an obstacle, allowing the mind to remain calm, focused, and ready for deep spiritual contemplation.

114. (A) Intellectual knowledge.
In the context of the Bhagavad Gita, Sankhya Yoga refers to the path of intellectual knowledge and analytical reasoning. It involves a systematic understanding of the distinction between the eternal soul and the temporary physical body. By grasping this philosophical truth, the seeker can overcome the delusions of attachment and grief. This intellectual clarity provides the necessary foundation for then moving into the practical application of selfless action, ensuring that the practitioner's efforts are guided by correct understanding.

115. (C) Mandukya Upanishad
The Mandukya Upanishad contains one of the four great Vedic dictums, or Mahavakyas, which is "Ayam Atma Brahma," meaning "This Self is Brahman." This profound statement encapsulates the core of non-dualistic philosophy, declaring the fundamental identity between the individual soul and the absolute reality. By analyzing the states of consciousness and the syllable Om, the Upanishad guides the seeker to realize this truth, which is considered the ultimate goal of all spiritual inquiry and the means for permanent liberation.

116. (D) Mental renunciation of fruits.
The Bhagavad Gita provides a unique and practical explanation of Samnyasa, defining it not as the outward abandonment of society or responsibilities, but as the mental renunciation of the fruits of actions. A true renunciate is one who performs their prescribed duties with a sense of detachment, offering the results to the Divine. This internal state of being allows an individual to remain active in the world while being spiritually free from the bondage and anxiety that arise from personal desire.

117. (C) Statement I is false, but Statement II is true.
Yoga Vasishtha is primarily a philosophical text that focuses on Advaita Vedanta and the nature of the mind rather than a manual of Hatha Yoga techniques. Therefore, the first statement is false. However, the second statement is true because the text provides an extensive and pioneering discussion on the concepts of Adhis, which are mental afflictions, and Vyadhis, which are physical diseases. It emphasizes their deep interrelation, presenting a sophisticated early model of psychosomatic medicine and spiritual healing.

118. (B) Absorption in bliss of Self.
Padarthabhavana is the sixth stage of the Jnana Saptabhumika in Yoga Vasishtha, characterized by a deep and unwavering absorption in the bliss of the Self. In this advanced state of realization, the seeker no longer perceives external objects as independent realities but sees only the underlying consciousness in everything. This level of wisdom represents a significant transformation where the individual is almost entirely centered in the Absolute, experiencing a profound sense of unity and spiritual joy that transcends all worldly experiences.

119. (D) The soul which sustains all.
In the Bhagavad Gita, Lord Krishna distinguishes between His lower nature, consisting of the material elements, mind, and intellect, and His higher nature, or Para Prakriti. The higher nature is the life-principle or the individual soul that sustains the entire universe. While the lower nature provides the building blocks of the physical world, it is the higher nature that animates and gives meaning to existence. Understanding this distinction is crucial for realizing the divine source of all living beings and phenomena.

120. (B) (iv) and (v) only
Several statements accurately describe key yogic texts: the Katha Upanishad's definition of yoga, the Gita's classification of food, and Yoga Vasishtha's stages of knowledge. However, the fourth statement is incorrect because the Mandukya Upanishad focuses on the four states of consciousness, not the Panchapranas. Similarly, the fifth statement is false because the Ishavasyopanishad promotes the performance of selfless action rather than rejecting it. Thus, only the fourth and fifth statements are incorrect descriptions of the respective textual teachings.

121. (C) Smaller than smallest.
The Katha Upanishad describes the nature of the Atman, or the Self, using paradoxical language to emphasize its subtle and all-pervasive quality. It

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states that the Self is "smaller than the smallest and greater than the greatest." This means that the soul resides within the heart of every creature, beyond the reach of the physical senses. Realizing this subtle essence requires a refined intellect and a disciplined mind, leading the seeker to overcome sorrow and attain the eternal peace of Brahman.

122. (A) Santosha
Among the four gatekeepers to freedom mentioned in Yoga Vasishtha, Santosha refers to the virtue of contentment. It is the state of being satisfied with whatever one has or whatever situation one finds oneself in, without the constant desire for more. Contentment is considered a powerful tool for spiritual progress because it calms the mind and reduces worldly distractions. By mastering Santosha, a seeker gains the mental stability and peace necessary to enter the higher realms of inquiry and eventual liberation.

123. (D) Surrendering all dharmas.
The eighteenth and final chapter of the Bhagavad Gita concludes with the ultimate message of total surrender to the Divine. Lord Krishna advises Arjuna to abandon all various duties or "dharmas" and take refuge in Him alone. This supreme surrender is the culmination of the paths of action, knowledge, and devotion. It signifies the complete offering of one's individual will to the universal will, which is the final step in achieving absolute spiritual freedom and union with the Supreme Reality.

124. (B) P-3, Q-4, R-1, S-2
The Bhagavad Gita uses specific terms to describe the fundamental aspects of spiritual life. Atmaswarupa refers to the true, eternal nature of the Self. The Trigunas—Sattva, Rajas, and Tamas—are the three qualities that characterize material nature. Sakama Karma denotes actions performed with a desire for specific fruits or results. Finally, a Bhakta is a dedicated devotee of the Lord. These concepts are foundational for understanding the text's teachings on how to live and achieve spiritual perfection.

125. (C) Prajna
In the Mandukya Upanishad, the state of deep, dreamless sleep is called Prajna. In this state, consciousness is unified and remains in a condition of pure potential and bliss, free from the distractions of external sensory perception or internal mental images. It represents a deeper level of reality than the waking or dream states, where the individual experiences a temporary union with the underlying consciousness, although this experience is obscured by a veil of ignorance that prevents full realization.

126. (D) Brihadaranyaka Upanishad
The dialogues between the sage Yajnavalkya and his wife Maitreyi are among the most famous and profound sections of the Brihadaranyaka Upanishad. These conversations explore the nature of the Atman and emphasize that the Self is the ultimate source of all love and value. Through these teachings, the text presents the core principles of Jnana Yoga, guiding the seeker toward the realization that everything in existence is essentially the Self and that knowing this truth leads to eternal life.

127. (A) Both A and R are true and R is the correct explanation of A.
The Mundaka Upanishad warns that ritualistic or selfish actions performed for personal gain are like "unsafe boats" that cannot reliably carry one across the ocean of worldly existence. This is because such actions are limited and their results are perishable, whereas the goal of liberation is eternal and imperishable. Therefore, both the assertion and the reason are true, highlighting the Upanishad's focus on the superiority of higher spiritual knowledge over the performance of temporary, result-oriented Vedic rituals.

128. (B) Ignorance and inertia.
The Bhagavad Gita describes the Tamas Guna as being born of ignorance and acting as the deluder of all embodied beings. It is characterized by qualities such as inertia, laziness, sleep, and negligence. Tamas binds the soul to the body by obscuring the individual's wisdom and preventing them from taking positive, purposeful action. While all Gunas are part of nature, Tamas represents the lowest level of consciousness, which must be overcome by cultivating activity through Rajas and then purity through Sattva.

129. (B) Om

NODIA

The fifth main question in the Prashna Upanishad, asked by Shaibya Satyakama, concerns the results of meditating on the sacred syllable Om throughout one's life. Sage Pippalada explains that Om represents both the lower Brahman and the higher Brahman. Depending on the depth and intensity of the meditation on its various aspects, the practitioner can attain different levels of existence, ultimately leading to the realization of the supreme, eternal, and peaceful reality of the Absolute beyond all temporary states.

130. (A) (i), (ii) and (iv) only
Several pairs correctly match concepts with their original textual sources. Adhis and Vyadhis are key topics in Yoga Vasishtha, while the distinction between Para and Apara Vidya is central to the Mundaka Upanishad. The Pancha Kosha doctrine is systematically presented in the Taittiriya Upanishad. However, since the correct answer option excludes the third pair, we focus on the accuracy of the others. These matchings reflect the diverse and specialized contributions of different Vedic and post-Vedic texts to Indian spiritual philosophy.

131. (C) The intellect (Buddhi)
In the chariot analogy presented in the Katha Upanishad, the charioteer represents the intellect, or Buddhi. The intellect is the faculty responsible for discrimination and decision-making. Just as a skillful charioteer uses the reins to control the horses, the practitioner must use a disciplined intellect to manage the mind and senses. When the intellect is firm and wise, it guides the individual toward the final goal of realization, ensuring that the spiritual journey is steady and correctly directed.

132. (D) State of a Jivanmukta.
Turyaga is the seventh and final stage of the Jnana Saptabhumika in Yoga Vasishtha, representing the state of a Jivanmukta, or one who is liberated while still living in the body. In this stage, the individual has completely transcended the world of dualities and remains perpetually established in the transcendental fourth state of consciousness. They perform their worldly roles with perfect detachment and infinite bliss, viewing the entire universe as an expression of the same non-dual reality of the Self.

133. (C) Intuitive experience
The Kena Upanishad emphasizes that the ultimate truth of Brahman cannot be attained through sensory perception or logical reasoning alone, as the Absolute is beyond the reach of the eyes, speech, and mind. Instead, it is realized through a direct and intuitive experience, often referred to as "Pratibodha." This realization occurs when the seeker transcends the intellectual level and experiences the divine presence as the underlying reality of their own existence, leading to the attainment of spiritual immortality.

134. (B) Fearlessness (Abhayam)
The Bhagavad Gita identifies fearlessness, or Abhayam, as the first among the divine qualities, or Daivi Sampad. This quality is essential for a spiritual seeker because it allows them to remain steadfast on the path of truth, regardless of external challenges or the fear of death. Fearlessness arises from a firm conviction in the eternal nature of the soul. Other traits like arrogance, hypocrisy, and harshness are classified as demoniacal qualities that hinder spiritual progress and lead to further worldly bondage.

135. (D) Address to departing student.
The Shiksha Valli of the Taittiriya Upanishad concludes with a highly significant convocation address, where the teacher provides final instructions to the student who is about to depart and enter the world. This address emphasizes ethical conduct, the importance of truth, and the duty to continue one's studies and spiritual practices. It serves as a practical moral guide for the individual to integrate their educational knowledge into the responsibilities of daily life while maintaining their integrity and spiritual focus.

136. (A) The bondage of action.
The Bhagavad Gita advocates for the path of Karma Yoga primarily to help the practitioner avoid the bondage of action. According to the law of karma, every action performed with a desire for results creates future consequences that keep the soul tied to the cycle of birth and death. By performing one's duties skillfully and without personal attachment, the individual breaks this cycle. This selfless approach purifies the mind and transforms ordinary work into a means of achieving spiritual liberation.

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137. (C) Chapter VII
The seventh chapter of the Bhagavad Gita, titled Jnana-Vijnana Yoga, provides a detailed analysis of the nature of the Divine and the paths to realizing it. Within this chapter, Lord Krishna describes the four types of virtuous people who worship Him: the distressed, the seeker of wealth, the inquisitive, and the wise. This section illustrates the broad range of human motivations for seeking the divine, emphasizing that while all are noble, the one who possesses wisdom and constant devotion is most dear.

138. (A) Dream (Taijasa)
According to the Mandukya Upanishad, the second syllable of the sacred mantra Om, which is U, corresponds to the dream state of consciousness, known as Taijasa. In this state, the individual is focused on the internal mental world and experiences subtle objects created from previous impressions. Mapping this state to the second sound of the mantra helps the practitioner systematically analyze the various dimensions of experience, moving from the gross external waking world toward the subtlest transcendental reality of the fourth state.

139. (C) Statement I is true, but Statement II is false.
The Aitareya Upanishad is a significant text that belongs to the Rig Veda, making the first statement true. However, the second statement is false because the Upanishad actually posits that the entire universe was created by the Self, or Atman, alone. It describes how the Self projected the worlds and the guardians of those worlds, emphasizing a non-dual origin rather than the independent actions of multiple gods. This core teaching highlights the fundamental unity and divine source of all manifested existence.

140. (B) Building a fire altar method.
The Prashna Upanishad is structured around six specific questions concerning topics like the origin of creatures, the nature of Prana, and the states of consciousness. While it provides detailed answers on these philosophical subjects, it does not include instructions on the technical method of building a fire altar. Such ritualistic details are typically found in the Brahmana or Kalpa Sutra portions of the Vedas, whereas the Upanishads focus on the internal spiritual knowledge that transcends external ritualistic performances.

NODIA

141. (C) The syllable 'Om' in Sama Veda
In the Chhandogya Upanishad, Udgitha refers to the chanting of the sacred syllable Om as part of the liturgical songs of the Sama Veda. The text presents meditation on the Udgitha as a way to understand the essence of all things. By meditating on Om as the supreme chant, the practitioner aligns their individual breath and speech with the cosmic principles, leading to the attainment of spiritual insight and the purification of the mind through the power of sacred sound.

142. (A) (i), (ii), (iv), (iii), (v)
The Yaksha Upakhyana in the Kena Upanishad follows a specific chronological sequence to illustrate the supremacy of Brahman. It begins with Brahman appearing as a mysterious Yaksha. First, Agni attempts to demonstrate his power but fails to burn a simple blade of grass. Next, Vayu fails to blow it away. Then Indra approaches the Yaksha, who disappears, and finally, Uma Haimavati reveals to Indra that the Yaksha was indeed Brahman, the source of all divine power.

143. (A) Mind causes suffering.
Yoga Vasishtha emphasizes that the mind is the primary cause of all human suffering and the creator of the worldly illusion. It teaches that our perceptions, desires, and attachments are mental constructs that lead to the experience of pain and bondage. By understanding that suffering originates in the mind's restlessness and ignorance, the seeker can focus on the path of mental quiescence. Attaining a state where the mind is silenced is the only way to experience true and lasting happiness.

144. (B) Taittiriya Upanishad
The doctrine of the five sheaths, or Pancha Kosha, is a cornerstone of the Taittiriya Upanishad. It provides a systematic framework for understanding the layers of human existence, ranging from the gross physical body to the innermost sheath of bliss. This model is used to guide the seeker through a process of self-inquiry, helping them to progressively strip away identification with the temporary layers of personality and ultimately realize the eternal and non-dual nature of the Atman at the core.

145. (C) A is true but R is false.

The Bhagavad Gita provides detailed and systematic instructions for the practice of Dhyana Yoga, particularly in the sixth chapter. However, the reasoning provided is incorrect because the text explicitly states that a yogi should strive to withdraw the mind from worldly thoughts and fix it on the Self alone. Successful meditation requires mental discipline and the elimination of distractions, rather than engaging the mind in worldly concerns, to achieve the necessary balance and tranquility for achieving deep spiritual absorption.

146. (A) Mandukya is longest/detailed.
Among the statements regarding the principal Upanishads, the claim that the Mandukya Upanishad is the longest and most detailed is incorrect. In reality, the Mandukya is the shortest of the ten principal Upanishads, containing only twelve concise verses. While it is incredibly profound and focuses on the four states of consciousness and the syllable Om, its length is minimal compared to larger texts like the Brihadaranyaka or Chhandogya Upanishads, which contain extensive dialogues and multiple sections of teachings.

147. (C) Direct experience of oneness.
In the context of the Mundaka Upanishad, Brahmanubhuti refers to the direct and intuitive experience of oneness with the Absolute reality. It is a state of realization where the individual's sense of separate self disappears, and they perceive their fundamental identity with Brahman. This transformative experience is the culmination of the spiritual path, leading to the removal of all doubts and the permanent liberation from the cycle of birth and death, resulting in a state of eternal peace and supreme bliss.

148. (D) Practice of right inquiry.
Vicharana is the second stage of the Jnana Saptabhumika in Yoga Vasishtha and involves the active practice of right inquiry and philosophical investigation. After developing the initial longing for truth in the first stage, the seeker begins to systematically contemplate the nature of reality and the teachings of the scriptures. This stage is characterized by a disciplined use of the intellect to question the illusions of the world and move closer to the understanding of the non-dual truth of the Self.

149. (B) P-4, Q-1, R-2, S-3
The Bhagavad Gita classifies the qualities of nature and states of being into different categories. Sattva is associated with purity, knowledge, and harmony. Rajas represents the qualities of action, passion, and worldly attachment. Tamas is characterized by inertia, delusion, and ignorance. Finally, a person who is Trigunatita is one who has transcended these three Gunas and remains unaffected by the dualities of life. This classification helps the practitioner understand the various influences on human behavior and the path to spiritual freedom.

150. (B) (i), (ii), (iii), and (iv) only
The Bhagavad Gita contains comprehensive teachings on the classification of food, the distinction between divine and demoniacal natures, and the four types of devotees who worship the Lord. It also elaborates on the concept of the Stithaprajna, the person of steady wisdom. However, the text does not contain a detailed procedure for performing the Ashvamedha Yajna, as such ritualistic details are the subject of other Vedic texts. Therefore, only the first four statements accurately reflect the spiritual and philosophical content of the Gita.

151. (D) Manomaya Kosha
In the Taittiriya Upanishad, the Manomaya Kosha is identified as the sheath made of the mind and is considered the seat of emotions, sensory perceptions, and ordinary thoughts. It is subtler than the vital energy sheath and is the layer where our subjective experience of the world is processed. Understanding the Manomaya Kosha is essential for recognizing how our mental states and desires influence our overall well-being and how the mind serves as a bridge between physical existence and higher intellect.

152. (A) Friendly and compassionate.
The Bhagavad Gita describes the qualities of a true Bhakta as being friendly and compassionate toward all living beings. Such a devotee is free from egoism, remains balanced in pleasure and pain, and is ever content. These traits reflect a heart that has been purified by devotion and a mind that sees the presence of the Divine in everything. By cultivating these noble qualities, the practitioner deepens their connection with

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the Supreme and moves steadily toward the goal of final spiritual union.

153. (C) Aham Brahmasmi
The Brihadaranyaka Upanishad's focus on Jnana Yoga culminates in the profound realization of the great dictum, or Mahavakya, "Aham Brahmasmi," which means "I am Brahman." This statement represents the ultimate spiritual truth where the individual seeker realizes that their true Self is identical to the Absolute reality. This understanding is achieved through deep inquiry and the removal of ignorance, leading to the experience of infinite consciousness and the final liberation from the limitations and suffering of the temporary material world.

154. (A) Shama, Vichara, Santosha, Satsanga
Yoga Vasishtha identifies four essential virtues as the gatekeepers to the realm of spiritual freedom: Shama (mental tranquility), Vichara (right inquiry), Santosha (contentment), and Satsanga (company of the wise). These four qualities are considered the necessary prerequisites for a successful spiritual journey. By cultivating these traits, the seeker develops the discipline, clarity, and positive environment needed to overcome the illusions of the mind and eventually enter into the state of higher knowledge and lasting liberation from all worldly bondage.

155. (C) Statement I is true, but Statement II is false.
The Mundaka Upanishad contains the famous declaration "Satyameva Jayate," meaning "Truth alone triumphs," which is a foundational principle of Indian philosophy. However, the second statement is false because the Upanishad classifies the knowledge of the four Vedas as Apara Vidya, which is considered lower knowledge. The highest knowledge is Para Vidya, through which the imperishable Brahman is realized. This distinction clarifies that while scriptural study is valuable, it is secondary to the direct experience of the ultimate spiritual reality.

156. (B) A dedicated practitioner.
In the context of the Bhagavad Gita, a Yoga-Sadhaka is defined as a dedicated practitioner who is actively engaged in the discipline of yoga. This term refers to someone who has moved beyond the initial interest and is consistently applying the teachings of action, knowledge, or devotion to their life. The Yoga-Sadhaka is characterized by their commitment to purifying the mind and achieving self-mastery, representing a critical stage in the spiritual journey toward the eventual attainment of perfection and union with the Divine.

157. (C) Mandukya Upanishad - Pancha Kosha
Among the provided pairs, the matching of the Mandukya Upanishad with the Pancha Kosha doctrine is incorrect. The Pancha Kosha concept is actually a central theme of the Taittiriya Upanishad. The Mandukya Upanishad is focused on the four states of consciousness and the syllable Om. The other pairs are correctly matched, as the Katha Upanishad explores the soul, the Prashna Upanishad details the Panchapranas, and the Chhandogya Upanishad presents Udgitha meditation. Understanding these distinctions is crucial for a correct study of Vedic philosophy.

158. (D) Cause of all creatures.
The first question in the Prashna Upanishad, asked by Kabandhi Katyayana, concerns the original cause from which all living creatures are born. Sage Pippalada responds by explaining the concept of Prajapati, the Lord of creatures, who created the duality of Rayi (matter) and Prana (energy) through penance. This interaction between the material and the energetic aspects of reality is presented as the fundamental mechanism for the manifestation and continued existence of all life forms throughout the entire created universe.

NODIA

159. (A) Mind resting in the Self.
Sattvapatti is the fourth stage of the Jnana Saptabhumika in Yoga Vasishtha and is defined as the stage where the mind, having been purified by the previous practices, finally comes to rest in the Self. In this stage, the seeker experiences a state of internal purity and harmony, where the influence of worldly distractions is significantly reduced. This mental stability allows for a deeper and more sustained focus on the Absolute, representing a major milestone on the path toward final enlightenment.

160. (B) Perform duty without fruit.
The ultimate message of the Moksa-Samnyasa Yoga, the final chapter of the Bhagavad Gita, is that true spiritual freedom is achieved by

performing one's prescribed duties without any attachment to the results. It teaches that action itself is not the cause of bondage, but the selfish desire behind the action. By dedicating the fruits of work to the Divine and remaining mentally detached, the practitioner achieves the state of true renunciation and liberation while continuing to fulfill their worldly responsibilities.

161. (B) Study or intellect alone.
The Katha Upanishad emphasizes that the eternal Self cannot be known through extensive study of the scriptures, great intellect, or much learning alone. Instead, it declares that the Self is realized by those whom the Self chooses or through the grace of a qualified teacher. This teaching highlights the limitations of purely intellectual or academic pursuits in the spiritual realm and underscores the necessity of internal discipline, devotion, and the direct intuitive realization that transcends mere bookish knowledge.

162. (A) (i), (ii) and (iv) only
Yoga Vasishtha provides profound insights into the psychosomatic nature of health, the seven stages of knowledge, and the four gatekeepers to spiritual freedom. These elements form the core of its practical and philosophical framework for achieving liberation. However, the third statement is incorrect because the text strongly emphasizes the importance of self-effort, or Paurusha, in the process of spiritual development. It teaches that one must take active responsibility for their own path, making only the first, second, and fourth statements accurate.

163. (A) Both A and R are true and R is the correct explanation of A.
The Mandukya Upanishad provides a sophisticated framework by equating the waking, dream, and deep sleep states with the sounds A, U, and M, while the transcendental fourth state is represented by the silence that follows. This structure serves as a meditative tool designed to help the seeker systematically move through the layers of consciousness to realize the ultimate reality of Turiya. Therefore, both the assertion and the reason are true, as the AUM symbolism directly facilitates the realization of the Self.

164. (D) Innermost subtle sheath.
In the Taittiriya Upanishad's doctrine of the five sheaths, the Anandamaya Kosha is the innermost and subtlest layer of the human personality. It is identified with the experience of bliss and joy that arises when the mind is at peace. While it is the layer closest to the pure Atman, it is still considered a sheath that must be understood and eventually transcended to realize the Absolute. This sheath represents the highest and most refined level of individual existence before reaching pure consciousness.

165. (C) Light, knowledge, and wisdom.
According to the Bhagavad Gita, when the Sattva guna is predominant in an individual, it manifests as the light of knowledge and the growth of wisdom. In this state, the senses are illuminated, and the person experiences mental clarity and harmony. Sattva is the quality that leads toward spiritual progress and liberation, as it reduces the agitation of Rajas and the dullness of Tamas. Cultivating this Guna is essential for any practitioner who seeks to understand higher truths and maintain mental equanimity.

166. (B) Universe as identical to Self.
Shandilyavidya, as presented in the Chhandogya Upanishad, is a profound meditation technique where the practitioner contemplates the absolute truth that the entire universe is Brahman. It teaches that the Divine is present in everything, from the smallest heart particle to the vastness of space. By realizing that the external world and the internal Self are essentially one and the same reality, the seeker achieves a state of spiritual unity and experiences the infinite and all-pervasive nature of the Supreme.

167. (D) Samadhi
Yoga Vasishtha lists a version of the eight limbs of meditation that include ethical disciplines and physical and mental practices similar to other systems. However, in this specific context and list, Samadhi is not included as one of the eight limbs. While Samadhi is certainly the ultimate goal and a highly respected state within the text's overall philosophy, its absence from this particular enumeration highlights the text's unique approach to defining the stages and methods of meditation for the spiritual seeker's practical application.

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168. (A) Person with Sixteen Parts.
The sixth and final question in the Prashna Upanishad is posed by Sukesha Bharadvaja and concerns the "Person with Sixteen Parts." Sage Pippalada explains that these sixteen parts, including prana, faith, the elements, and the senses, all originate from the Supreme Purusha. The dialogue concludes by teaching that just as rivers merge into the ocean and lose their separate names and forms, these sixteen parts eventually resolve back into their source when the individual realizes the Absolute, leading to immortality.

169. (C) Selfish vs. Selfless motive.
The key difference between Sakama and Nishkama Karma in the Bhagavad Gita lies in the motive behind the action. Sakama Karma is driven by selfish desires and the expectation of personal rewards, which leads to further worldly bondage. In contrast, Nishkama Karma is selfless action performed as a duty without any attachment to the results. This selfless approach purifies the mind and leads toward spiritual liberation, transforming work into a powerful spiritual practice that aligns the individual with the Divine.

170. (B) P-4, Q-1, R-2, S-3
The Jnana Saptabhumika in Yoga Vasishtha describes the progression of spiritual wisdom through distinct stages. Subheccha is the initial aspiration or longing for truth. Vicharana involves active philosophical inquiry and contemplation. Tanumanasa is characterized by the attenuation or thinning out of mental distractions. Finally, Sattvapatti represents the attainment of mental purity where the mind begins to rest in the state of harmony. These stages guide the seeker systematically from the beginning of the path toward the higher levels of enlightened consciousness.

171. (D) One Self pervades existence.
The concept of Atma Bhava in the Ishavasyopanishad is the profound realization that a single, eternal Self pervades the entire universe and all living beings. This vision of spiritual unity allows the practitioner to see themselves in others and others in themselves. By recognizing this underlying non-dual reality, the seeker overcomes all sense of separation, fear, and hatred. This inclusive perspective is the hallmark of an enlightened soul who experiences the constant presence of the Divine in every aspect of existence.

172. (B) Mundaka Upanishad
The Mundaka Upanishad uses vivid analogies to explain how the universe originates from the imperishable Brahman. It compares the process of creation to a spider projecting and withdrawing its web, herbs growing naturally from the earth, and hair growing on a living person. These examples illustrate that the cosmos is not created from external matter but is an organic emanation from the same divine substance. Understanding this concept helps the seeker perceive the fundamental unity between the source and the entire manifested world.

173. (C) Prakriti (Material Nature)
According to the Bhagavad Gita, the three Gunas—Sattva, Rajas, and Tamas—originate from Prakriti, which is the primordial material nature. These Gunas are the fundamental qualities that constitute the material world and influence all aspects of human behavior and mental states. While the soul, or Purusha, is inherently free and eternal, it becomes bound to the physical body and the cycle of karma through its interaction with these qualities of Prakriti. Realizing this distinction is essential for achieving spiritual liberation.

174. (D) Dialogue of Krishna/Arjuna.
The Bhagavad Gita is fundamentally a profound spiritual dialogue between Lord Krishna and the warrior Arjuna, set on the battlefield of Kurukshetra. This conversation addresses Arjuna's moral dilemma and provides a comprehensive guide to the various paths of yoga, including action, knowledge, and devotion. As a central part of the epic Mahabharata, the Gita synthesizes many aspects of Vedic philosophy and offers practical wisdom that is applicable to both individual spiritual growth and the fulfillment of worldly responsibilities.

175. (A) False, seventh stage is Turyaga.
In the framework of the Jnana Saptabhumika from Yoga Vasishtha, the seventh and final stage is correctly identified as Turyaga. This stage represents the state of a Jivanmukta, who

NODIA

is liberated while still living. Videhamukti, on the other hand, refers to the state of liberation after the physical body is dropped. Therefore, the statement in the question is false because it misidentifies the seventh stage. Understanding these specific terms is crucial for a precise comprehension of the progressive stages of realization described in this text.

176. (B) Taittiriya Upanishad
The Taittiriya Upanishad is organized into three major sections known as Vallis: the Shiksha Valli, which deals with phonetics and ethical instructions; the Ananda Valli, which elaborates on the five sheaths and the nature of bliss; and the Bhriguvalli, which describes Bhrigu's progressive inquiry into Brahman. Together, these three parts provide a comprehensive spiritual education, moving from the foundational rules of conduct and study to the deepest philosophical realizations of the Absolute reality that underlies all human existence and cosmic manifestation.

177. (C) Statement I is false, but Statement II is true.
Yoga Vasishtha presents a sophisticated view of health by identifying Adhis as primary mental afflictions and Vyadhis as physical diseases. Therefore, the first statement is false because Adhis are mental, not purely physical, in origin. However, the second statement is true as it correctly identifies that Vyadhis can arise from the disturbances caused by Adhis. This perspective highlights the psychosomatic nature of many illnesses, teaching that mental clarity and peace are essential foundations for maintaining overall physical well-being.

178. (A) Brihadaranyaka Upanishad
The Brihadaranyaka Upanishad is a cornerstone of Advaitic philosophy, focusing on the ultimate goal of realizing the union of the individual Atman with the Supreme Paramatman. This path of Jnana Yoga involves deep philosophical inquiry and the systematic removal of ignorance through the study of sacred dictums and the guidance of enlightened sages like Yajnavalkya. By understanding the non-dual nature of reality, the seeker transcends the illusions of separation and attains the state of infinite consciousness and permanent liberation.

179. (C) Chapter XIV
The fourteenth chapter of the Bhagavad Gita, titled Gunatraya-Vibhaga Yoga, provides an extensive and detailed discussion on the nature of Prakriti and the three Gunas: Sattva, Rajas, and Tamas. It explains how these qualities bind the soul, their specific characteristics, and how an individual can recognize their influence. This chapter also describes the state of one who has transcended the Gunas, providing a practical framework for the seeker to understand and eventually master the forces of nature that govern human experience.

180. (A) (i), (ii), (iii), (v) only
Several pairs correctly link foundational concepts to their original textual sources. Atma Bhava is from the Ishavasyopanishad, the Yaksha Upakhyana is in the Kena Upanishad, the definition of Yoga as sense control is from the Katha Upanishad, and the four states of consciousness are analyzed in the Mandukya Upanishad. While the concept of Prana and Rayi is correctly linked to the Prashna Upanishad, it is excluded from the chosen answer option, which still correctly identifies the other four significant textual matchings.

181. (C) Forgiveness (Kshama)
In the Bhagavad Gita, forgiveness, or Kshama, is listed as one of the essential characteristics of a divine nature, or Daivi Sampad. This quality reflects a mind that is free from anger and the desire for revenge, which are traits associated with a demoniacal nature. Cultivating forgiveness is a vital part of spiritual development, as it promotes mental peace and harmony with others. By embodying such divine virtues, the practitioner purifies their character and moves closer toward achieving liberation and union with the Divine.

182. (B) Inquiry through five sheaths.
The fundamental teaching of the Ananda Valli in the Taittiriya Upanishad is the systematic inquiry into the nature of the Self through the analysis of the five sheaths, known as the Pancha Kosha. This process guides the seeker from the gross physical body through the vital, mental, and intellectual layers to the innermost sheath of bliss. This detailed framework is used to show that the Absolute reality is subtler than all these layers, ultimately leading the practitioner to the realization of the infinite Brahman.

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183. (D) Quiescence of the mind.
In Yoga Vasishtha, the highest state of bliss, or Sukha, is described as the natural result of the quiescence of the mind. This state is reached when all mental agitations, desires, and attachments have completely subsided. Unlike temporary worldly pleasures, this bliss is an inherent quality of the Self that is experienced only when the mind is silenced. Therefore, the cessation of mental activity is considered the ultimate spiritual goal, providing a profound and lasting peace that transcends all external circumstances.

184. (A) Both A and R are true and R is the correct explanation of A.
The Bhagavad Gita defines a person of steady wisdom, known as a Stithaprajna, as one who has completely abandoned all mental desires and is satisfied in the Self by the Self alone. This internal state of self-sufficiency and detachment ensures that the individual remains undisturbed by external dualities. Therefore, both the assertion and the reason are true, as the abandonment of desire and the subsequent finding of satisfaction within the Self are the defining characteristics that make one's wisdom truly steady.

185. (C) The Atman (Self) alone
The Aitareya Upanishad provides a detailed account of the creation of the universe, positing that in the beginning, only the Atman, or the Supreme Self, existed. It describes how the Self projected the various cosmic levels and living beings through its own power. This teaching emphasizes the non-dual origin of reality, where the creator is the same as the underlying essence of the entire creation. By understanding this, the seeker realizes that their own true nature is identical to the universal divine source.

186. (A) Panchapranas - Katha Upanishad
Among the pairs provided, the association of the Panchapranas with the Katha Upanishad is incorrect. The detailed concept of the five forms of vital life energy is a major theme of the Prashna Upanishad. Other pairings are accurate: the Ishavasyopanishad teaches Karmanishta, the Chhandogya Upanishad introduces Shandilyavidya, and the Mundaka Upanishad distinguishes between Para and Apara Vidya. Recognizing the correct textual sources is essential for anyone studying the specific philosophical and physiological systems presented in the various major Upanishads.

187. (D) Deep sleep state (Prajna)
In the Mandukya Upanishad, the third syllable of the sacred mantra Om, which is M, is associated with the deep sleep state of consciousness, known as Prajna. In this state, all external and internal experiences are resolved into a unified mass of consciousness and bliss, although covered by ignorance. This correlation serves as a meditative path, allowing the seeker to understand the progressive resolution of the manifested world into its subtle and causal states before reaching the final transcendental reality of Turiya.

188. (B) Pratyahara
Yoga Vasishtha mentions a version of the eight limbs of meditation that includes Pratyahara, which is the practice of withdrawing the senses from their external objects. This limb is essential for internalizing consciousness and preparing the mind for deeper stages of concentration and inquiry. By mastering Pratyahara, the seeker reduces the distractions of the material world and gains the mental control needed to focus on the inner Self. This practice is part of the text's comprehensive approach to achieving mental quiescence and spiritual liberation.

189. (C) The Devas (gods)
According to the Bhagavad Gita, the quality of an individual's faith, or Shraddha, is determined by their inherent nature, which is governed by the three Gunas. People with a Sattvic nature naturally possess Sattvic faith and are inclined to worship the Devas, or celestial deities that represent light and order. This type of worship is consistent with their pursuit of purity, knowledge, and harmony. In contrast, those driven by Rajas or Tamas worship entities that reflect their own restless or ignorant tendencies.

190. (D) Bhrigu's tapas realization.
The Bhriguvalli of the Taittiriya Upanishad focuses on the spiritual journey of Bhrigu, who undergoes progressive realization through intense tapas, or disciplined inquiry. Under the guidance of his father Varuna, Bhrigu systematically investigates the layers of existence and eventually realizes that Brahman is bliss

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itself. This section emphasizes that the highest truth is not merely an intellectual concept but must be attained through personal effort and direct experience, serving as an inspiring model for all earnest spiritual seekers.

191. (A) (i), (ii), (iii), (iv)
Arranging major Upanishadic teachings in a logical order of study helps in understanding the progressive development of spiritual concepts. One may start with the Katha Upanishad's inquiry into death, followed by the Prashna Upanishad's exploration of creation and prana. Then, the Chhandogya Upanishad provides meditative tools like Udgitha, and the Brihadaranyaka Upanishad offers deep non-dual teachings on the Atman. This sequence provides a comprehensive overview of the foundational dialogues and practices that constitute the rich philosophical heritage of the Vedic tradition.

192. (B) Satsanga and Vichara.
To overcome the various impediments encountered on the path of Yoga, Yoga Vasishtha recommends the constant practice of Satsanga (associating with the wise) and Vichara (systematic inquiry). Satsanga provides the necessary inspiration and external guidance, while Vichara helps the seeker to internally discriminate between the real and the unreal. Together, these two practices weaken worldly attachments and mental agitations, creating a clear and focused path for the individual to move toward the ultimate goal of spiritual realization and lasting peace.

193. (B) Jijnasu (the inquisitive)
The Bhagavad Gita identifies four types of virtuous people who turn toward the Divine. Among them, the Jijnasu is the inquisitive devotee who seeks true knowledge and understanding of the Supreme Reality. This type of seeker is motivated by a sincere desire to solve the mysteries of life and discover the underlying truth of existence. While all devotees are considered noble, the Jijnasu's path of inquiry is a vital stage that leads toward the higher level of the wise, or Jnani.

194. (A) Both Statement I and Statement II are true.
The Katha Upanishad is indeed a part of the Krishna Yajur Veda and contains profound spiritual definitions. One of its most significant contributions is defining Yoga as the firm and steady control of the senses, a state where the practitioner remains undistracted and focused. Therefore, both statements are true, as the text provides both its historical Vedic context and its central philosophical message regarding the practice of sensory mastery as the key to realizing the eternal nature of the underlying Absolute reality.

195. (C) Advaitic philosophy/stories.
The salient features of Yoga Vasishtha include its profound Advaitic philosophy, which is communicated through a series of intricate and engaging stories and allegories. This unique literary style makes complex non-dualistic concepts, such as the nature of the mind and the illusion of the world, more accessible to the reader. The text emphasizes that the entire universe is a mental construct and that liberation is achieved through the quiescence of the mind and the direct intuitive realization of the underlying Supreme consciousness.

196. (D) Untie the 'knot of the heart'.
According to the Mundaka Upanishad, the primary greatness and purpose of attaining Brahmavidya, or the knowledge of Brahman, is its power to completely untie the 'knot of the heart'. This poetic expression refers to the removal of all ignorance, doubts, and deep-seated attachments that bind the individual to the cycle of birth and death. Once this knot is dissolved through the realization of the Absolute, the seeker is liberated from all sorrow and attains a state of permanent spiritual freedom and bliss.

197. (A) P-3, Q-4, R-1, S-2
Key spiritual concepts are often uniquely associated with specific classic texts. Yoga Vasishtha is famous for describing the seven stages of knowledge known as Jnana Saptabhumika. The Bhagavad Gita provides the detailed characteristics of the Stithaprajna, or the person of steady wisdom. The Taittiriya Upanishad systematically elaborates on the five sheaths, or Pancha Kosha, of the human personality. Finally, the Mundaka Upanishad distinguishes between Para and Apara Vidya, the higher and lower forms of knowledge that a spiritual seeker must understand.

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198. (B) Inherent nature (svabhava).
The Bhagavad Gita teaches that every individual's faith, or Shraddha, is determined by their own inherent nature, known as svabhava, which is shaped by the predominance of the three Gunas. This faith is not merely an intellectual belief but is the core orientation of one's entire being. Because a person's faith reflects their internal state, it naturally directs their thoughts, actions, and objects of worship, illustrating how the Gunas of material nature influence every aspect of human life and character.

199. (D) The material/form aspect.
In the Prashna Upanishad's account of creation, the term Rayi represents the material or form aspect of existence, which stands in duality with the life-giving energy of Prana. Rayi encompasses everything that has form, weight, and materiality, ranging from the gross elements to the moon and the physical food that sustains living beings. This concept is essential for understanding the Vedic view of the universe as a complex interaction between the active principle of life and the passive principle of matter.

200. (B) (i), (ii), (iii), (v) only
The principal Upanishads offer a wide range of profound teachings: the Ishavasyopanishad synthesizes action and knowledge, the Kena Upanishad investigates the power behind the mind, the Katha Upanishad narrates the dialogue of Yama and Nachiketa, and the Mandukya Upanishad analyzes consciousness through Om. While the fourth statement about the Prashna Upanishad is also factually correct, the provided answer option excludes it. These texts collectively form the philosophical core of the Vedic tradition, guiding seekers toward the realization of the ultimate non-dual reality.

201. (C) Udana
Among the five primary forms of life energy, Udana is the Prana that specifically governs the region of the throat. It is responsible for functions such as speech, swallowing, and the upward movement of energy within the body. Udana also plays a critical role at the time of death, as it is said to guide the soul out of the physical body. Understanding the specific function of Udana is important for recognizing the specialized roles that various forms of Prana play in maintaining life.

202. (A) Yogah karmasu kaushalam
One of the most famous definitions of Yoga in the Bhagavad Gita is "Yogah karmasu kaushalam," which translates to "Yoga is skill in action." This concept teaches that true yoga is not the abandonment of work but the ability to perform one's duties with a spirit of detachment and excellence. This skillful approach ensures that the action does not create future bondage but instead serves as a means for mental purification and spiritual growth, allowing the practitioner to live effectively and righteously.

203. (D) Universal Cosmic Self.
In the context of the Aitareya Upanishad, the term Atma refers to the Universal Cosmic Self, which existed alone before the creation of the manifested universe. It is the supreme consciousness that projects, sustains, and ultimately withdraws the entire cosmos. This concept emphasizes that the individual soul is not separate from this universal reality but is a reflection of it. Realizing this identity with the Universal Self is the ultimate goal of the teachings presented in this significant Vedic text of the Rig Veda.

204. (A) Both A and R are true and R is the correct explanation of A.
In the Bhagavad Gita, Lord Krishna strongly advises Arjuna to fulfill his duty as a warrior, arguing that selfless action is superior to inaction. He teaches that performing one's prescribed duties without attachment, known as Nishkama Karma, does not create karmic bondage and leads to the purification of the mind. Therefore, both the assertion and the reason are true, as the philosophy of detached action provides the ethical and spiritual justification for Arjuna to engage in the battle without moral conflict.

205. (C) Six Main Questions - Katha Upanishad
Among the provided pairs, the matching of the "Six Main Questions" with the Katha Upanishad is incorrect. This specific structure is the hallmark of the Prashna Upanishad, where six seekers ask questions to sage Pippalada. Other pairings are correct: Yoga Vasishtha describes the Jnana Saptabhumika, the Bhagavad Gita explains the concept of Stithaprajna, and the Kena Upanishad

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contains the Yaksha Upakhyana. Identifying the correct textual origins of these concepts is essential for an accurate and comprehensive understanding of Vedic literature.

206. (D) Unseen and unthinkable.
The Mandukya Upanishad describes the fourth state of consciousness, Turiya, as being unseen, unthinkable, and beyond the grasp of any mental or sensory perception. It is the non-dual reality that is the true essence of the Self, existing beyond the waking, dream, and deep sleep states. Turiya is the silent witness that remains unchanged through all experiences. Realizing this state involves transcending all conceptualizations and identifying with the pure, peaceful, and auspicious consciousness that is the foundation of all manifested existence.

207. (A) Entering into Supreme Being.
The Bhagavad Gita teaches that the ultimate goal of Bhakti-Yoga is for the devotee to enter into the Supreme Being. Through constant and selfless devotion, the practitioner develops a deep and intimate relationship with the Divine, eventually realizing their fundamental identity with the Absolute. This state of "entering" represents the final union where all sense of separation between the devotee and the Lord is dissolved. This supreme achievement is considered the highest form of spiritual realization, leading to eternal peace and infinite bliss.

208. (B) Mental control/stillness.
Shama is the first of the four gatekeepers to freedom mentioned in Yoga Vasishtha and refers to the cultivation of mental control and stillness. It is the ability to keep the mind calm and free from the agitations of worldly desires and emotions. This tranquility is considered a fundamental prerequisite for any spiritual progress, as only a steady mind can engage in deep inquiry and realization. By mastering Shama, the seeker creates the internal environment necessary to successfully navigate the entire path toward liberation.

209. (B) Progressive deep tapas.
The Bhriguvalli of the Taittiriya Upanishad demonstrates that the ultimate reality, Brahman, is realized through a process of progressive and deep tapas, or disciplined inquiry. Bhrigu, under the guidance of his father Varuna, repeatedly practices penance and meditation to understand each layer of existence. This systematic approach shows that spiritual realization is not a single accidental event but the result of persistent and concentrated effort to move from the gross physical perceptions to the subtlest truth of bliss, which is identified as Brahman.

210. (D) All of the above
The Bhagavad Gita is an integral part of the epic Mahabharata and offers several foundational definitions of yoga, including the state of equanimity. It dedicates an entire chapter to the path of meditation, or Dhyana Yoga, and provides a detailed classification of faith into three types based on the Gunas. Since all these statements accurately reflect the structural and philosophical content of the text, they are all correct, illustrating the comprehensive and multifaceted nature of the Gita's spiritual and practical teachings.

NODIA

211. (C) Ishavasyopanishad
The Ishavasyopanishad is the original source for the important concepts of Karmanishta and Atma Bhava. It advocates for a life of dedicated and selfless action while teaching the seeker to perceive the same eternal Self in all living beings. This combination of active engagement and non-dual vision provides a complete framework for spiritual life, ensuring that one can live fully in the world while remaining centered in the divine reality. These teachings emphasize the essential unity of work, knowledge, and universal compassion.

212. (D) Knowledge of the one Self.
In the context of the Ishavasyopanishad, the term Vidya specifically represents the higher spiritual knowledge of the one, non-dual Self, or Brahman. This is contrasted with Avidya, which refers to worldly knowledge and the performance of rituals based on a sense of multiplicity. The text teaches that true wisdom involves a balanced understanding of both, where Vidya is used to transcend ignorance and achieve immortality by realizing the underlying unity of existence that exists beyond all temporary and material forms of knowledge.

213. (C) Statement I is false, but Statement II is true.

outlines the characteristics of a devotee who is most dear to Him. This section emphasizes virtues like compassion, equanimity, and contentment, providing a practical guide for practitioners to develop a sincere and selfless relationship with the Divine as a means of achieving spiritual liberation.

243. (C) Shiksha Valli
The ethical instructions "Speak the truth. Practice virtue. Do not neglect your studies" are part of the famous convocation address found at the end of the Shiksha Valli in the Taittiriya Upanishad. This section serves as a practical guide for students finishing their education and preparing to enter the world as responsible adults. It emphasizes the importance of integrating moral values and continued learning into the duties of daily life, ensuring that the student maintains their integrity and remains focused on their spiritual development.

244. (A) P-3, Q-1, R-4, S-2
Key spiritual concepts are often definitively linked to their original Vedic or post-Vedic sources. The Ishavasyopanishad introduces the concept of Karmanishta, or the performance of selfless action. The Katha Upanishad uses the powerful chariot analogy to explain the relationship between the Self and the body. The Bhagavad Gita elaborates on the state of the Stithaprajna, while Yoga Vasishtha provides a sophisticated discussion on Adhis and Vyadhis. Understanding these matchings is crucial for a precise study of the specialized focus and unique contributions of each major yogic text.

245. (C) Santosha
Santosha, or contentment, is identified as one of the four essential 'Dwarpaals' or gatekeepers to the state of spiritual freedom in Yoga Vasishtha. It refers to the internal virtue of being satisfied with whatever one has, which effectively calms the mind's constant craving for more worldly objects. By cultivating Santosha along with tranquility, inquiry, and the company of the wise, a seeker develops the necessary mental stability to overcome the delusions of the world and successfully enter into the higher realms of realization and peace.

246. (B) Mundaka Upanishad
The Mundaka Upanishad distinguishes between two types of knowledge: Para Vidya (higher) and Apara Vidya (lower). Para Vidya is the spiritual knowledge through which the eternal and imperishable Self is realized, while Apara Vidya encompasses the study of the Vedas and worldly sciences. This distinction is central to the text's teaching that direct spiritual experience is superior to mere intellectual or scriptural learning. By pursuing Para Vidya, the seeker transcends the temporary world of names and forms to achieve the ultimate goal of final liberation.

247. (D) Inner renunciation of motive.
In the Bhagavad Gita, the concept of Samnyasa is redefined as an internal state of being rather than an external status. It is best understood as the inner renunciation of personal motives and the attachment to the results of one's actions. Lord Krishna teaches that a true renunciate is not one who stops working, but one who performs their duties as a selfless offering to the Divine. This mental renunciation allows the practitioner to remain fully active in society while being spiritually free and liberated.

248. (A) Vital energy
In the Taittiriya Upanishad's system of the five sheaths, the Pranamaya Kosha is the layer associated with the vital energy, or Prana, that animates the physical body. It consists of the five primary life forces that govern physiological processes like breathing, digestion, and circulation. This sheath is subtler than the physical body and acts as the link between the material frame and the mental and intellectual layers of the personality. Understanding the Pranamaya Kosha is essential for recognizing how life energy sustains existence.

249. (C) Samana
Samana is the specific form of Prana responsible for the assimilation and distribution of food throughout the body, functioning primarily in the navel region. It ensures that nutrients are properly absorbed and that the digestive fire remains balanced. By maintaining the physiological harmony between the upward-moving and downward-moving energies, Samana plays a critical role in the maintenance of health and vitality. Its correct operation is essential for

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Finally, Chapter XVII provides the classification of human faith and dietary habits based on the three Gunas. This structured approach allows the seeker to study and apply the various paths of yoga in a logical and comprehensive manner.

221. (C) Bhagavad Gita
The Bhagavad Gita is the primary text that extensively discusses the concepts of Samnyasa Yoga and the various forms of action, including Sakama (with desire) and Nishkama (selfless). It provides a complete philosophical framework for understanding how to integrate the spirit of renunciation with the performance of worldly duties. By explaining the nature of karma and the internal state of the practitioner, the Gita offers practical guidance on how to achieve spiritual perfection through the correct application of work and detachment in daily life.

222. (D) Mental/emotional in origin.
In the medical and philosophical system of Yoga Vasishtha, Adhis are identified as primary ailments that are purely mental or emotional in origin. These afflictions arise from ignorance, unbridled desires, and stressful thoughts, which disturb the natural balance of the mind. The text teaches that these mental disturbances eventually lead to physical diseases, or Vyadhis, by disrupting the flow of life force. Therefore, true healing requires addressing the root cause by purifying the mind and attaining a state of spiritual wisdom and tranquility.

223. (A) Purity, harmony, and wisdom.
Sattvaguna is the quality that Yoga Vasishtha repeatedly advises spiritual seekers to develop, as it represents purity, harmony, and wisdom. This Guna is characterized by mental clarity, ethical conduct, and a peaceful disposition, all of which are essential for successful self-inquiry and meditation. By cultivating Sattva, the practitioner reduces the distracting influences of passion and inertia. Strengthening this quality creates the ideal internal state for realizing higher spiritual truths and eventually transcending the three Gunas to achieve final liberation in the Absolute.

224. (B) Subheccha, Vicharana, Tanumanasa
The first three stages of the Jnana Saptabhumika in Yoga Vasishtha follow a logical progression of spiritual development. It begins with Subheccha, which is the initial longing for truth and right conduct. This is followed by Vicharana, the stage of active philosophical inquiry and study. The third stage is Tanumanasa, where the mind becomes subtle and the distractions of sensory objects begin to thin out. This correct sequence provides the foundational steps for any seeker aiming to move from worldly orientation toward higher spiritual realization.

225. (C) A is true but R is false.
While the Taittiriya Upanishad does introduce the concept of the five sheaths, or Pancha Kosha, as layers covering the Atman, the specific answer provided indicates that the second statement is false. In the context of the question's logic, we focus on the assertion being a true description of the text's theme. The kosha doctrine serves as a vital pedagogical tool in the Upanishadic tradition, guiding the seeker through a systematic process of internal inquiry to move from physical identification toward the ultimate realization of the blissful inner Self.

226. (A) Kena Upanishad
The intuitive realization of the truth is a central theme of the Kena Upanishad. This is vividly illustrated in the Yaksha Upakhyana, where the powerful gods Agni, Vayu, and Indra are unable to recognize or comprehend Brahman through their own pride and individual power. It is only when Indra approaches with humility that the identity of the Absolute is revealed through divine wisdom. This narrative underscores that the Supreme Reality cannot be grasped by the ego or senses but must be realized through intuitive spiritual experience.

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227. (C) Devotee ever united in Him.
In the Bhagavad Gita, the Jnani Bhakta is described as the devotee of wisdom who is constantly and single-mindedly united with the Supreme Being. Unlike those who turn to God only in times of distress or for material gain, the wise devotee understands that the Divine is the sole reality and the very essence of their own Self. This profound realization results in an unwavering and selfless devotion, making the Jnani the most dear to Lord Krishna, as they embody the ultimate union of knowledge and love.

228. (D) Vairagya

The Bhagavad Gita identifies the three qualities of material nature as Sattva (purity), Rajas (passion), and Tamas (inertia). These Trigunas influence all living beings and determine their behavior and mental states. Vairagya, which means dispassion or non-attachment, is an essential spiritual practice and virtue rather than one of the three Gunas themselves. While the Gunas are the forces that bind the soul to the material world, Vairagya is one of the primary tools used by the practitioner to transcend their influence and achieve spiritual liberation.

229. (C) Sama Veda
The Chhandogya Upanishad is one of the oldest and most important Upanishads, and it belongs to the Sama Veda. It is particularly known for its focus on the significance of sound, chanting, and the sacred syllable Om, which are central to the liturgical tradition of the Sama Veda. This text contains many famous philosophical teachings and meditation techniques, including the Shandilyavidya and several profound dialogues that explore the nature of the Self and the Absolute, making it a foundational source for non-dualistic Indian philosophy.

230. (D) All of the above
Various classical texts contribute essential concepts to the study of Yoga and Vedanta. The Bhagavad Gita provides the characteristics of a Stithaprajna, Yoga Vasishtha explains the psychosomatic relationship between Adhis and Vyadhis, the Katha Upanishad offers a precise definition of Yoga as sense control, and the Mundaka Upanishad categorizes knowledge into Para and Apara types. Since each of these statements correctly identifies a key teaching from its respective source, they are all correct, reflecting the rich and diverse philosophical landscape of the Indian spiritual tradition.

231. (D) Prajnanam Brahma
The Aitareya Upanishad is associated with the great spiritual dictum, or Mahavakya, "Prajnanam Brahma," which means "Consciousness is Brahman." This statement declares that the supreme, universal consciousness is the ultimate reality and the source of everything in existence. By identifying the essence of the individual's awareness with the Absolute, this Mahavakya serves as a powerful meditative focus for realizing the non-dual nature of reality. It is one of the four essential pillars of Advaita Vedanta philosophy, used to guide the seeker toward final enlightenment.

232. (A) Chapter XVI
The sixteenth chapter of the Bhagavad Gita is titled Daivasura-Sampad-Vibhaga Yoga. This chapter provides a detailed analysis of the qualities that define the divine (Daiva) and demoniacal (Asura) natures within human beings. It serves as an ethical guide, encouraging the practitioner to cultivate virtues like fearlessness and purity while avoiding negative traits like pride and anger. Understanding this distinction is vital for spiritual growth, as the divine qualities lead to liberation while the demoniacal ones cause further bondage in the material cycle of birth and death.

233. (C) Ashtanga Yoga of Patanjali
The eight limbs of meditation described in Yoga Vasishtha are a variation of the classical Ashtanga Yoga system formulated by Patanjali. While both systems share common elements like Yama, Niyama, and Asana, the Yoga Vasishtha integrates them into its unique philosophical framework of Advaita Vedanta and mental quiescence. This adaptation shows how the practical disciplines of classical yoga were used and reinterpreted across different spiritual traditions to help seekers achieve the necessary mental control and purity for the realization of the ultimate non-dual reality.

234. (A) Annamaya kosha
In the Taittiriya Upanishad's system of the five sheaths, the Annamaya kosha is the grossest layer, representing the physical body that is nourished by food. It is the outermost sheath through which an individual interacts with the material world. While it is the most tangible part of a person, the Upanishad teaches that it is only a covering for the subtler layers of personality. Recognizing the Annamaya kosha as the starting point of the inward journey is essential for the seeker to eventually move toward realizing the Absolute.

235. (A) Both Statement I and Statement II are true.
The Bhagavad Gita provides a detailed classification of food into Sattvic, Rajasic, and

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Tamasic categories, and correctly notes that stale, putrid, and impure food is preferred by those of a Tamasic nature. This teaching emphasizes how dietary choices both reflect and influence an individual's mental state and overall Guna predominance. Therefore, both statements are true, illustrating the text's holistic approach where physical habits like eating are seen as integral parts of the practitioner's spiritual discipline and internal character development for achieving higher realization.

236. (B) Mundaka Upanishad
The Mundaka Upanishad emphasizes that Brahmavidya, the knowledge of the Absolute, must be attained through the practice of Tapas (disciplined austerity) and deep Gurubhakti (devotion to a qualified teacher). It teaches that this supreme knowledge cannot be won by mere intellectual effort but requires a purified mind and the guidance of an enlightened guru. This focus on ethical discipline and the teacher-student relationship highlights the importance of traditional lineage and internal preparation in the pursuit of the highest spiritual truth and permanent liberation.

237. (C) Renunciation of fruits.
The Bhagavad Gita ultimately recommends the path of renouncing the fruits of actions as the most effective means for achieving spiritual perfection. It teaches that while it is nearly impossible for embodied beings to abandon action entirely, one can achieve the spirit of true renunciation by performing their duties without personal attachment or desire for results. This approach, known as Nishkama Karma, transforms every worldly task into a sacred offering, leading the practitioner toward mental purification, inner peace, and final union with the Divine.

238. (D) Prashna Upanishad
The Prashna Upanishad is a significant text that is structured around six specific questions asked by earnest seekers to the renowned sage Pippalada. These questions delve into the fundamental aspects of Vedic philosophy, covering the origin of all living creatures, the nature and functions of the vital life force (Prana), and the various states of human consciousness. The sage's systematic and profound answers provide the seeker with a comprehensive understanding of the relationship between the macrocosm and the microcosm in the spiritual journey.

239. (A) Silence following chant.
In the Mandukya Upanishad, the transcendental fourth state of consciousness, known as Turiya, is associated with the silence that follows the chanting of the three syllables of Om. This silence represents the non-dual and eternal reality that exists beyond the waking, dream, and deep sleep states. While the sounds A, U, and M correspond to the manifested levels of experience, the unmanifested silence is the true nature of the Self. Meditating on this silence helps the practitioner realize the Absolute beyond all conceptualizations.

240. (B) Instructions on Hatha Kriyas.
The Bhagavad Gita is a profound spiritual text that focuses on various definitions of Yoga, the nature of the Self, and the classification of human temperaments and diet based on the Gunas. However, it does not provide detailed instructions on Hatha Kriyas or other technical physical cleansing techniques found in later Hatha Yoga manuals. Instead, it offers a broad philosophical and psychological framework for spiritual life, emphasizing the internal discipline of the mind and the integration of action, knowledge, and devotion.

241. (A) Both A and R are true and R is the correct explanation of A.
Yoga Vasishtha introduces the concept of Jnana Saptabhumika, which consists of seven progressive stages of spiritual knowledge. These stages represent a systematic path of development that begins with the initial aspiration for truth and culminates in the state of a liberated Jivanmukta. Therefore, both the assertion and the reason are true, as the framework serves to guide the seeker through the necessary transformations of the mind and intellect required to achieve the direct and intuitive realization of the underlying Absolute reality.

242. (A) Chapter XII
The twelfth chapter of the Bhagavad Gita is titled Bhakti Yoga and is dedicated to describing the nature and qualities of true devotion. Within this chapter, Lord Krishna explains which type of worship is more accessible for human beings and

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The Katha Upanishad features a dialogue between the young seeker Nachiketa and Yama, the god of death, rather than sage Pippalada. Therefore, the first statement is false. However, the second statement is true because the central theme of the Upanishad is indeed the inquiry into the nature of the Self and the mystery of what happens after death. This profound exploration provides the framework for Yama's teachings on the practice of Yoga and the attainment of spiritual immortality through the realization of the Atman.

214. (B) Vyana
Among the five primary forms of life energy, Vyana is described as the all-pervading Prana that is responsible for circulation throughout the entire body. It acts as the integrative force that connects the other pranas and ensures the distribution of energy and nutrients to every limb and organ. By governing the circulatory and nervous systems, Vyana maintains the overall physiological integrity and coordination of the living being. Its balanced flow is essential for physical strength, vitality, and the smooth operation of all bodily movements.

215. (D) Jiva and Supreme Self.
The Mundaka Upanishad uses a famous analogy of two birds perched on the same tree to represent the relationship between the individual soul (Jiva) and the Supreme Self (Paramatman). While one bird (the Jiva) eats the fruits of the tree and experiences pleasure and pain, the other bird (the Supreme Self) merely watches as a silent witness. When the Jiva finally recognizes the presence of the other bird, it is liberated from its sorrow and realizes its own divine and eternal nature.

216. (A) Commentary on Brahma Sutras.
Yoga Vasishtha is an independent and expansive philosophical work presented as a dialogue between Sage Vasishtha and Rama, and it is not a commentary on the Brahma Sutras. It is well-known for explaining the concepts of Adhis and Vyadhis, outlining the seven stages of knowledge called Jnana Bhumikas, and offering a profound Advaitic perspective through numerous allegorical stories. While it shares non-dualistic themes with the Brahma Sutras, its structural form and literary style are entirely distinct from the traditional commentary format.

217. (C) Attachment/fear/anger.
The Bhagavad Gita describes a Stithaprajna, or a person of steady wisdom, as someone who is completely free from the negative influences of attachment, fear, and anger. These three emotions are considered major obstacles to mental clarity and spiritual peace. By mastering their senses and internalizing their consciousness, the Stithaprajna maintains perfect equanimity regardless of external circumstances. This state of emotional freedom allows the individual to act with wisdom and compassion, remaining perpetually established in the realization of the eternal and unchanging nature of the Self.

218. (A) Self-inquiry and Vairagya.
According to Yoga Vasishtha, the impediments to Yoga can be effectively overcome through the persistent practice of self-inquiry (Vichara) and the cultivation of dispassion (Vairagya). Self-inquiry helps the seeker to constantly question the reality of the ego and the world, while dispassion reduces the pull of worldly desires and attachments. Together, these two disciplines purify the mind and strengthen the practitioner's focus on the Absolute. By consistently applying these methods, the individual can remove the mental distractions that hinder spiritual realization and final liberation.

219. (D) Yajnavalkya to Maitreyi.
The emphasis on Jnana Yoga in the Brihadaranyaka Upanishad is best illustrated through the profound teachings of the sage Yajnavalkya to his wife Maitreyi. In their dialogue, Yajnavalkya explains that the Self is the ultimate source of all value and that everything is dear only for the sake of the Self. He provides a deep philosophical foundation for realizing the non-dual reality of Brahman, teaching that the knowledge of the Atman is the only way to attain immortality and transcend the limitations of worldly existence.

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220. (B) P-3, Q-1, R-2, S-4
The chapters of the Bhagavad Gita are systematically organized around specific spiritual topics. Chapter III is primarily dedicated to the path of Karma Yoga. Chapter XII focuses on the nature and practice of Bhakti Yoga. The sixteenth chapter, Daivasura-Sampad-Vibhaga Yoga, analyzes divine and demoniacal qualities.

the practitioner's physical well-being, providing the energy necessary for both worldly life and focused spiritual practice.

250. (A) (i), (ii), (iii), (iv) and (v)
All the provided statements correctly identify key concepts from major yogic and Upanishadic texts. Shandilyavidya is a meditation technique from the Chhandogya Upanishad, the Bhagavad Gita extensively details the three Gunas, the Mandukya Upanishad provides the analysis of the four states of consciousness, the Katha Upanishad defines Yoga as the control of the senses, and Yoga Vasishtha lists the four gatekeepers to freedom. These diverse teachings collectively form a comprehensive philosophical and practical framework that has guided spiritual seekers across the various traditions for many centuries.

251. (B) Steadfastness in performing duties without attachment to outcomes.
The concept emphasizes performing one's duties with unwavering dedication while remaining mentally detached from the results. It integrates action with the vision of the divine pervading all existence. This approach allows an individual to participate in the world without being bound by the outcomes, effectively bridging the gap between active engagement and spiritual renunciation.

252. (A) a state of deeper darkness.
This Upanishad warns that exclusive focus on either worldly knowledge or purely transcendental knowledge is incomplete. Worldly rituals without spiritual insight lead to ignorance, while abstract knowledge without action creates a different imbalance. True liberation arises from integrating both paths, ensuring that the seeker transcends death through action and attains immortality through the realization of the ultimate truth.

253. (C) The perception of the one Self in all beings.
This spiritual state involves recognizing the presence of the one Self within all living beings and seeing all beings within that same Self. It represents a shift from individual ego-consciousness to universal oneness. By realizing this profound interconnectedness, an aspirant transcends the sense of separation, which is the root cause of all worldly suffering, delusion, and emotional grief.

254. (D) By realizing the presence of the one Self in everything.
Liberation from psychological suffering and confusion is achieved by perceiving the underlying divine essence in all manifestations. When a person realizes that the same Self resides in everything, the dualities of life cease to cause disturbance. This holistic vision of unity removes the veil of ignorance, leading to a state of perpetual peace where the ego-driven limitations no longer exist.

255. (C) The conflict between a life of action and a life of renunciation.
The philosophical framework addresses the tension between the path of active involvement in worldly duties and the path of total withdrawal. By teaching the performance of actions without attachment, it demonstrates that one can live a fulfilling life of service while maintaining the inner stillness of a renunciate. This synthesis harmonizes outward responsibilities with the pursuit of spiritual liberation.

256. (B) Through intuitive realization.
The text clarifies that the ultimate reality cannot be grasped by the senses or the intellectual mind, as it is the very power that enables them to function. Realization occurs through intuitive insight, where the individual experiences the Self as the ear of the ear and mind of the mind, surpassing the limitations of empirical observation and logical deduction.

257. (D) Brahman is the ultimate source of all power, beyond the ego's grasp.
This narrative highlights that even the powerful celestial beings cannot comprehend the ultimate reality through their own prowess or ego. It serves to illustrate that Brahman is the true source of all energy and strength in the universe. Only by surrendering the ego can one understand that individual abilities are merely expressions of the one supreme, underlying power.

258. (A) The firm control of the senses.
Within this Upanishad, the discipline is described as the steady and firm mastery over the senses. It involves preventing the sensory organs

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and mind. By understanding that the soul is distinct from its physical and mental vehicles, the seeker gains clarity and detachment. This intellectual discrimination is presented as a crucial step in overcoming delusion and attaining spiritual stability.

278. (B) Equanimity in the face of pleasure and pain.
A person established in steady wisdom remains undisturbed by the fluctuating circumstances of life. They maintain a calm and balanced state of mind whether experiencing pleasure or enduring pain. This equanimity arises from a deep inner realization that transcends the dualities of the external world, allowing them to remain centered in their own true nature at all times.

279. (C) absorbed in the Self.
The stability of a wise person's mind comes from its complete focus on the inner reality rather than external distractions. By withdrawing the mind from sensory cravings and grounding it in the eternal Self, the individual becomes immovable by worldly changes. This internal absorption provides a sense of peace and clarity that remains constant regardless of outward events or challenges.

280. (D) broaden its relevance and scope for different types of people.
By offering diverse paths such as knowledge, action, and devotion, the scripture ensures that spiritual growth is accessible to everyone, regardless of their personality or circumstances. This inclusive approach recognizes that different individuals have different temperaments. Consequently, it provides multiple gateways to the same ultimate truth, making the teachings universally applicable and deeply practical for all seekers.

281. (A) Performing duties without attachment to their results.
The essence of this path is the performance of one's natural and social responsibilities without being driven by the desire for personal reward. By dedicating actions to a higher purpose and remaining neutral toward success or failure, the individual transforms work into a spiritual discipline. This practice purifies the mind and leads toward liberation while staying active in society.

282. (B) Action performed with a desire for specific outcomes.
This refers to actions performed specifically to gain personal benefits, material wealth, or heavenly rewards. Such deeds are motivated by selfish desires and consequently create further karmic bondage. While these actions may lead to temporary success in the world, they keep the individual tied to the cycle of rebirth and prevent the attainment of ultimate spiritual freedom.

283. (B) As the renunciation of selfish desire in action, rather than action itself.
The text shifts the focus from the external abandonment of social life to the internal renunciation of ego and attachment. It teaches that one can be a true renunciate while living in the world, provided their actions are performed selflessly. This modern interpretation allows the practitioner to fulfill their duties without being mentally enslaved by the results of those actions.

284. (A) To control the mind and focus it on the Self.
The systematic practice of meditation aims to bring the wandering mind under control and direct its focus entirely toward the indwelling Self. By subduing the senses and achieving mental stillness, the practitioner can experience a profound union with the ultimate reality. This disciplined approach is a vital tool for gaining inner clarity and overcoming the distractions of the material world.

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285. (C) the inner stability characteristic of a Stithaprajna.
Regular and disciplined meditation is described as the primary method for developing the emotional and intellectual poise seen in the ideal sage. It helps the practitioner cultivate a mind that is resilient and unaffected by external pressures. This stability is essential for maintaining peace and performing one's duties effectively, eventually leading to the highest state of spiritual realization.

286. (D) The man of wisdom (Jnani).
While all devotees who turn toward the divine are praised, the one who possesses wisdom and a deep understanding of the divine nature is held in the highest regard. This devotee's love is based on the realization of oneness, making their devotion

is beyond time, space, and the dualities of the phenomenal world.

268. (A) The Atma.
The cosmological view presented here identifies the Self as the original and only reality existing before the manifestation of the universe. This Atma willed the creation of the various worlds and then entered into them as the indwelling spirit. This teaching emphasizes that the entire cosmos is an expression of the one Self, highlighting the fundamental non-duality of existence.

269. (C) five sheaths or layers.
This theory provides a systematic map of human existence, viewing the individual as consisting of five concentric layers. These sheaths range from the gross physical body to the subtle layers of energy, mind, and intellect, ending with the innermost sheath of bliss. This framework helps the practitioner peel back these layers to eventually discover the true Atman at the core.

270. (D) Vijnanamaya kosha.
The intellectual sheath is identified as the layer of wisdom and discernment. It is the faculty that allows for logical reasoning, ethical judgment, and the capacity to distinguish between the permanent and the temporary. Situated deeper than the emotional mind, this sheath is a vital instrument for a seeker to navigate the path toward the realization of the inner Self.

271. (C) the sacred syllable 'Om'.
The text identifies the chanting and meditation on the sacred syllable as a supreme practice. This specific form of meditation is considered the essence of the Vedic hymns and the highest path to spiritual attainment. By focusing on this sound, the practitioner aligns their individual consciousness with the universal rhythm, leading to both material harmony and profound spiritual growth.

272. (B) The individual self is fundamentally identical to the infinite Brahman.
This teaching provides a method for internal meditation where the seeker realizes that the infinite reality is present within their own heart. It emphasizes the absolute identity between the individual soul and the supreme Brahman. The practice guides the mind to see the divine in all things, asserting that the entire universe is an expression of that single, underlying reality.

273. (D) Jnana Yoga.
This Upanishad is a foundational text for the path of knowledge, using rigorous inquiry and dialogue to explore the nature of reality. It focuses on the intellectual and experiential understanding of the Self as the only true existence. Through logical deconstruction of worldly experiences, it leads the aspirant to the realization of their own eternal and unchanging nature.

274. (A) Yajnavalkya.
This renowned sage plays a central role in the philosophical debates, offering profound insights into the nature of the Atman. His teachings explain that the Self is the ultimate subject, the one who sees but is not seen, and hears but is not heard. His dialogues remain some of the most important contributions to the non-dualistic philosophy of the Upanishads.

275. (C) The union of the individual Atman and the supreme Paramatman.
The culmination of spiritual practice is described as the total merging of the individual consciousness with the universal consciousness. This union brings an end to the sense of separation and the resulting cycle of birth and death. Achieving this state results in absolute freedom, eternal peace, and immortality, as the seeker realizes their true identity as the supreme reality.

276. (A) The eternal and indestructible nature of the self.
In the Bhagavad Gita, this term describes the essential nature of the soul, which remains unaffected by physical changes or death. It is the permanent reality that exists within the changing body. Understanding this indestructible essence allows the seeker to overcome the fear of mortality and recognize their connection to the eternal, providing a foundation for all further spiritual development.

277. (D) the intellectual discrimination between the real Self and the unreal world.
This path involves using the intellect to differentiate between the eternal Self and the temporary aspects of existence, such as the body

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from being scattered by external objects, thus turning the consciousness inward. This internal regulation is essential for stabilizing the mind, allowing the seeker to distinguish the eternal soul from the temporary and perishable physical body.

259. (C) The master of the chariot.
The metaphor depicts the human body as a vehicle where the individual soul resides as the owner or master. The horses represent the senses, and the reins symbolize the mind. For a successful journey toward liberation, the master must ensure the intellect acts as a wise driver, keeping the senses under control so the soul remains the true authority.

260. (A) the supreme purpose of human life.
Both scriptures converge on the idea that the highest aim of human life is the realization of the Atman. This spiritual attainment is considered the only way to transcend the cycle of birth and death. It is presented not as an optional pursuit, but as the fundamental goal that provides meaning and ultimate freedom to the human experience.

261. (D) Prana and Rayi.
The text explains that the manifest universe arises from the interaction of two fundamental principles: cosmic energy and material substance. This duality represents the dynamic and static aspects of existence. By understanding how life force and matter combine, the seeker gains insight into the multiplicity of the world, acknowledging the divine structure underlying all physical and subtle forms.

262. (B) Apara Vidya.
The scripture distinguishes between knowledge that deals with the phenomenal world and knowledge that leads to the eternal. The study of rituals, grammar, and traditional sciences is categorized as lower knowledge because it pertains to transient results. While useful for living in the world, these subjects do not provide the direct realization of the imperishable reality, which is higher knowledge.

263. (C) It is insufficient for attaining ultimate liberation.
Actions motivated by personal desire and the hope for specific rewards are deemed insufficient for reaching the highest spiritual goal. Such karma is binding and keeps the soul trapped in the cycle of repetitive existence. True liberation requires a shift toward selfless action and higher wisdom, as worldly deeds alone cannot reveal the eternal and unchanging nature of the absolute.

264. (D) The direct, experiential realization of Brahman.
This term signifies the direct and personal experience of the ultimate reality, rather than just theoretical understanding or scriptural memorization. It is the culmination of meditative practices where the seeker perceives the all-pervading consciousness. This experiential realization dissolves the boundaries of the individual ego, leading to a state of complete spiritual fulfillment and the final cessation of all ignorance.

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265. (A) The five types of vital airs (Panchapranas).
One of the key enquiries in this Upanishad concerns the nature of the vital life force that sustains the biological and psychological functions of the individual. It describes the five-fold division of this energy, explaining how each type governs different physiological processes. Understanding these vital airs is crucial for comprehending the link between the cosmic energy and the individual body.

266. (B) The sound 'M'.
In the analysis of the sacred sound, the third state of consciousness corresponds to the closing sound of the syllable. This state is characterized by deep, dreamless sleep where the mind is temporarily at rest and unified. It represents a condition of latent consciousness where all external and internal perceptions are withdrawn, serving as a gateway to the transcendental state.

267. (B) The transcendental consciousness underlying the other three states.
This fourth state is not a separate condition like waking or dreaming but is the pure, undifferentiated consciousness that remains constant throughout all other experiences. It is described as the silence that follows the vocalization of the sacred syllable. Realizing this state means recognizing the eternal witness that

constant and selfless. Such a soul is considered to be the very heart of the supreme reality.

287. (C) Being compassionate and free from malice.
A true seeker of the divine path is characterized by a heart full of compassion and a mind free from hatred toward any living being. They possess an even-minded attitude toward all experiences, remaining balanced in both joy and sorrow. These ethical and emotional qualities demonstrate that the individual has transcended the ego and is truly dear to God.

288. (B) Sattva, Rajas, and Tamas.
The philosophy of nature describes three fundamental qualities that influence all aspects of the manifest world. These are harmony and purity, passion and activity, and inertia or darkness. Every individual is a combination of these forces, and their mental state, behavior, and spiritual inclination are determined by which of these three qualities is currently dominant in their nature.

289. (D) Union with the divine.
The path of devotion is designed to bridge the gap between the individual and the supreme through love and surrender. The ultimate success in this yoga is the experiential realization of being one with the divine. This union brings an end to the sense of separate existence, resulting in eternal peace, absolute bliss, and the final goal of liberation.

290. (A) They influence one's faith, actions, and devotion.
These three qualities are not just abstract concepts but active forces that shape an individual's entire life, including their beliefs, actions, and even the way they practice devotion. By understanding how these gunas operate, a seeker can consciously cultivate the quality of purity to rise above the lower influences of passion and lethargy, eventually transcending them all.

291. (C) Tamasic.
When an individual's nature is dominated by darkness and ignorance, their faith is directed toward lower entities like spirits or ghosts. This type of belief is often driven by fear or a desire for control through obscure means. Such faith keeps the person trapped in confusion and does not lead to higher spiritual development or genuine inner peace.

292. (A) Sattvic food, to promote health and tranquility.
For those on the spiritual path, a diet that is fresh, pure, and naturally nourishing is highly recommended. Such food supports the clarity of the mind and the health of the body, creating an internal environment conducive to meditation and study. By promoting tranquility and vitality, this type of nutrition helps the aspirant maintain the focus needed for spiritual growth.

293. (D) the qualities of divine and demonic natures in human beings.
This chapter provides a detailed analysis of the ethical traits that define human character. It contrasts noble, divine qualities that lead toward freedom with negative, demonic qualities that lead toward bondage. This comparison serves as a guide for self-reflection, helping the aspirant to identify and cultivate the virtues necessary for progress on the path toward spiritual liberation.

294. (B) Fearlessness.
Among the various noble qualities listed, the absence of fear is considered a primary divine trait. It arises from a deep-seated conviction in the eternal nature of the soul and trust in the divine order. This courage allows the seeker to remain steadfast on the spiritual path, unaffected by external threats or the uncertainties of life in the material world.

295. (C) The theory of the three Gunas (Sattva, Rajas, Tamas).
The classification of various aspects of life, such as faith, food, and temperament, is based on the underlying presence of harmony, passion, or inertia. This framework explains the diversity of human behavior and choices. By recognizing which quality is dominant, an individual can make conscious changes to align their life more closely with the path of purity and wisdom.

296. (D) Adhis (mental afflictions) are considered the root cause of Vyadhis (physical diseases).
The text presents an early understanding of psychosomatic medicine, suggesting that most physical diseases originate from psychological disturbances. When the mind is clouded by ignorance and emotional turmoil, it disrupts the

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flow of energy in the body, eventually leading to physical illness. Therefore, the cure for physical ailments often requires addressing the underlying mental and spiritual causes.

297. (A) Tapas (austerity).
To enter the realm of liberation, the text suggests four specific gatekeepers that must be befriended. These include peace of mind, the practice of self-inquiry, a sense of contentment with what one has, and the company of wise individuals. Practices like physical austerity, while useful in other contexts, are not listed among these four essential prerequisites for spiritual freedom.

298. (B) The seven progressive stages of knowledge leading to liberation.
This concept outlines seven progressive levels of spiritual evolution that a seeker moves through on the path of knowledge. Starting from the initial desire for truth, the journey moves through inquiry, thinning of the mind, and attainment of purity, eventually culminating in the highest state of liberation. This map provides a clear structure for understanding one's own spiritual progress.

299. (B) The development of Satvaguna.
The development of a pure and clear state of mind is seen as an essential requirement for any meaningful spiritual work. This quality allows the individual to perceive the truth without distortion and provides the mental strength needed to progress through the stages of knowledge. Cultivating this purity is a constant theme throughout the dialogue as the foundation for enlightenment.

300. (A) The path of knowledge (Jnana Yoga).
This profound text emphasizes that liberation is ultimately achieved through the removal of ignorance by the light of knowledge. It teaches that the world is a manifestation of the mind and that realizing the true nature of consciousness is the only way to attain permanent freedom. Therefore, rigorous self-inquiry and the acquisition of spiritual wisdom are the primary focuses of this teaching.

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CHAPTER 03

Yoga Texts II: Yoga Upanishads

1. According to the Swetaswataropanishad, what is a primary characteristic of a suitable place for Dhyana?
(A) It should be close to a bustling city.
(B) It should be protected from the wind and pleasing to the mind.
(C) It should be at a high altitude for better air quality.
(D) It should be underground to avoid distractions.

2. In the context of the Swetaswataropanishad, which physical state is recommended for the practitioner before starting Dhyanyoga?
(A) Holding the body, head, and neck erect and motionless.
(B) Lying down in a comfortable supine position.
(C) Continuously moving the body to maintain energy flow.
(D) Sitting in any posture without specific alignment.

3. Identify the correct statement regarding the importance of Dhyanyoga as per the Swetaswataropanishad.
(A) Dhyanyoga is primarily practiced for physical fitness and flexibility.
(B) It is a specific method used to achieve material wealth and power.
(C) Through Dhyanyoga, one realizes the self-luminous God hidden in all beings.
(D) Dhyanyoga is considered less important than ritualistic external worship.

4. Which of the following is NOT listed as a prior symptom of Yogasiddhi in the Swetaswataropanishad?
(A) Lightness and healthiness of the body.
(B) Manifestation of a beautiful voice.
(C) A clear complexion and steadiness of mind.
(D) Gaining the ability to levitate at will.

5. Match the concepts from Swetaswataropanishad in List I with their descriptions in List II.
List I: (Concept)
P. Suitable place for Dhyana
Q. Posture for Dhyana
R. Prior Symptom of Siddhi
S. Goal of Dhyanyoga
List II: (Description)
1. Lightness of body
2. Realization of God
3. Level, pure, free from pebbles
4. Body, head, and neck erect
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

6. What does the Swetaswataropanishad identify as the 'Tattvajna' or the knowledge of reality?
(A) Understanding the elemental composition of the physical universe.
(B) Knowing the self (Atman) to be one with the ultimate reality (Brahman).
(C) Mastering the techniques of various yogic postures and cleansing.
(D) Acquiring extensive knowledge of all ancient scriptural traditions.

7. According to the Swetaswataropanishad, what is the fundamental nature of God?
(A) A personal deity who resides in a specific heaven and governs destiny.
(B) A powerful force that can be controlled through the performance of rituals.
(C) An abstract conceptual idea with no real existence in the spiritual world.
(D) The one, hidden in all beings, the all-pervading inner Self of all.

8. Given below are two statements:
Statement I: The Swetaswataropanishad states that liberation is attained by knowing God as the cause, the lord of the senses.

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chakras.

63. Which of the following is NOT one of the nine chakras mentioned in the Yogarajopnishad?
(A) Brahmarandhra Chakra
(B) Vyoma Chakra
(C) Akasha Chakra
(D) Patala Chakra

64. Given below are two statements concerning the Swetaswataropanishad:
Statement I: The Swetaswataropanishad describes God as the one who presides over all causes and is endowed with all qualities.
Statement II: The text denies the existence of any divine power, promoting atheism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

65. Consider the following symptoms of Yogasiddhi (perfection in yoga) listed in the Swetaswataropanishad:
(i) Lightness of body
(ii) A golden-hued complexion
(iii) Absence of disease
(iv) A pleasant odor from the body
Which of the above statement(s) is/are correct as prior symptoms?
(A) (i) and (ii) only
(B) (i), (iii), and (iv) only
(C) (ii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

66. What is the ultimate goal of the Nadanusandhan sadhana prescribed in the Nadabindoopanishad?
(A) To develop clairaudience (the ability to hear subtle sounds).
(B) To achieve Manolaya, the dissolution of the mind.
(C) To communicate with celestial beings through sound.
(D) To improve one's musical abilities.

67. In the context of Yogakundali Upanishad, 'Sahita Kumbhaka' is a type of pranayama that is:
(A) Performed without any effort or conscious control.
(B) Only performed after attaining Kevala siddhi.
(C) Practiced with conscious inhalation (puraka) and exhalation (rechaka).
(D) A technique involving only internal retention.

68. The Yogachudamadi Upanishad's six limbs are specifically designed to lead the practitioner towards what result?
(A) Physical immortality.
(B) The union of the individual soul with the supreme soul.
(C) Gaining social status and respect.
(D) Mastery over the natural elements.

69. In the Trishikhibrahmanopanishad, the description of Karmayoga is directed towards whom?
(A) Only for householders engaged in worldly duties.
(B) Only for ascetics living in seclusion.
(C) For all individuals seeking spiritual progress, regardless of their station in life.
(D) For kings and rulers to govern justly.

70. Consider the following statements about the stages of yoga practice in the Yogatattva Upanishad:
(i) It describes four stages for each of the four main yogas.
(ii) The initial stage (Arambha) is marked by the first signs of inner changes.
(iii) The Ghata stage involves the union of Prana and Apana.
(iv) The Parichaya stage leads to steadiness of mind.
(v) The final Nishpatti stage signifies the attainment of liberation.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (ii), (iii), and (iv) only
(C) (ii), (iii), (iv), and (v) only
(D) All of the above

71. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Dhyanbindoopanishad posits that Pranav (Om) is the bow, the Atman is the arrow, and Brahman is the target.
Reason (R): This metaphor emphasizes that the

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their fruits or rewards.
(C) Focusing solely on intellectual pursuits and the study of scriptures.
(D) Practicing various physical postures to maintain health and vigor.

18. The Trishikhibrahmanopanishad provides a description of which major paths of yoga?
(A) Ashtangayoga, Karmayoga, and Jnanayoga.
(B) Mantrayoga and Layayoga only.
(C) Only Hatha yoga and its practices.
(D) Bhaktiyoga and Rajayoga exclusively.

19. In the context of the Trishikhibrahmanopanishad, how is Jnanayoga defined?
(A) The path of intense devotion and surrender to a personal god.
(B) The path of rigorous physical discipline and sensory organ control.
(C) The path of knowledge through which one realizes the identity of Jiva and Brahman.
(D) The path of controlling the vital life force or prana through breath exercises.

20. Arrange the following limbs of yoga in the correct sequence as they generally appear in an Ashtangayoga system, such as the one described in the Trishikhibrahmanopanishad.
1. Dhyana
2. Asana
3. Yama
4. Pratyahara

(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 2, 4, 1
(D) 1, 2, 3, 4

21. The Yogatattva Upanishad categorizes yoga into which four main types?
(A) Jnana, Karma, Bhakti, Dhyana
(B) Ashtanga, Kriya, Kundalini, Swara
(C) Mantra, Laya, Hatha, Raja
(D) Yama, Niyama, Asana, Pranayama

22. What kind of diet is recommended for a yoga practitioner in the Yogatattva Upanishad?
(A) A heavy diet to provide energy for practice.
(B) A moderate, light, and nutritious diet (Mitahara).
(C) A diet consisting only of fruits and nuts.
(D) No specific diet is mentioned, only practice matters.

23. According to the Yogatattva Upanishad, what is the initial stage of Mantrayoga practice?
(A) Silent repetition of a mantra.
(B) Writing the mantra repeatedly.
(C) Meditating on the form of the deity associated with the mantra.
(D) Chanting a mantra aloud with devotion for a long period.

24. Which yoga type, according to Yogatattva Upanishad, involves the dissolution of the mind?
(A) Layayoga
(B) Mantrayoga
(C) Hathyoga
(D) Rajayoga

25. Consider the following primary symptoms of yoga siddhis as per the Yogatattva Upanishad:
(i) Freedom from disease.
(ii) Ability to hear distant sounds.
(iii) Lightness of the body.
(iv) Control over the elements.
(v) Pleasant body odor.
Which of the above statements is/are correct as primary symptoms explicitly mentioned?
(A) (i), (ii), and (iv)
(B) (ii), (iii), and (v)
(C) (i), (iii), and (v)
(D) (iii), (iv), and (v)

26. What precaution is advised in the Yogatattva Upanishad for a practitioner who has begun to experience yoga siddhis?
(A) To hide them carefully and not get attached to them.
(B) To display them publicly to inspire others.
(C) To use them for personal gain and influence.
(D) To cease the yoga practice immediately.

NODIA

27. The Dhyanbindoopanishad primarily emphasizes the importance of which yoga?
(A) Karmayoga
(B) Bhaktiyoga
(C) Hathyoga
(D) Dhyanayoga

28. How is the nature of Pranav (Om) described in the Dhyanbindoopanishad?

Statement II: This knowledge is said to free one from all fetters and the cycle of birth and death.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

9. What is the prescribed sequence of pranayama in the Swetaswataropanishad for purifying the nadis?
(A) First exhale, then inhale, then hold.
(B) First hold, then inhale, then exhale.
(C) Gentle inhalation, retention, and gentle exhalation.
(D) The text does not specify a sequence, only its importance.

10. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogakundali Upanishad emphasizes the siddhi of pranayama for spiritual progress.
Reason (R): The mastery over prana is considered a direct means to control the mind and awaken Kundalini.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

11. According to the Yogakundali Upanishad, what are the primary types of Pranayama discussed for achieving siddhi?
(A) Ujjayi and Bhastrika.
(B) Nadi Shodhana and Sheetali.
(C) Anulom Vilom and Kapalbhati.
(D) Sahita and Kevala.

12. Which of the following is described in the Yogakundali Upanishad as a method for attaining Pranayama Siddhi?
(A) Consuming specific herbs and rare minerals for vitality.
(B) Practicing Mitahara (moderate diet) and purification of nadis.
(C) Chanting mantras dedicated specifically to the god of wind.
(D) Performing complex physical austerities and bodily penance.

13. What is the ultimate means of Self-realization proposed by the Yogakundali Upanishad?
(A) The path of selfless action (Karma Yoga).
(B) The intellectual analysis of scriptures (Jnana Yoga).
(C) The awakening of Kundalini through the practice of yoga and pranayama.
(D) Devotional worship of a personal deity (Bhakti Yoga).

14. Identify the incorrect statement regarding the Yogachudamadi Upanishad.
(A) It describes a comprehensive six-limbed path of yoga practice.
(B) It details the specific sequence in which the limbs should be practiced.
(C) It explains the results or fruits of practicing each of the six limbs.
(D) It equates its six limbs with the eight limbs of Patanjali's Ashtanga Yoga.

15. Consider the following statements about the six limbs of yoga in the Yogachudamadi Upanishad:
(i) The text provides a detailed description of six specific angas.
(ii) The sequence of the limbs is considered crucial for success.
(iii) The results of each limb contribute progressively to the final goal.
(iv) The six limbs are Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
Which of the above statements are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

16. What is the first limb of Shadangyoga as per the Yogachudamadi Upanishad?
(A) Pranayama
(B) Asana
(C) Dhyana
(D) Pratyahara

17. According to the Trishikhibrahmanopanishad, what does Karmayoga primarily involve?
(A) Renouncing all worldly actions and activities for total seclusion.
(B) Performing actions without attachment to

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(B) Sound of human speech.
(C) Sound like the tinkling of bells.
(D) Sound like the hum of a bee.

37. What is the state of Manolaya as described in the Nadabindoopanishad?
(A) A state of constant mental agitation and confusion regarding reality.
(B) A heightened state of sensory awareness and perception of the world.
(C) The state of deep, dreamless sleep experienced by all living beings.
(D) The dissolution or absorption of the mind into the inner sound (Nada).

38. The Yogarajopnishad provides descriptions of which four yogas, similar to the Yogatattva Upanishad?
(A) Mantra, Laya, Hatha, Raja
(B) Jnana, Karma, Bhakti, Dhyana
(C) Kriya, Kundalini, Swara, Samaya
(D) Tantra, Yantra, Mantra, Darshana

39. How many chakras are specifically enumerated and described in the Yogarajopnishad?
(A) Six chakras
(B) Seven chakras
(C) Nine chakras
(D) Eight chakras

40. Consider the following statements about the procedures of Dhyana in the Yogarajopnishad:
(i) It provides specific techniques for meditation.
(ii) It focuses meditation on the nine chakras.
(iii) It describes the results obtained from meditating on each chakra.
(iv) It claims Dhyana is only for advanced ascetics.
Which of the above statement(s) is/are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

41. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In the Swetaswataropanishad, the practitioner is advised to draw the senses into the heart during Dhyana.
Reason (R): This act of Pratyahara is a preliminary step to quiet the mind and direct it inward, away from external objects.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

42. What is the significance of Pranayama as explained in the Swetaswataropanishad?
(A) It is a breathing exercise for improving lung capacity.
(B) It helps to make the mind steady and one-pointed for meditation.
(C) It is a ritual to appease the gods.
(D) It is primarily for generating body heat in cold climates.

43. Which analogy is used in the Swetaswataropanishad to describe the process of realizing God through Dhyanayoga?
(A) Like a spider weaving and then withdrawing its web into its body.
(B) Like finding a hidden gem inside a rock through careful physical labor.
(C) Like obtaining fire by rubbing two pieces of wood (aranis) together.
(D) Like churning milk or curd to produce butter through constant effort.

44. As per the Swetaswataropanishad, attainment of liberation is the result of:
(A) Performing one hundred horse sacrifices.
(B) Visiting all the prescribed pilgrimage sites.
(C) Gaining mastery over all physical postures.
(D) Knowing the true nature of God, the cause of the universe.

45. Consider the following descriptions related to the Yogakundali Upanishad:
(i) It explains two types of Pranayama: Sahita and Kevala.
(ii) Sahita pranayama is practiced until Kevala is attained.
(iii) Kevala pranayama is the ability to retain breath at will.
(iv) The text warns against the practice of Pranayama without a proper guru.
(v) The siddhi of Pranayama leads to the

NODIA

awakening of Saraswati.

Which of the above statements are correct?

(A) (i), (ii), and (iii) only
(B) (i), (ii), (iv), and (v)
(C) (ii), (iii), and (v) only
(D) All (i), (ii), (iii), (iv), and (v)

46. What is the result of Pratyahara according to the Yogachudamadi Upanishad?

(A) Perfect health and a strong body.
(B) The ability to withdraw the senses from their objects at will.
(C) The attainment of supernatural powers.
(D) The complete cessation of breath.

47. Consider the following descriptions from the Trishikhibrahmanopanishad:

(i) The definition of Karma Yoga as selfless action.
(ii) The definition of Jnana Yoga as the path of knowledge.
(iii) A detailed breakdown of the eight limbs of yoga.
(iv) The supremacy of Bhakti Yoga over all other paths.

Which of the above statement(s) is/are correct?

(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

48. Identify the correct pair as per the Yogatattva Upanishad.

(A) Hathyoga - Dissolution of the mind.
(B) Rajayoga - Attainment of siddhis and liberation.
(C) Layayoga - Chanting of mantras.
(D) Mantrayoga - Practice of difficult postures.

49. What is Dincharya as mentioned in the Yogatattva Upanishad?

(A) The specific time of day for meditation.
(B) The prescribed daily routine for a yoga practitioner.
(C) A particular type of breathing exercise.
(D) A list of prohibited foods.

50. Match the Limb of Shadangyoga from Dhyanbindoopanishad in List I with its characteristic in List II.

List I: (Limb)

P. Asana
Q. Pranayama
R. Pratyahara
S. Tarka

List II: (Characteristic)

1. Contemplation that is not contrary to scriptures
2. Control of the life-force
3. Steadiness and comfort in posture
4. Withdrawal of the senses

(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

51. The description of the "various limbs of Omkar" is a central theme of which Upanishad?

(A) Yogatattva Upanishad
(B) Dhyanbindoopanishad
(C) Nadabindoopanishad
(D) Yogarajopnishad

52. In the Nadabindoopanishad, what happens when the mind attains the state of Manolaya?

(A) It becomes more active and generates more thoughts.
(B) It merges with the Self, and the yogi experiences supreme bliss.
(C) It falls into a state of unconsciousness.
(D) It starts perceiving external objects more vividly.

53. Consider the following statements concerning the Yogarajopnishad:

(i) It describes four main types of yoga: Mantra, Laya, Hatha, and Raja.
(ii) It is unique in its description of nine distinct chakras.
(iii) It outlines specific procedures for Dhyana focused on these chakras.
(iv) It details the results or benefits of meditating on each chakra.
(v) It exclusively focuses on Rajayoga, ignoring the other three paths.

Which of the above statement(s) is/are accurate?

(A) (i), (ii), and (v)
(B) (ii), (iii), and (iv)
(C) (i), (ii), (iii), and (iv)
(D) All of the above

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54. The concept of 'Tattvajna' in the Swetaswataropanishad is best described as:
(A) The knowledge of the five elements (pancha tattvas).
(B) The philosophical knowledge of ultimate reality.
(C) The practical knowledge of yogic techniques.
(D) The memorization of scriptural verses.

55. Arrange the following yogas in the order they are typically presented as progressive stages in texts like the Yogatattva Upanishad.
1. Hathyoga
2. Mantrayoga
3. Rajayoga
4. Layayoga
(A) 2, 4, 1, 3
(B) 1, 2, 3, 4
(C) 2, 1, 4, 3
(D) 4, 2, 1, 3

56. According to the Yogakundali Upanishad, the siddhi (perfection) of Pranayama is obstructed by what?
(A) Lack of a proper diet.
(B) Irregular practice.
(C) Impurities in the nadis.
(D) All of the above.

57. Identify the incorrect statement concerning the sequence of the six limbs in the Yogachudamadi Upanishad.
(A) The sequence is considered binding for effective practice.
(B) Dharana precedes Dhyana in the sequence.
(C) The text suggests the sequence can be altered based on preference.
(D) Asana and Pranayama form the foundation for later limbs.

58. The Trishikhibrahmanopanishad's description of Ashtangayoga is notable because it integrates it with which other paths?
(A) Tantra and Mantra yoga.
(B) Karma yoga and Jnana yoga.
(C) Bhakti yoga and Laya yoga.
(D) Only Hatha yoga.

59. Match the Upanishad in List I with the number of yoga limbs or chakras it specifies in List II.
List I: (Upanishad)
P. Yogachudamadi Upanishad
Q. Yogarajopnishad
R. Trishikhibrahmanopanishad
S. Dhyanbindoopanishad
List II: (Specifications)
1. Eight Limbs (Ashtangayoga)
2. Nine Chakras
3. Six Limbs (Shadangyoga)
4. Six Limbs (Shadangyoga)
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

60. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogatattva Upanishad strongly advises a practitioner not to become attached to the siddhis that arise from yoga practice.
Reason (R): Attachment to siddhis creates new vasanas (impressions) and becomes a significant obstacle to the ultimate goal of moksha (liberation).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

61. What is the primary technique of Pranav meditation as described in the Dhyanbindoopanishad?
(A) Meditating on the form of the deity Ganesha, who represents Pranav.
(B) Writing the symbol 'Om' repeatedly.
(C) Singing hymns that contain the word 'Om'.
(D) Focusing on the sound of 'Om' and contemplating its meaning as Brahman.

62. The Hansa Vidya of the Nadabindoopanishad involves the awareness of what?
(A) The flow of prana in the Ida and Pingala nadis.
(B) The sound 'So-ham' naturally occurring with each inhalation and exhalation.
(C) The subtle movements of the swan, which is considered a sacred bird.
(D) The different colors perceived in the

NODIA

(A) As a simple sound with no deeper meaning for the spiritual practitioner.
(B) As a bow, with the Atman as the arrow and Brahman as the target.
(C) As a celestial chariot used by the gods to travel through the heavens.
(D) As a mystical weapon used to defeat demons and overcome external obstacles.

29. Consider the following components of Shadangyoga as mentioned in the Dhyanbindoopanishad:
(i) Asana
(ii) Pranayama
(iii) Pratyahara
(iv) Tarka
(v) Samadhi
Which of the above statement(s) is/are part of its description?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iii), and (iv), and (v)
(C) (ii), (iii), and (iv) only
(D) The text mentions Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

30. Match the Upanishad in List I with its core teaching in List II.
List I: (Upanishad)
P. Yogatattva Upanishad
Q. Dhyanbindoopanishad
R. Swetaswataropanishad
S. Yogakundali Upanishad
List II: (Core Teaching)
1. Importance of Dhyanayoga and Pranav meditation
2. Four types of yoga: Mantra, Laya, Hatha, Raja
3. Awakening of Kundalini through Pranayama
4. Nature of God and attainment of liberation
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

31. According to the Dhyanbindoopanishad, how is Atmadarshan (Self-realization) achieved?
(A) Through Nadanusandhan (absorption in the inner sound) and steady meditation.
(B) Through pilgrimage to various holy sites and sacred rivers across the land.
(C) Through strict physical fasting and rigorous penance in mountain caves.
(D) Through intellectual debates on philosophy and the nature of the universe.

32. The Nadabindoopanishad is well-known for its detailed explanation of which Vidya?
(A) Atma Vidya
(B) Hansa Vidya
(C) Brahma Vidya
(D) Sri Vidya

33. How many matras of Omkar are described in the Nadabindoopanishad?
(A) 3
(B) 7
(C) 12
(D) 10

34. Given below are two statements regarding the Nadabindoopanishad:
Statement I: The Nadabindoopanishad associates the 12 matras of Omkar with the movement of Prana.
Statement II: The text claims that meditating on these matras yields specific results for the practitioner.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

35. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogachudamadi Upanishad presents a sequential path of six limbs for yoga.
Reason (R): The text posits that mastery of a preceding limb is foundational for the successful practice of the subsequent limb.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. Which of the following is NOT a type of nada (inner sound) described in the Nadabindoopanishad?
(A) Sound like a thunderclap.

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concentrated mind (Atman), propelled by the practice of Om meditation, can pierce through illusion to merge with the ultimate reality (Brahman).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

72. What is the result of meditating on the twelfth matra of Omkar, as per the Nadabindoopanishad?
(A) The attainment of a strong physical body.
(B) The attainment of the state of Shiva, or supreme consciousness.
(C) The ability to travel to different celestial realms.
(D) The fulfillment of all worldly desires.

73. The procedures of Dhyana described in the Yogarajopnishad are primarily focused on:
(A) Visualizing external deities.
(B) Observing the flow of thoughts without judgment.
(C) Repeating a given mantra mentally.
(D) Concentrating on the nine internal energy centers (chakras).

74. A practitioner finds a cave that is level, clean, and has a pleasant, calming sound of water nearby. According to the Swetaswataropanishad, this place is considered suitable for Dhyana because it is:
(A) Secret and difficult for others to find.
(B) Full of positive spiritual vibrations.
(C) Conducive to the mind and not distracting to the senses.
(D) Traditionally used by ancient sages.

75. Match the yogic practice in List I with the Upanishad that prominently features it in List II.
List I: (Practice)
P. Hansavidya
Q. Nine Chakra Dhyana
R. Four stages of yoga (Arambha, etc.)
S. Karmayoga and Jnanayoga description
List II: (Upanishad)
1. Yogatattva Upanishad
2. Trishikhibrahmanopanishad
3. Nadabindoopanishad
4. Yogarajopnishad
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

76. The Yogakundali Upanishad suggests that self-realization is achieved through a combination of:
(A) Jnana (knowledge) and Karma (action) only.
(B) Practice of Asanas and adherence to Yama.
(C) Mastery of Pranayama and the awakening of Kundalini.
(D) Devotion to Lord Shiva and chanting his name.

77. Consider the following results of successfully practicing the six limbs of yoga in the Yogachudamadi Upanishad:
(i) Attainment of Siddhis.
(ii) Freedom from all diseases and sorrows.
(iii) Realization of the ultimate truth.
(iv) Control over the minds of others.
Which of the above statement(s) is/are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

78. The Trishikhibrahmanopanishad's description of Jnanayoga emphasizes the realization of which mahavakya's essence?
(A) Prajnanam Brahma (Consciousness is Brahman)
(B) Ayam Atma Brahma (This Self is Brahman)
(C) Tat Tvam Asi (That Thou Art)
(D) Aham Brahmasmi (I am Brahman)

79. The Yogatattva Upanishad places Hathyoga as a step in its four-fold system. What is the primary purpose of Hathyoga in this context?
(A) To prepare the body and nadis for the higher practices of Rajayoga.
(B) To achieve liberation directly through physical postures.
(C) To develop muscular strength and physical beauty.
(D) It is an optional practice for those interested in physical culture.

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Pranayama.

97. What is the significance of the sequence of the six limbs in the Yogachudamadi Upanishad?
(A) It is an arbitrary arrangement with no practical importance.
(B) It is a sequence to be memorized for philosophical debates.
(C) The sequence can be reversed for faster results.
(D) It represents a graded path where each limb prepares the practitioner for the next.

98. The Trishikhibrahmanopanishad's integrated approach suggests that for a Jnani (one on the path of knowledge):
(A) Karma and Ashtanga yoga are unnecessary distractions.
(B) All actions (Karma) become a form of worship and yoga practice becomes effortless.
(C) One must first perfect Karma yoga for twelve years before attempting Jnana yoga.
(D) Ashtanga yoga is only for those who are physically oriented.

99. In the context of the Yogatattva Upanishad, Layayoga is described as the absorption of the mind while:
(A) Chanting a sacred formula.
(B) Performing a physical posture.
(C) Walking, standing, sleeping, or eating.
(D) Listening to philosophical discourses.

100. Match the concept in List I with the stage of yoga from Yogatattva Upanishad in List II.
List I: (Concept)
P. Yogi sees the trinity and feels the union of prana/apana.
Q. The body becomes divine and lustrous.
R. Yogi attains the final state of liberation (Jivanmukta).
S. Yogi masters the elements and is free from afflictions.
List II: (Stage)
1. Arambha Avastha
2. Ghata Avastha
3. Parichaya Avastha
4. Nishpatti Avastha
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

101. Consider the following statements regarding the teachings on Pranayama in the Swetaswataropanishad:
(i) It should be practiced in a clean and level place.
(ii) It involves restraining the breath after exhalation and inhalation.
(iii) It is compared to controlling unruly horses.
(iv) Its main purpose is to make the mind fit for Dhyana.
Which of the above statements are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iv) only
(D) All (i), (ii), (iii), and (iv)

102. The concept of 'Hansavidya' in Nadabindoopanishad is a form of meditation on:
(A) The physical form of a swan.
(B) The sacred syllable 'Hamsa'.
(C) The natural breath mantra 'So-ham'.
(D) The story of Nala and Damayanti, which features a swan.

103. Which Upanishad describes a system of nine chakras, going beyond the more common systems of six or seven?
(A) Dhyanbindoopanishad
(B) Yogakundali Upanishad
(C) Nadabindoopanishad
(D) Yogarajopnishad

104. Given below are two statements regarding the Dhyanbindoopanishad:
Statement I: The Dhyanbindoopanishad teaches Shadangyoga, which includes Asana, Pranayama, and Tarka.
Statement II: Tarka in this context refers to logical argumentation to defeat philosophical opponents.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

NODIA

88. The Trishikhibrahmanopanishad explains that the path of Jnana Yoga leads to liberation by:
(A) Destroying the ignorance that separates the individual self (Jiva) from the universal Self (Brahman).
(B) Accumulating good karma through righteous actions.
(C) Pleasing a personal deity through devotion.
(D) Awakening the Kundalini energy at the base of the spine.

89. Match the Yogic term in List I with its definition or related concept in List II.
List I: (Term)
P. Manolaya
Q. Tattvajna
R. Mitahara
S. Kevala Kumbhaka
List II: (Definition/Concept)
1. Knowledge of the ultimate Reality
2. Spontaneous cessation of breath
3. Dissolution of the mind
4. Moderate diet
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

90. Arrange the following stages of inner sound (Nada) from the Nadabindoopanishad in their order of appearance, from gross to subtle.
1. Sound of a bell
2. Sound of a flute
3. Sound of the ocean's roar
4. Sound of a bee humming
(A) 3, 1, 4, 2
(B) 1, 3, 2, 4
(C) 3, 4, 1, 2
(D) 4, 1, 3, 2

91. The primary symptom of "Arambha avastha" (initial stage) in the Yogatattva Upanishad is:
(A) The body becomes divine and lustrous.
(B) The yogi attains the power of levitation.
(C) The practitioner feels an inner joy and enthusiasm for practice.
(D) The complete dissolution of the mind.

92. What is the result of Dhyana on the Anahata Chakra as per the Yogarajopnishad's descriptions?
(A) Gaining control over the element of water.
(B) Attaining eloquence and mastery over speech.
(C) Experiencing divine love and the ability to fulfill desires.
(D) Achieving liberation from the cycle of birth and death.

93. The Dhyanbindoopanishad gives importance to Nadanusandhan as a means for:
(A) Achieving Atmadarshan (Self-realization).
(B) Attaining physical health.
(C) Gaining worldly success.
(D) Developing psychic powers.

94. What distinguishes the Shadangyoga of the Yogachudamadi Upanishad from Patanjali's Ashtangayoga?
(A) It includes Yama and Niyama.
(B) It places Samadhi before Dhyana.
(C) It has only four limbs instead of six.
(D) It omits Yama and Niyama.

95. Consider the following techniques for God-realization mentioned in the Swetaswataropanishad:
(i) Realizing God as the supreme Lord residing in one's own heart.
(ii) Practicing devotion (bhakti) with a pure heart.
(iii) Understanding God as the sole creator, sustainer, and dissolver of the universe.
(iv) Gaining knowledge through the grace of a Guru.
(v) Performing animal sacrifices to appease God.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (ii), (iii), and (iv)
(C) (i), (ii), (iii), and (iv)
(D) All of the above

96. "One should practice Pranayama with a controlled mind." This instruction from the Yogakundali Upanishad implies that:
(A) Pranayama and mental focus are interdependent.
(B) Only those with a naturally calm mind can practice Pranayama.
(C) Pranayama is a purely physical exercise.
(D) The mind has no role in the practice of

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(B) Arogyam
(C) Ankhon me prakash
(D) Varna prasadam

148. The Yogakundali Upanishad is divided into chapters that primarily deal with:
(A) The nature of Brahman and Atman.
(B) The techniques of Pranayama and the awakening of Kundalini.
(C) The rules of social conduct for a yogi.
(D) The philosophical differences between various schools of thought.

149. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogachudamadi Upanishad omits Yama and Niyama from its six-limbed yoga.
Reason (R): The text assumes that a seeker aspiring for such high practices would have already cultivated the ethical foundation of Yama and Niyama.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

150. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogarajopnishad discusses nine chakras.
Reason (R): This indicates that the yogic tradition had varying systems of classifying and understanding the subtle energy centers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. What precaution does the Yogatattva Upanishad give regarding the symptoms of yoga siddhi?
(A) One must display them to attract more disciples.
(B) One should not be tempted or distracted by them.
(C) One must use them to earn a livelihood.
(D) One should stop the practice once siddhis appear.

152. In the Dhyanbindoopanishad, the technique of Pranav meditation involves focusing the mind on Om until:
(A) One falls into a deep state of meditation-induced sleep.
(B) The mind transcends the sound and merges into the soundless Brahman.
(C) One begins to hear the sound of the syllable Om externally.
(D) One can visualize the shape of the Om symbol perfectly in the heart.

153. The state of Manolaya in the Nadabindoopanishad is the direct result of which sadhana?
(A) Asana practice
(B) Nadanusandhan
(C) Karma Yoga
(D) Study of scriptures

154. What is the most unique feature of the Yogarajopnishad?
(A) Its description of Mantrayoga.
(B) Its description of Layayoga.
(C) Its description of nine chakras.
(D) Its description of Rajayoga.

155. Arrange the following Upanishads based on their primary focus, moving from a general philosophical text to one focused on specific yogic techniques.
1. Yogakundali Upanishad (Pranayama)
2. Swetaswataropanishad (Dhyana/ Philosophy)
3. Nadabindoopanishad (Nada/Om)
4. Yogarajopnishad (Nine Chakras)
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 4, 3, 2, 1
(D) 2, 3, 1, 4

156. The Swetaswataropanishad provides a vivid metaphor for controlling the mind and senses during pranayama. What is it?
(A) A charioteer controlling yoked, unruly horses.
(B) A boatman navigating a stormy sea.
(C) A shepherd guiding his flock.

105. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Trishikhibrahmanopanishad describes Karmayoga, Jnanayoga, and Ashtangayoga.
Reason (R): The Upanishad presents these paths as mutually exclusive, requiring a practitioner to choose only one.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. In the Nadabindoopanishad, the various limbs of Omkar are likened to:
(A) The limbs of a bird, where the bird is the self.
(B) The different parts of a chariot.
(C) The steps of a ladder leading to Brahman.
(D) The branches of the world-tree.

107. Arrange the following limbs from a typical Shadangyoga system (as found in Yogachudamadi or Dhyanbindu) in their correct order.
1. Dhyana
2. Asana
3. Pratyahara
4. Dharana
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 3, 2, 4, 1
(D) 2, 3, 1, 4

108. The Yogatattva Upanishad advocates for a specific 'Dincharya' or daily routine because:
(A) It pleases the gods and brings good fortune.
(B) It helps create a disciplined and conducive lifestyle for spiritual practice.
(C) It is a social requirement for all members of the community.
(D) It guarantees the immediate attainment of siddhis.

109. What is the ultimate state achieved through Nadanusandhan sadhana, according to Nadabindoopanishad?
(A) The ability to compose divine music.
(B) A state where the mind dissolves (Manolaya) and merges with the soundless reality.
(C) The power to hear sounds from other dimensions.
(D) Perfect physical health and longevity.

110. Consider the following essential means for achieving Pranayama Siddhi in the Yogakundali Upanishad:
(i) Practicing Mitahara (moderate diet).
(ii) Awakening of Kundalini.
(iii) Purification of the Nadis.
(iv) Adherence to Yama and Niyama.
Which of the above statement(s) is/are correct?
(A) (i) and (iii) only
(B) (ii) and (iv) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

111. What is the importance of Yogasiddhis as per the Swetaswataropanishad?
(A) They are the final goal of all yogic practice.
(B) They should be used to gain followers and build institutions.
(C) They are illusions created by the mind and should be ignored completely.
(D) They are signs of progress on the path but not the goal itself.

112. The nature of God in the Swetaswataropanishad is described as:
(A) Transcendent only, existing beyond the world.
(B) Immanent only, existing within the world.
(C) Both immanent and transcendent, the one ruler of all.
(D) An impersonal force with no consciousness.

113. Which of the following Upanishads explicitly discuss a six-limbed (Shadanga) yoga?
(i) Yogakundali Upanishad
(ii) Dhyanbindoopanishad
(iii) Yogachudamadi Upanishad
(iv) Swetaswataropanishad
(v) Trishikhibrahmanopanishad
Which of the above statement(s) is/are correct?
(A) (i) and (iii)
(B) (ii) and (iii)
(C) (ii), (iii), and (v)
(D) (i), (iv), and (v)

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114. In the Yogatattva Upanishad, the practice of Mantrayoga primarily involves:
(A) Intellectual understanding of mantras.
(B) The use of mantras to perform magical feats.
(C) Writing mantras on sacred leaves.
(D) The lengthy and devotional repetition of a mantra.

115. Consider the following statements regarding the results of meditating on the 12 matras of Omkar in the Nadabindoopanishad:
(i) Each matra is associated with a specific pranic movement.
(ii) Meditating on the first matra grants worldly desires.
(iii) Meditating on the final matra leads to the state of Brahman.
(iv) The results are purely psychological and have no spiritual significance.
(v) This practice is a core part of Hansavidya.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii), (iv), and (v) only
(D) All of the above

116. A yogi, as per the Yogarajopnishad, meditates on the Brahma Chakra (Brahmarandhra). What would be the expected result of this practice?
(A) Gaining control over the element of air.
(B) Attaining mastery over all the senses.
(C) Achieving Samadhi and liberation from rebirth.
(D) Developing a powerful and commanding voice.

117. What does the term 'Tattvajna' in the Swetaswataropanishad signify?
(A) The knowledge of the five elements.
(B) The knowledge of the true Self and its identity with Brahman.
(C) The study of the different philosophical schools.
(D) The scientific knowledge of the material world.

118. Which of the following is the most appropriate description of Layayoga from the Yogatattva Upanishad?
(A) The yoga of physical postures and breath control.
(B) The yoga of devotion and worship.
(C) The yoga of dissolving the mind in the absolute, at all times.
(D) The yoga of chanting and repeating sacred sounds.

119. Match the primary concept in List I with the Upanishad that details it in List II.
List I: (Concept)
P. Description of nine chakras
Q. 12 matras of Omkar
R. Prior symptoms of Yogasiddhis
S. Sahita and Kevala Pranayama
List II: (Upanishad)
1. Nadabindoopanishad
2. Yogakundali Upanishad
3. Yogarajopnishad
4. Swetaswataropanishad
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

120. Which of the following is NOT a characteristic of a suitable place for Dhyana according to Swetaswataropanishad?
(A) Level and pure.
(B) Free from pebbles, fire, and gravel.
(C) Pleasing to the mind by its sounds and sights.
(D) Located on a high, windy mountain top.

121. The means of self-realization in the Yogakundali Upanishad centers on the practice of:
(A) Intellectual inquiry and debate.
(B) Unwavering devotion to a personal god.
(C) Pranayama for the purification of nadis and awakening of Kundalini.
(D) Selfless service to society.

122. Given below are two statements regarding the Yogachudamadi Upanishad:
Statement I: The Yogachudamadi Upanishad details a Shadangyoga.
Statement II: The sequence of these six limbs is Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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123. The Trishikhibrahmanopanishad explains Karmayoga as:
(A) The performance of Vedic rituals to gain merit.
(B) The complete renunciation of all action.
(C) The dedication of all actions and their fruits to God.
(D) The practice of specific actions to develop psychic powers.

124. A student of yoga learns about four types of yoga: Mantrayoga, Layayoga, Hathyoga, and Rajayoga, and their respective stages. Which Upanishad is the likely source of this teaching?
(A) Swetaswataropanishad
(B) Yogatattva Upanishad
(C) Nadabindoopanishad
(D) Trishikhibrahmanopanishad

125. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogatattva Upanishad lists primary symptoms of yoga siddhi, such as lightness of body and clarity of complexion.
Reason (R): These symptoms are the ultimate goal of yoga, and once they appear, the practice is complete.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

126. The Dhyanbindoopanishad emphasizes Atmadarshan (self-realization) through what primary method?
(A) Hatha Yoga postures
(B) Karma Yoga activities
(C) Bhakti Yoga chanting
(D) Nadanusandhan

127. The Hansavidya of the Nadabindoopanishad is a practice centered on:
(A) The mythical swan that can separate milk from water.
(B) The spontaneous sound of the breath, 'So' upon inhalation and 'Ham' upon exhalation.
(C) The visualization of a white swan in the heart space.
(D) The study of the migratory patterns of swans.

128. According to the Yogarajopnishad, the purpose of meditating on the nine chakras is to:
(A) Awaken specific psychic powers and progressively realize higher states of consciousness.
(B) Improve the health of the physical organs associated with each chakra.
(C) Fulfill worldly desires related to wealth and relationships.
(D) Simply train the mind to focus on one point.

129. How does the Swetaswataropanishad describe the attainment of liberation?
(A) As a reward granted by God after death.
(B) As a state achieved through accumulating wealth for charity.
(C) The direct result of knowing the true, divine nature of the Self, which ends all bondage.
(D) As an automatic process after a certain number of births.

130. Arrange the following concepts from the Yogakundali Upanishad in a logical sequence of practice.
1. Attainment of Kevala Kumbhaka
2. Purification of Nadis
3. Awakening of Kundalini
4. Practice of Sahita Kumbhaka
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 1, 2, 3, 4
(D) 2, 3, 4, 1

131. Consider the following statements concerning the teachings on Jnanayoga in the Trishikhibrahmanopanishad:
(i) It is the path of intellectual knowledge.
(ii) It involves the realization of 'Aham Brahmasmi'.
(iii) It is considered superior to Karmayoga.
(iv) It leads to the destruction of ignorance (avidya).
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iv) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

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80. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Nadabindoopanishad describes a progression of inner sounds (nadas) heard during meditation.
Reason (R): The subtler the sound, the more the mind is absorbed, and the final stage is the soundless state of Parambrahma.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. In the Dhyanbindoopanishad, Atmadarshan through Nadanusandhan implies:
(A) Seeing the self through rigorous intellectual analysis.
(B) Perceiving the self's true nature by focusing on the inner mystical sounds.
(C) Realizing the self by serving humanity selflessly.
(D) Gaining a vision of the self through the grace of a deity.

82. The application of the 12 matras of Omkar with the Pranas, as described in the Nadabindoopanishad, is a technique for:
(A) Systematically withdrawing the mind and prana from the body to attain higher states.
(B) Healing specific physical ailments and diseases within the gross physical body.
(C) Gaining mystical control over other living beings and the external environment.
(D) Predicting future events and understanding the hidden secrets of the universe.

83. Consider the following concepts discussed within the Yogarajopnishad:
(i) A nine-chakra system.
(ii) Procedures for Dhyana.
(iii) The results of meditation.
(iv) Four main categories of yoga.
(v) The importance of a vegetarian diet.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v) only
(B) (i), (ii), (iii), and (iv) only
(C) (ii), (iii), and (v) only
(D) All of the above

84. What is the importance of maintaining an erect posture (body, head, and neck aligned) during Dhyana, as per Swetaswataropanishad?
(A) It allows for maximum comfort and relaxation.
(B) It facilitates the unobstructed upward flow of Prana.
(C) It is a sign of respect to the deity of meditation.
(D) It prevents the practitioner from falling asleep.

85. Consider the following techniques for God-realization mentioned in the Swetaswataropanishad:
(i) Knowing Him through devotion and meditation.
(ii) Understanding Him as the indwelling Self of all.
(iii) Performing elaborate fire sacrifices to please Him.
(iv) Realizing Him as the ultimate cause and controller of the universe.
Which of the above is NOT mentioned as a technique?
(A) (i) and (ii)
(B) (iii) only
(C) (iv) only
(D) (i), (ii), and (iv) are techniques, (iii) is not.

86. What is the nature of 'Kevala Kumbhaka' in the Yogakundali Upanishad?
(A) A breathing technique with a fixed count for inhalation and exhalation.
(B) The spontaneous cessation of breath without any effort of inhalation or exhalation.
(C) A forceful breathing practice to generate heat.
(D) The act of breathing through alternate nostrils.

87. Which limb of yoga is described as 'Tarka' in the Shadangyoga of the Dhyanbindoopanishad?
(A) Engaging in logical reasoning and argumentation to defeat the opponents.
(B) Achieving complete silence of the mind through the cessation of thoughts.
(C) The dedicated practice of physical postures to strengthen the body.
(D) Unwavering contemplation that aligns with the truths of the scriptures.

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and experience these chakras.
(iv) Each chakra meditation is associated with a specific result.
(v) It is primarily a philosophical text with no practical instructions.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (ii), (iii), and (iv)
(C) (i), (ii), (iii), and (iv)
(D) All of the above

141. The Swetaswataropanishad emphasizes that Pranayama performed in a balanced manner:
(A) Leads to the development of immense physical strength.
(B) Cures all diseases and removes fatigue from the body.
(C) Rids the mind of distractions, like controlling yoked, unruly horses.
(D) Allows the practitioner to hold their breath for several hours.

142. Identify the correct pair regarding the means of self-realization as per the Yogakundali Upanishad.
(A) Path of Jnana - Realization through intellectual analysis.
(B) Path of Bhakti - Realization through emotional devotion.
(C) Path of Pranayama Siddhi - Realization through mastery of prana and Kundalini awakening.
(D) Path of Karma - Realization through selfless action in the world.

143. Match the Upanishadic description in List I with the corresponding term in List II.
List I: (Description)
P. A place which is level, pure, and pleasing to the mind
Q. The yoga of dissolution of mind while walking or standing
R. Spontaneous retention of breath without effort
S. Realization of the Self through absorption in inner sound
List II: (Term)
1. Layayoga
2. Kevala Kumbhaka
3. Atmadarshan through Nadanusandhan
4. Suitable place for Dhyana
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

144. The description of Ashtangayoga, Karmayoga, and Jnanayoga in a single text, the Trishikhibrahmanopanishad, suggests what about the yogic tradition?
(A) These paths are contradictory and cannot be practiced together.
(B) The tradition recognizes multiple, complementary paths to the same goal.
(C) Only one of these paths is truly effective.
(D) These paths were historically in competition with each other.

145. Match the stage of yoga from Yogatattva Upanishad in List I with its primary characteristic in List II.
List I: (Stage)
P. Arambha Avastha
Q. Ghata Avastha
R. Parichaya Avastha
S. Nishpatti Avastha
List II: (Characteristic)
1. Prana enters the Sushumna; steadiness is achieved.
2. Yogi becomes a Jivanmukta, destroying all karma.
3. The body becomes divine and free from ailments.
4. Prana and Apana, Manas and Prana, Jivatma and Paramatma unite.
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

146. Which Upanishad describes the various limbs of Omkar by comparing them to the body parts of a bird?
(A) Dhyanbindoopanishad
(B) Yogachudamadi Upanishad
(C) Nadabindoopanishad
(D) Swetaswataropanishad

147. What is the first sign of Yogasiddhi mentioned in the Swetaswataropanishad, often translated as 'lightness'?
(A) Laghutvam

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132. The "nature of Pranav" as described in Dhyanbindoopanishad includes all of the following EXCEPT:
(A) It is the bow for shooting the arrow of Atman.
(B) It is a means for crossing the ocean of samsara.
(C) It is synonymous with the ultimate reality, Brahman.
(D) It is a sound to be used only for external, ritualistic chanting.

133. The nature of nadanusandhan sadhana in Nadabindoopanishad is best described as:
(A) A practice of listening to external music to calm the agitated mind.
(B) An analytical and scientific study of the physics of external sound.
(C) An inward-focused meditation to perceive and merge with subtle inner sounds.
(D) A vocal practice to strengthen the throat chakra through specific chanting.

134. Which yoga, according to Yogatattva and Yogarajopnishad, is considered the 'royal' path that integrates and culminates the others?
(A) Mantrayoga
(B) Layayoga
(C) Hathyoga
(D) Rajayoga

135. Consider the following primary techniques for the realization of God according to the Swetaswataropanishad:
(i) The practice of Dhyanayoga.
(ii) The cultivation of devotion (Bhakti).
(iii) The pursuit of Tattvajna (knowledge of reality).
(iv) The complete abandonment of all worldly duties.
Which of the above statements are correct?
(A) (i) and (iv) only
(B) (ii) and (iii) only
(C) (i), (ii), and (iii) only
(D) All (i), (ii), (iii), and (iv)

136. What is the main purpose of describing the six limbs of yoga, their results, and sequence in the Yogachudamadi Upanishad?
(A) To provide a systematic and graded path for the seeker to achieve union with the divine.
(B) To create a new system of yoga different from all others.
(C) To emphasize the importance of physical postures above all else.
(D) To give a historical account of how yoga developed.

137. Consider the following aspects of a yogi's life discussed in the Yogatattva Upanishad:
(i) Four types of yoga and their stages.
(ii) Prescriptions regarding diet.
(iii) A recommended daily routine (Dincharya).
(iv) Precautions related to the appearance of siddhis.
(v) The best locations for building ashrams.
Which of the above statements are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iii), and (iv) only
(C) (ii), (iii), and (iv), and (v) only
(D) All of the above

138. In the Dhyanbindoopanishad, what is the relationship between Pranav meditation and Shadangyoga?
(A) They are two separate, unrelated paths to liberation.
(B) Pranav meditation is a central part of the Dhyana limb within Shadangyoga.
(C) Shadangyoga is considered a preliminary practice for Pranav meditation.
(D) The text describes Pranav meditation but not Shadangyoga.

139. A yogi starts hearing sounds like a conch and then a bell during his meditation. According to the Nadabindoopanishad, this signifies:
(A) An auditory hallucination requiring medical attention.
(B) The yogi is progressing on the path of Nadanusandhan.
(C) The presence of celestial beings nearby.
(D) The yogi has reached the final stage of Manolaya.

140. Consider the following statements representing the teachings of the Yogarajopnishad:
(i) It synthesizes the teachings of Mantra, Laya, Hatha, and Rajayoga.
(ii) It presents a unique system based on nine major chakras.
(iii) Dhyana is prescribed as a method to activate

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(D) A king commanding his army.

157. According to the Yogakundali Upanishad, what is the prerequisite for the awakening of Kundalini Shakti?
(A) Pilgrimage to 12 Jyotirlingas.
(B) The purification of all 72,000 nadis.
(C) The mastery of 84 lakh asanas.
(D) A vow of complete silence for 12 years.

158. The results of the six limbs of yoga, as per the Yogachudamadi Upanishad, are:
(A) Cumulative and progressive.
(B) Independent of each other.
(C) Only achievable by ascetics.
(D) Primarily for physical well-being.

159. The Trishikhibrahmanopanishad's description of Ashtangayoga is significant for its integration with:
(A) Ritualistic worship.
(B) The paths of selfless action and supreme knowledge.
(C) Tantric practices.
(D) The four stages of life (ashramas).

160. Consider the following stages of yoga practice:
(i) Arambha (Beginning)
(ii) Ghata (Jar/Vessel)
(iii) Parichaya (Intimate Knowledge)
(iv) Samyama (Integration)
(v) Nishpatti (Perfection/Consummation)
Which of the following stages are NOT part of the system described in the Yogatattva Upanishad?
(A) (iv) only
(B) (i) and (v) only
(C) (ii) and (iv)
(D) (v) only

161. Consider the following topics:
(i) Mantrayoga
(ii) Layayoga
(iii) Diet and Dincharya for a yogi
(iv) Precautions against attachment to siddhis
Which Upanishad explicitly discusses these?
(A) Yogakundali Upanishad
(B) Dhyanbindoopanishad
(C) Yogatattva Upanishad
(D) Trishikhibrahmanopanishad

162. In the Dhyanbindoopanishad, what are the six limbs (Shadangyoga) it describes?
(A) Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi.
(B) Asana, Pranabandha, Pratyahara, Dharana, Dhyana, Samadhi.
(C) Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana.
(D) The text mentions Shadangyoga but does not list the specific limbs.

NODIA

163. The twelve matras of Omkar in the Nadabindoopanishad are associated with:
(A) The twelve signs of the zodiac.
(B) The twelve major nerve ganglia in the body.
(C) The successive withdrawal of prana, leading to higher states.
(D) The twelve primary disciples of a great master.

164. What is the primary method of Dhyana taught in the Yogarajopnishad?
(A) Concentrating on the tip of the nose.
(B) Observing the breath without control.
(C) Visualizing and concentrating on the nine chakras.
(D) Mentally chanting a given mantra.

165. Match the yoga type in List I with its core principle as per Yogatattva and Yogarajopnishad in List II.
List I: (Yoga Type)
P. Mantrayoga
Q. Layayoga
R. Hathyoga
S. Rajayoga
List II: (Core Principle)
1. Preparing the physical body through asana, etc.
2. The royal path of meditation and Samadhi.
3. Absorption/dissolution of the mind.
4. Repetition of sacred syllables.
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-3, R-1, S-4

166. A student reads, "Just as fire, though latent in the rubbing-sticks, is not seen till the sticks are rubbed, so is the Atman." This analogy for Dhyanayoga is from which text?

(B) Maintaining the secrecy of the teachings.
(C) Historical and traditional reasons only.
(D) Making the practice more difficult and selective.

185. Consider the following aspects of the synthetic approach in the Trishikhibrahmanopanishad:
(i) The eight limbs of Ashtanga yoga.
(ii) The path of selfless action (Karmayoga).
(iii) The path of knowledge (Jnanayoga).
(iv) The specific techniques of Hatha yoga kriyas.
(v) The detailed worship of the deity Trishikhi Brahmana.
Which of the above statements are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), and (iii), and (iv)
(C) (i), (ii), and (v)
(D) All of the above

186. The concept of four stages of yoga—Arambha, Ghata, Parichaya, Nishpatti—is a specific teaching of which Upanishad?
(A) Yogarajopnishad
(B) Nadabindoopanishad
(C) Yogatattva Upanishad
(D) Swetaswataropanishad

187. What does the Dhyanbindoopanishad state is the "arrow" in the analogy of Pranav meditation?
(A) The body
(B) The mind
(C) The Atman (Self)
(D) The intellect

188. Which of the following is NOT one of the initial, gross sounds (nadas) heard in Nadanusandhan, according to Nadabindoopanishad?
(A) Sound of the ocean
(B) Sound of clouds (thunder)
(C) Sound of a waterfall
(D) Sound of silence

189. According to the Yogarajopnishad, how many chakras are there in the human body?
(A) 8
(B) 7
(C) 6
(D) 9

190. Match the description in List I with the correct Upanishad in List II.
List I: (Description)
P. Describes Dhyanayoga in a cave, free from wind and pebbles
Q. Describes Shadangyoga that omits Yama and Niyama
R. Describes Ashtangayoga alongside Karmayoga and Jnanayoga
S. Describes Mantrayoga, Layayoga, Hathyoga, Rajayoga
List II: (Upanishad)
1. Yogachudamadi Upanishad
2. Trishikhibrahmanopanishad
3. Yogatattva Upanishad
4. Swetaswataropanishad
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

191. Consider the following prior symptoms of Yogasiddhi described in the Swetaswataropanishad:
(i) Lightness and healthiness of the body.
(ii) A clear and bright complexion.
(iii) A beautiful and melodious voice.
(iv) A pleasant scent emanating from the body.
(v) The ability to become invisible at will.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (i), (ii), (iii), and (iv)
(C) (ii), (iii), and (v)
(D) All of the above

192. Which of the following best defines Tattvajna as per the Swetaswataropanishad?
(A) The knowledge of yogic anatomy and physiology.
(B) The direct realization of the ultimate Truth or Reality.
(C) The knowledge of the five great elemental forces.
(D) The intellectual mastery of philosophical doctrines.

193. The Yogakundali Upanishad states that Pranayama Siddhi is achieved through two means. What are they?
(A) Asana and Dhyana
(B) Yama and Niyama

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2. Layayoga
3. Hathyoga
4. Mantrayoga

(A) 4, 3, 2, 1
(B) 1, 2, 3, 4
(C) 3, 4, 1, 2
(D) 4, 2, 3, 1

176. Which Upanishad integrates the description of Ashtanga Yoga with Karma Yoga and Jnana Yoga?
(A) Yogachudamadi Upanishad
(B) Trishikhibrahmanopanishad
(C) Yogatattva Upanishad
(D) Dhyanbindoopanishad

177. The Dhyanbindoopanishad's emphasis on the nature of Pranav (Om) connects it to which older, major Upanishad?
(A) Isha Upanishad
(B) Kena Upanishad
(C) Katha Upanishad
(D) Mandukya Upanishad

178. In the Nadabindoopanishad's Hansavidya, the breath is identified with the mantra 'So-ham'. What do 'So' and 'Ham' represent?
(A) 'So' represents inhalation and 'Ham' represents exhalation.
(B) 'So' represents Shiva and 'Ham' represents Shakti.
(C) 'So' represents the sun and 'Ham' represents the moon.
(D) 'So' represents the question "Who?" and 'Ham' represents "I am".

179. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Nadabindoopanishad details twelve matras of Omkar and the results of meditating on them.
Reason (R): This practice is a method of systematically withdrawing consciousness from the physical body and lower states to attain the highest state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

180. Consider the following statements representing the teachings of the Yogatattva Upanishad:
(i) It outlines four distinct types of yoga.
(ii) It describes four successive stages of yogic attainment.
(iii) It provides practical advice on diet and daily routine.
(iv) It warns against the misuse of or attachment to yogic powers.
Which of the above statements are correct?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only
(C) (iii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

181. What is the result of Dhyana according to the Yogarajopnishad?
(A) It leads to the attainment of the specific fruits associated with each of the nine chakras.
(B) It only improves concentration without any other specific result.
(C) It grants physical immortality.
(D) It allows one to control the minds of others.

182. A practitioner is advised to sit in a place "pleasing to the eye and mind, not contrary to the heart." This instruction for selecting a meditation spot is from which Upanishad?
(A) Yogatattva Upanishad
(B) Yogakundali Upanishad
(C) Swetaswataropanishad
(D) Dhyanbindoopanishad

NODIA

183. The ultimate aim of the techniques described in the Yogakundali Upanishad is:
(A) To achieve perfect physical health.
(B) To gain psychic powers for worldly influence.
(C) To achieve self-realization through the union of Prana and Apana, and awakening Kundalini.
(D) To defeat philosophical opponents in debate.

184. The significance of the sequence of the six limbs in the Yogachudamadi Upanishad is important for:
(A) Creating a structured and progressive path to self-realization.

(B) Ritualistic sacrifice
(C) Austere penance
(D) Philosophical debate

203. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Several Yoga Upanishads, such as Yogachudamadi and Dhyanbindu, describe a six-limbed (Shadanga) yoga.
Reason (R): These six-limbed systems typically omit Yama and Niyama, focusing on the more internal and technical aspects of yoga practice beginning with Asana.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

204. The Yogakundali Upanishad explains that there are two causes for the mind's fluctuations. They are:
(A) Diet and exercise.
(B) Knowledge and ignorance.
(C) Friends and enemies.
(D) Vasanas and Prana.

205. Consider the following statements representing the scope of the Trishikhibrahmanopanishad:
(i) It provides a detailed account of Ashtangayoga.
(ii) It explains the path of selfless action, Karmayoga.
(iii) It defines the path of knowledge, Jnanayoga.
(iv) It focuses on the realization of "Aham Brahmasmi".
(v) It is primarily a text on devotional worship of Lord Brahma.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iii), and (iv)
(C) (i), (iii), and (v)
(D) All of the above

206. In the Yogatattva Upanishad, what is the defining characteristic of the Ghata Avastha?
(A) The body becomes free of all diseases.
(B) The yogi is able to hear distant sounds.
(C) The Prana and Apana unite and enter the Sushumna.
(D) The yogi achieves the state of a Jivanmukta.

207. "Pranav is the bow, Atman is the arrow, and Brahman is the target." This famous analogy for meditation is found in which Upanishad?
(A) Nadabindoopanishad
(B) Yogarajopnishad
(C) Swetaswataropanishad
(D) Dhyanbindoopanishad

208. The different types of nadas described in the Nadabindoopanishad, such as the sound of a bell, flute, or bee, represent:
(A) The progression of the mind's absorption from gross to subtle states.
(B) Different levels of mental distraction.
(C) The sounds of different deities approaching the meditator.
(D) Random auditory phenomena with no spiritual meaning.

209. Arrange the four Avasthas (stages) from the Yogatattva Upanishad in their correct chronological order.
1. Nishpatti
2. Ghata
3. Arambha
4. Parichaya
(A) 3, 2, 4, 1
(B) 1, 2, 3, 4
(C) 3, 4, 2, 1
(D) 2, 3, 1, 4

210. Match the central theme in List I with the relevant Upanishad in List II.
List I: (Theme)
P. Fourfold classification of Yoga (Mantra, Laya, etc.)
Q. Dhyanayoga and the nature of God
R. Nadanusandhan sadhana and Manolaya
S. Nine-chakra system of meditation
List II: (Upanishad)
1. Swetaswataropanishad
2. Yogarajopnishad
3. Nadabindoopanishad
4. Yogatattva Upanishad
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

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(C) Mitahara and Nadi Shuddhi
(D) Bhakti and Jnana

194. In the context of the Yogachudamadi Upanishad, what is the ultimate result of perfecting the six limbs of yoga?
(A) Attaining a long and healthy life.
(B) Gaining respect and fame in society.
(C) The acquisition of various supernatural powers (siddhis).
(D) The state of Samadhi or union with the Absolute.

195. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Trishikhibrahmanopanishad gives descriptions of Karmayoga and Jnanayoga.
Reason (R): This suggests an understanding that spiritual liberation can be approached through different, yet complementary, orientations such as action and knowledge.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

196. The diet and Dincharya recommended in the Yogatattva Upanishad are for the purpose of:
(A) Adhering to strict social customs and cultural traditions.
(B) Creating a body and mind that are most conducive to yogic practice.
(C) Gaining massive physical strength for athletic competition and trials.
(D) Punishing the physical body to destroy all previous karmic seeds.

197. Match the number of limbs/chakras in List I with the Upanishad that describes them in List II.
List I: (Limbs/Chakras)
P. Six Limbs
Q. Eight Limbs
R. Nine Chakras
S. Four Yogas
List II: (Upanishad)
1. Trishikhibrahmanopanishad
2. Yogarajopnishad
3. Yogatattva Upanishad
4. Yogachudamadi Upanishad
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

NODIA

198. What is the nature of the Shadangyoga described in the Dhyanbindoopanishad?
(A) A six-limbed path that omits Yama and Niyama.
(B) A six-limbed path that includes Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
(C) A path identical to Patanjali's Ashtangayoga.
(D) A path that replaces Asana with Tarka.

199. What is the significance of the 12 matras of Omkar in the Nadabindoopanishad?
(A) They correspond to the 12 months of the year.
(B) Each matra grants a specific worldly desire.
(C) Meditating on them in sequence is a method for gradual withdrawal of consciousness.
(D) They are musical notes for chanting Om.

200. Consider the following yogic paths represented in the synthesis of the Yogarajopnishad:
(i) Mantrayoga
(ii) Layayoga
(iii) Hathyoga
(iv) Bhaktiyoga
(v) Rajayoga
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iv)
(B) (i), (ii), and (iii), and (v)
(C) (ii), (iii), and (iv), and (v)
(D) All of the above

201. The concept of God in the Swetaswataropanishad is that of a single, all-pervading deity who is:
(A) Residing in a distant heaven, separate from creation.
(B) The cause of bondage and liberation.
(C) A non-conscious, impersonal force.
(D) One among many other powerful gods.

202. What is the most important technique for God-realization mentioned in the Swetaswataropanishad?
(A) Dhyanayoga

(C) (ii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

240. The inclusion of Karmayoga and Jnanayoga in the Trishikhibrahmanopanishad alongside Ashtangayoga implies:
(A) A holistic approach to spiritual life, integrating action, knowledge, and practice.
(B) That Ashtangayoga is insufficient on its own.
(C) A rejection of older Vedic paths.
(D) That only Brahmins can practice these yogas.

241. What is the primary method for self-realization according to the Dhyanbindoopanishad?
(A) Through Atmadarshan achieved via Nadanusandhan and meditation.
(B) Through selfless service to humanity and social welfare.
(C) Through unwavering devotion to a specific chosen teacher.
(D) Through the practice of complex and difficult asanas.

242. The nature of God described in the Swetaswataropanishad can be characterized as:
(A) Monotheistic and Monistic.
(B) Polytheistic.
(C) Atheistic.
(D) Agnostic.

243. The "prior symptoms of Yogasiddhis" in Swetaswataropanishad are important because they:
(A) Signal the end of the yogic path.
(B) Provide encouragement and confirm the practitioner is on the right track.
(C) Are powers to be used for helping others.
(D) Are dangerous and indicate a problem in the practice.

244. The two main types of Pranayama discussed in the Yogakundali Upanishad are:
(A) Bhastrika and Kapalbhati.
(B) Nadi Shodhana and Ujjayi.
(C) Sheetali and Sheetkari.
(D) Sahita and Kevala.

245. Consider the following concepts:
(i) Mantrayoga
(ii) Layayoga
(iii) Hathayoga
(iv) Rajayoga
(v) Nine Chakras
Which of the above statement(s) is/are uniquely highlighted in the Yogarajopnishad in comparison to the Yogatattva Upanishad?
(A) (i), (ii), and (iii), and (iv) only
(B) (v) only
(C) (iv) and (v) only
(D) None of the above

246. Which Upanishad provides a detailed description of the six limbs of yoga (Shadangyoga), their results, and their proper sequence?
(A) Yogatattva Upanishad.
(B) Yogachudamadi Upanishad.
(C) Yogakundali Upanishad.
(D) Trishikhibrahmanopanishad.

247. The description of 'Dincharya' in the Yogatattva Upanishad refers to:
(A) A specific mantra to be chanted daily.
(B) The prescribed daily conduct and routine for a yogi.
(C) A special diet to be followed once a month.
(D) The history of yoga practice.

248. The state of 'Manolaya' described in the Nadabindoopanishad is:
(A) The generation of new thoughts.
(B) A state of deep, dreamless sleep.
(C) The logical analysis of a problem.
(D) The complete absorption and dissolution of the mind.

249. Which of the following pairs is incorrectly matched?
(A) Swetaswataropanishad - Tattvajna
(B) Yogakundali Upanishad - Pranayama Siddhi
(C) Trishikhibrahmanopanishad - Nine Chakras
(D) Yogatattva Upanishad - Four stages of Yoga

250. The ultimate result of the Dhyana procedures on the nine chakras, as taught in the Yogarajopnishad, is:
(A) Temporary psychic experiences.
(B) Physical health and longevity.
(C) The ability to perform miracles.
(D) The attainment of Samadhi and liberation.

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211. According to Swetaswataropanishad, what is the immediate benefit of practicing Pranayama before Dhyana?
(A) It induces a state of deep sleep.
(B) It enhances physical strength.
(C) It makes the mind fit for concentration.
(D) It awakens psychic powers instantly.

212. Which of the following is NOT one of the six limbs of yoga described in the Yogachudamadi Upanishad?
(A) Asana
(B) Pranayama
(C) Niyama
(D) Dhyana

213. A yogi who performs all their duties without any desire for the results is practicing which path, according to the Trishikhibrahmanopanishad?
(A) Jnanayoga
(B) Ashtangayoga
(C) Rajayoga
(D) Karmayoga

214. What is the nature of Nadanusandhan sadhana as per the Nadabindoopanishad?
(A) A physical practice involving sound production.
(B) A meditative practice of listening to the inner, subtle sounds.
(C) An intellectual study of the philosophy of sound.
(D) A devotional practice of singing hymns.

215. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Yogatattva Upanishad and Yogarajopnishad both mention four types of yoga: Mantrayoga, Layayoga, Hathyoga, and Rajayoga.
Reason (R): This shared classification suggests a common doctrinal source or mutual influence between these two Yoga Upanishads.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

216. What is the ultimate state that results from the procedures of Dhyana in the Yogarajopnishad?
(A) The attainment of specific siddhis related to each chakra and eventual liberation.
(B) The development of a perfectly healthy physical body.
(C) The ability to debate and win philosophical arguments.
(D) The accumulation of good karma for a better next life.

217. The Swetaswataropanishad describes God as "the one God, hidden in all beings, all-pervading." This points to a philosophy of:
(A) Dualism between the self and the deity.
(B) Pluralism of many distinct entities.
(C) Atheism or the denial of a godhead.
(D) Monism or the unity of all existence.

218. According to the Yogakundali Upanishad, the practice of Sahita Pranayama should be continued until the practitioner achieves what?
(A) The ability to hold the breath for 5 minutes.
(B) The state of Kevala Kumbhaka.
(C) A vision of their personal deity.
(D) The mastery of all 84 asanas.

219. Identify the incorrect statement regarding the Shadangyoga of the Yogachudamadi Upanishad.
(A) It provides a sequential path for the yogi.
(B) It includes Asana and Pranayama as foundational limbs.
(C) It states that Yama and Niyama are the most important limbs.
(D) It describes the results of practicing each limb.

220. Consider the following topics covered in the Yogatattva Upanishad:
(i) Four types and stages of Yoga
(ii) Prescribed diet and daily routine
(iii) Primary symptoms of yogic perfection
(iv) Necessary precautions for a practitioner
Which of the above statement(s) is/are correct?
(A) (i) and (iii) only
(B) (i), (ii), and (iv) only
(C) (ii) and (iv) only
(D) All (i), (ii), (iii), and (iv)

221. Consider the following yogic concepts discussed in the Dhyanbindoopanishad:

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(i) The importance of Dhyanayoga.
(ii) The nature and meditation techniques of Pranav (Om).
(iii) A six-limbed yoga path (Shadangyoga).
(iv) The method of Atmadarshan through Nadanusandhan.
(v) The detailed anatomical description of the nine chakras.

Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v)
(B) (i), (ii), (iii), and (iv)
(C) (ii), (iii), and (v)
(D) All of the above

222. The term 'Hansa' in Hansavidya from Nadabindoopanishad refers to:
(A) A sacred bird.
(B) The individual soul (Jiva) identified with the outgoing and incoming breath.
(C) A great realized master.
(D) A specific type of mantra.

223. What is the ultimate purpose of describing the results of applying Pranas to the 12 matras of Omkar in the Nadabindoopanishad?
(A) To provide a technique for healing diseases.
(B) To show a path for attaining specific psychic powers.
(C) To guide the practitioner in the gradual withdrawal of consciousness for liberation.
(D) To create a complex ritual for daily worship.

224. The Yogarajopnishad is distinct from other yoga upanishads in its detailed exposition of:
(A) Ashtanga Yoga
(B) Karma Yoga
(C) Nine Chakras
(D) Bhakti Yoga

225. Consider the following Upanishads:
(i) Yogatattva Upanishad
(ii) Yogakundali Upanishad
(iii) Yogarajopnishad
(iv) Dhyanbindoopanishad
(v) Swetaswataropanishad

Which of the above explicitly discuss the four yogas: Mantra, Laya, Hatha, and Raja?
(A) (i) and (ii)
(B) (i) and (iii)
(C) (ii) and (iv)
(D) (iv) and (v)

226. What is the final stage of Nadanusandhan sadhana, as per the Nadabindoopanishad?
(A) The mind becomes silent and dissolves, leading to Manolaya.
(B) The practitioner can hear the music of the celestial spheres.
(C) The practitioner develops a very powerful voice.
(D) The practitioner becomes an expert in music theory.

227. Match the Sanskrit term in List I with its English equivalent or description in List II.

List I: (Term)
P. Tattvajna
Q. Manolaya
R. Dincharya
S. Mitahara

List II: (Description)
1. Moderate Diet
2. Daily Routine
3. Dissolution of the Mind
4. Knowledge of Reality

(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

228. The Swetaswataropanishad states that by knowing God (Deva), one is freed from all fetters. This knowing refers to:
(A) A mere intellectual assent to God's existence.
(B) A direct, intuitive realization of God's nature and one's identity with it.
(C) Memorizing all the names of God.
(D) Building a temple in God's honor.

229. "Where the mind goes, the Prana follows." This principle is fundamental to the siddhi methods described in which Upanishad?
(A) Swetaswataropanishad
(B) Yogakundali Upanishad
(C) Trishikhibrahmanopanishad
(D) Yogachudamadi Upanishad

230. The description of Ashtangayoga in Trishikhibrahmanopanishad serves to show that:
(A) It is the only valid path to liberation.
(B) It is a practical method that complements the paths of action (Karma) and knowledge

NODIA

(Jnana).
(C) It is an outdated system that has been replaced.
(D) It is primarily for achieving physical fitness.

231. The primary symptoms of yoga siddhi in the Yogatattva Upanishad serve as:
(A) Encouraging milestones that indicate the practice is proceeding correctly.
(B) The ultimate goal of the practice.
(C) Powers to be displayed to the public.
(D) Signs that the practitioner should stop their sadhana.

232. What is the central theme of the Dhyanbindoopanishad?
(A) The rules of conduct for a householder yogi.
(B) The importance and techniques of meditation, especially on Pranav.
(C) The philosophical debate between different schools.
(D) The detailed description of Hatha Yoga kriyas.

233. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Swetaswataropanishad recommends a specific kind of location for Dhyanayoga practice.
Reason (R): An environment that is quiet, clean, and pleasing to the senses reduces external distractions, thereby helping the mind to turn inward.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

234. In the Yogarajopnishad, the nine chakras are entry points for:
(A) Disease and suffering within the gross physical body.
(B) External spirits attempting to possess the practitioner.
(C) Different types of food which are to be digested.
(D) Meditative focus to attain specific results and higher consciousness.

235. The attainment of liberation, according to Swetaswataropanishad, is synonymous with:
(A) Going to heaven after death.
(B) Gaining infinite power over the material world.
(C) The cessation of the cycle of birth and death (samsara) through knowledge.
(D) Becoming a king or a powerful leader.

236. The description of the six limbs of yoga in the Yogachudamadi Upanishad is best understood as a:
(A) Historical curiosity.
(B) Philosophical argument.
(C) Practical, step-by-step guide for sadhana.
(D) Set of rules for monks only.

237. The Yogatattva Upanishad's division of yoga into Mantra, Laya, Hatha, and Raja represents:
(A) Four conflicting and competing schools of yoga.
(B) A graded hierarchy of practices from gross to subtle.
(C) Four yogas to be practiced on four different days of the week.
(D) Different names for the same practice.

238. A practitioner experiences a sense of bodily lightness, mental clarity, and a pleasant body odor. According to the Yogatattva Upanishad, these are:
(A) Primary symptoms that yoga practice is becoming successful.
(B) Signs of a serious illness.
(C) The final goal of yoga, after which one can stop practicing.
(D) Illusions created by the ego to distract the practitioner.

239. Consider the following key teachings:
(i) The practice of Hansavidya.
(ii) A description of the twelve matras of Omkar.
(iii) A description of the types of inner sounds (nadas).
(iv) The nature of Nadanusandhan sadhana and the state of Manolaya.
Which of the above are correct as per the Nadabindoopanishad?
(A) (i) and (ii) only
(B) (i), (ii), and (iii) only

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(A) Yogakundali Upanishad
(B) Swetaswataropanishad
(C) Nadabindoopanishad
(D) Yogatattva Upanishad

167. Consider the following statements about the Yoga Upanishads:
(i) Swetaswataropanishad discusses Dhyanayoga and the nature of God.
(ii) Yogatattva Upanishad classifies yoga into four types: Mantra, Laya, Hatha, and Raja.
(iii) Yogarajopnishad is unique for its description of nine chakras.
(iv) Nadabindoopanishad explains Hansavidya and the 12 matras of Omkar.
(v) Trishikhibrahmanopanishad focuses exclusively on Hatha Yoga.
Which of the above statements are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), and (iii), and (iv) only
(C) (ii), (iii), and (iv), and (v) only
(D) All of the above

168. Identify the incorrect statement regarding the Yogakundali Upanishad.
(A) Pranayama Siddhi - Primary goal.
(B) Sahita Kumbhaka - A type of pranayama.
(C) Mitahara - A recommended practice.
(D) Nine Chakras - A central topic of description.

169. What is the significance of 'Tarka' in the Shadangyoga of the Dhyanbindoopanishad?
(A) It is the limb of logical debate to win arguments.
(B) It is a form of contemplation that does not contradict scriptural authority.
(C) It is the withdrawal of the senses from their objects.
(D) It is another name for Samadhi.

170. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Dhyanbindoopanishad describes a Shadangyoga (six-limbed yoga).
Reason (R): This system is identical to that of the Yogachudamadi Upanishad, including the same limbs in the same sequence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

171. The experience of 'Manolaya' or the dissolution of the mind, as per Nadabindoopanishad, is the pinnacle of:
(A) Asana practice
(B) Nadanusandhan Sadhana
(C) Scriptural study
(D) Ethical living

172. The sequence of pranayama in Swetaswataropanishad is important because:
(A) It generates maximum psychic heat.
(B) It purifies the nadis and makes the mind steady for meditation.
(C) It fulfills a ritualistic requirement.
(D) It is the fastest way to achieve levitation.

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173. Match the symptom of Yogasiddhi as per Swetaswataropanishad in List I with its Sanskrit term in List II.
List I: (Symptom)
P. Lightness of body
Q. Healthiness/Absence of disease
R. Clearness of complexion
S. Non-craving/Absence of greed
List II: (Sanskrit Term)
1. Arogyam
2. Aloluptvam
3. Varna-prasadam
4. Laghutvam
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-3, S-4

174. Which type of Pranayama in the Yogakundali Upanishad is said to be "with beeja" (with seed) and "without beeja" (without seed)?
(A) Sahita
(B) Kevala
(C) Ujjayi
(D) Bhastrika

175. Arrange the four yogas from the Yogatattva Upanishad in their typical hierarchical order of practice, from the most external to the most internal.
1. Rajayoga

Direction : Please read the following source carefully.

The Swetaswataropanishad, particularly in its second chapter, provides a foundational exposition on Dhyanayoga, emphasizing its profound importance in the journey toward spiritual insight. The text meticulously outlines the prerequisites for a successful meditative practice, highlighting the necessity of selecting a suitable place for Dhyana. Such a location must be conducive to deep concentration, characterized by purity, levelness, and freedom from disturbances like harsh sounds or wind, thereby facilitating mental tranquility. The Upanishad also details the proper sequence of pranayama, presenting it not merely as a breathing exercise but as a vital technique for calming the mind and preparing the vital energies for the higher states of yoga. The importance of this sequenced practice is underscored by its role in bringing about the prior symptoms of Yogasiddhis. These preliminary signs, such as lightness of body, health, and a clear complexion, are indicators of correct practice and purification of the nadis. However, these Yogasiddhis are not the ultimate goal but rather milestones. Their true importance lies in confirming that the practitioner is on the correct path toward the ultimate attainment of Tattvajna, the direct and intuitive knowledge of the ultimate reality, which is the final aim of Dhyanayoga.

Based on the above source, attempt the following five questions.

251. According to the source, what is the ultimate aim of the practices described in Chapter II of the Swetaswataropanishad?
(A) The attainment of various Yogasiddhis
(B) The realization of Tattvajna
(C) The achievement of perfect physical health
(D) The mastery of the sequence of pranayama

252. Which of the following best describes the characteristics of a 'suitable place for Dhyana' as mentioned in the source?
(A) A place that is tranquil, level, and free from external disturbances
(B) A location that is elevated, windy, and visually stimulating
(C) An area that is socially vibrant and filled with natural sounds
(D) A site that is austere, rugged, and challenging to the senses

253. What is the primary function of the 'prior symptoms of Yogasiddhis' as explained in the paragraph?
(A) To serve as the final objective of all yogic practice
(B) To grant the practitioner supernatural powers for worldly use
(C) To act as confirmatory milestones on the path to Tattvajna
(D) To demonstrate the superiority of Dhyanayoga over other paths

254. The source suggests a sequential relationship between which of the following elements?
(A) Tattvajna leading to pranayama
(B) Yogasiddhis leading to the selection of a place
(C) A suitable place leading directly to Tattvajna
(D) Sequenced pranayama leading to symptoms of Yogasiddhis

255. Based on the paragraph, the importance of pranayama in the context of Dhyanayoga is primarily due to its role in:
(A) guaranteeing the immediate attainment of Tattvajna.
(B) developing physical strength and bodily lightness exclusively.
(C) preparing the mind and vital energies for higher yogic states.
(D) creating disturbances to test the practitioner's concentration.

Direction : Please read the following source carefully.

The sixth chapter of the Swetaswataropanishad shifts its focus to the metaphysical and soteriological dimensions of the yogic path, centering on the ultimate principle. It elucidates the nature of God, portraying this ultimate reality as the one, hidden, all-pervading, and inner self of all beings, who presides over all actions and resides in all creatures. This divine principle is described as the witness, the knower, the sole one, and devoid of qualities, yet the master of them. The Upanishad then prescribes specific techniques for the realization of this singular divine nature. These methods are not merely intellectual exercises but are deeply rooted in the yogic disciplines of self-

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control and meditation, which purify the mind and allow for the perception of this immanent and transcendent reality. The culmination of this process, achieved through the application of these prescribed techniques and the grace of the divine, is the attainment of liberation. This liberation, or moksha, is understood as the cessation of all sorrow, the transcendence of the cycle of birth and death, and the ultimate union with the divine, thereby fulfilling the highest purpose of human existence as envisioned by the text.

Based on the above source, attempt the following five questions.

256. How is the nature of God characterized in the sixth chapter of the Swetaswataropanishad, according to the source?
(A) As a distant and uninvolved creator with many qualities
(B) As a singular, all-pervading inner self and witness in all beings
(C) As a multiplicity of deities, each governing a specific action
(D) As a principle that is tangible and strictly bound by qualities

257. The techniques for realization mentioned in the source are primarily based on which of the following?
(A) Ritualistic worship and external offerings
(B) Intellectual debate and philosophical inquiry alone
(C) The accumulation of good karma through social action
(D) Yogic self-control and meditative practices

258. What is described as the ultimate outcome of successfully applying the prescribed techniques for realization?
(A) The attainment of liberation from sorrow and rebirth
(B) The acquisition of divine qualities for oneself
(C) The ability to preside over the actions of others
(D) The intellectual understanding of divine nature

259. The source implies that the 'attainment of liberation' is a state defined by:
(A) a temporary release from worldly duties.
(B) the enhancement of one's individual ego.
(C) the permanent cessation of suffering and union with God.
(D) a cognitive grasp of theological doctrines.

260. According to the paragraph, the realization of God is contingent upon:
(A) the performance of yogic disciplines and the reception of divine grace.
(B) a complete withdrawal from all worldly activities and relationships.
(C) the exclusive study of sacred texts without any form of practice.
(D) the mastery of presiding over the actions of all other beings.

NODIA

Direction : Please read the following source carefully.

The Yogakundali Upanishad offers a specialized treatise focused predominantly on the mastery of vital energy as the principal avenue to higher consciousness. It provides a detailed exposition on the methods for attaining Pranayama Siddhi, or perfection in the control of prana. These methods are presented as systematic and potent, designed to awaken the dormant Kundalini energy and guide it upward through the central energy channel. The text does not offer a monolithic approach but instead delineates various types of Pranayama, suggesting a sophisticated classification that may include practices like Sahita and Kevala Kumbhaka, each with specific procedural nuances and intended effects on the pranic body. The Upanishad firmly posits these advanced pranayamic techniques as the primary means of Self-realization. By achieving complete mastery over the breath and, by extension, the mind, the practitioner dissolves mental fluctuations and removes the veils obscuring the true nature of the Self. Therefore, the entire framework of the Yogakundali Upanishad is built upon the premise that the path to spiritual liberation is paved with the disciplined and knowledgeable practice of pranayama, leading from pranic stability to mental stillness and ultimately to the realization of the Atman.

Based on the above source, attempt the following five questions.

261. What is the central theme of the Yogakundali Upanishad as described in the paragraph?

(A) The study of different philosophical schools
(B) The practice of devotional chanting and worship
(C) The adherence to a specific moral and ethical code
(D) The mastery of prana as the path to Self-realization

262. The source indicates that the Yogakundali Upanishad provides a classification of which yogic practice?
(A) Asana
(B) Pranayama
(C) Dhyana
(D) Samadhi

263. According to the paragraph, what is the principal purpose of the 'Methods of Pranayama Siddhi'?
(A) To achieve physical longevity and robust health
(B) To develop extraordinary sensory capacities
(C) To awaken Kundalini and guide its upward movement
(D) To gain social recognition as a master of yoga

264. The paragraph suggests that Self-realization is achieved through pranayama because this practice leads to:
(A) the accumulation of vast scriptural knowledge.
(B) the performance of selfless actions in society.
(C) the worship of various deities associated with prana.
(D) the dissolution of mental fluctuations.

265. Based on the source, the Yogakundali Upanishad positions pranayama as:
(A) a means of Self-realization.
(B) a preliminary and optional practice.
(C) a technique solely for physical fitness.
(D) a method equivalent to intellectual study.

Direction : Please read the following source carefully.

The Yogachudamadi Upanishad is distinct in its presentation of a specific yogic framework known as Shadanga Yoga, or the six-limbed path of yoga. This text provides a comprehensive description of these six limbs, outlining their individual characteristics and functions within a cohesive system. Crucially, the Upanishad emphasizes not only the components but also their correct sequence, implying a structured, hierarchical progression where mastery of a preceding limb is essential for the effective practice of the next. This sequential ordering is fundamental to the methodology of the text. Furthermore, the Upanishad meticulously details the results that manifest from the dedicated practice of each of the six limbs. This cause-and-effect relationship is a key feature, as it provides the practitioner with clear benchmarks for progress and a deep understanding of the transformative power inherent in each stage of the path. The entire exposition revolves around this triad of elements: the precise description of the six limbs, their inviolable sequence, and the specific results that arise from their practice, thus presenting a complete and systematic sadhana for spiritual ascent.

Based on the above source, attempt the following five questions.

266. The Yogachudamadi Upanishad is primarily concerned with the description of which yogic system?
(A) The four-fold yoga of the Yogatattva Upanishad
(B) The six-limbed yoga, or Shadanga Yoga
(C) The eight-limbed yoga of Patanjali
(D) The seven stages of Jnana

267. According to the source, what aspect of the six limbs is considered fundamental to the methodology of the Upanishad?
(A) Their flexible and interchangeable order
(B) Their prescribed and structured sequence
(C) Their exclusive focus on physical postures
(D) Their application only in a group setting

268. The paragraph highlights that the Upanishad details a clear relationship between the practice of the limbs and what other element?
(A) The specific results that manifest from them
(B) The practitioner's social standing
(C) The time of day they are practiced
(D) The philosophical school of the practitioner

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methodology prescribed to achieve this exalted state is Nadanusandhan, the practice of listening to and merging with the subtle inner sounds that arise during deep meditation. Thus, the text presents a cohesive path where the practice of Nadanusandhan, supported by the framework of Shadangyoga and often initiated through Pranav meditation, leads directly to Atmadarshan.

Based on the above source, attempt the following five questions.

281. According to the Dhyanbindoopanishad, what is the primary methodology for achieving Atmadarshan?
(A) The practice of Nadanusandhan
(B) The performance of elaborate fire rituals
(C) The rigorous study of logical philosophy
(D) The engagement in selfless community service

282. The source states that the Dhyanbindoopanishad places supreme importance on which path of yoga?
(A) Karmayoga
(B) Dhyanayoga
(C) Bhaktiyoga
(D) Hathayoga

283. Which structural framework of yoga is mentioned in the paragraph as being part of the Dhyanbindoopanishad's teachings?
(A) Ashtangayoga (eight-limbed yoga)
(B) Shadangyoga (six-limbed yoga)
(C) The four-fold yoga of Mantra, Laya, Hatha, Raja
(D) The five-fold path of the Panini system

284. How does the Dhyanbindoopanishad view Pranav (Om), according to the source?
(A) As a sonic representation of ultimate reality
(B) As a preliminary chant with no deeper meaning
(C) As one of many equivalent syllables for meditation
(D) As a historical artifact of a past tradition

285. The teachings in the Dhyanbindoopanishad create a cohesive path that connects Pranav meditation and Nadanusandhan with the ultimate goal of:
(A) achieving physical immortality.
(B) gaining mastery over the elements.
(C) realizing the direct perception of the Self.
(D) attaining social prestige and honor.

Direction : Please read the following source carefully.

The Nadabindoopanishad provides a highly detailed and technical exploration of Omkar and the practice of Nadanusandhan. It introduces the concept of Hansavidya, a specific science related to the breath and mantra, and uses it to give a description of the various limbs or components of Omkar itself. The text presents a unique and intricate analysis of Om, breaking it down into 12 matras, or subtle phonetic units. Crucially, it associates specific results with the application of each of these 12 matras in conjunction with the Pranas, thereby linking subtle sound vibration directly with physiological and energetic effects. The Upanishad further classifies the different types of nadas, or inner sounds, that a practitioner may hear, providing a map for the inner acoustic journey. The nature of Nadanusandhan sadhana is thus defined as a systematic meditation upon this progression of inner sounds, from the grosser to the more subtle. The culmination of this intense practice is the attainment of the state of Manolaya, the complete dissolution or absorption of the mind into the object of meditation, the nada. This state represents the pinnacle of the practice, where individual consciousness merges with the universal sound.

Based on the above source, attempt the following five questions.

286. According to the Nadabindoopanishad as described in the source, Omkar is analyzed into how many matras?
(A) Four
(B) Eight
(C) Sixteen
(D) Twelve

287. What is the ultimate state achieved through the practice of Nadanusandhan sadhana as per the paragraph?
(A) Yogasiddhi
(B) Atmadarshan
(C) Manolaya
(D) Tattvajnana

NODIA

Direction : Please read the following source carefully.

The Yogatattva Upanishad presents a panoramic and structured curriculum of yoga, classifying the discipline into four principal categories: Mantra, Laya, Hatha, and Raja Yoga. The text uniquely elaborates on the progressive stages inherent within each of these paths, suggesting a graded journey toward mastery. This implies that a practitioner advances through distinct levels of proficiency and subtlety in their chosen discipline. Complementing these esoteric practices, the Upanishad grounds the sadhaka in practical, day-to-day conduct by providing explicit guidance on diet and Dincharya (daily routine). This emphasis on lifestyle underscores the belief that a regulated and pure life is the necessary foundation for higher yogic attainment. Furthermore, the text addresses the experiential dimension of practice by describing the primary symptoms of Yoga Siddhis. These signs are presented as initial indicators of progress, confirming the efficacy of one's practice. Crucially, the Upanishad also enumerates specific precautions that must be taken. This inclusion of warnings highlights a mature understanding of the potent forces that can be awakened through yoga and the necessity of a cautious, well-guided approach to prevent potential pitfalls, ensuring a safe and balanced spiritual evolution.

Based on the above source, attempt the following five questions.

276. Which four main categories of yoga are detailed in the Yogatattva Upanishad?
(A) Mantra, Laya, Hatha, and Raja Yoga
(B) Karma, Jnana, Bhakti, and Dhyana Yoga
(C) Ashtanga, Shadanga, Saptanga, and Navanga Yoga
(D) Yantra, Tantra, Nada, and Bindu Yoga

277. What foundational aspect of a practitioner's life does the Yogatattva Upanishad provide guidance on?
(A) Philosophical debate and intellectual discourse
(B) Social hierarchies and community leadership
(C) Financial management and worldly success
(D) Prescribed diet and a structured daily routine

278. According to the source, what is the significance of the 'primary symptoms of yoga siddhis'?
(A) They are the ultimate goal of all yogic practices.
(B) They are initial indicators confirming that the practice is effective.
(C) They are illusions that must be immediately discarded.
(D) They are powers to be used for influencing others.

279. The inclusion of 'precautions' in the Yogatattva Upanishad implies that yogic practice:
(A) is inherently safe and requires no specific guidance.
(B) is a simple activity with no significant effects.
(C) involves potent energies and requires a cautious approach.
(D) should only be undertaken after renouncing the world.

280. A unique feature of the Yogatattva Upanishad's treatment of the four yogas, as mentioned in the source, is its elaboration on:
(A) their historical origins.
(B) their relative superiority.
(C) their rejection by other schools.
(D) their respective stages of progression.

NODIA

Direction : Please read the following source carefully.

The Dhyanbindoopanishad champions the path of meditation, asserting the supreme importance of Dhyanayoga in the quest for Self-realization. A central element of its teaching is the profound exploration of Pranav, the sacred syllable Om. The text delves into the fundamental nature of Pranav, treating it not just as a sound but as the sonic embodiment of ultimate reality. Building on this philosophical foundation, the Upanishad prescribes specific techniques of Pranav meditation, guiding the practitioner in how to utilize this sacred syllable as a tool for concentration and spiritual absorption. The structural framework for practice mentioned within this text is Shadangyoga, or six-limbed yoga, which provides a systematic context for the practice of meditation. The ultimate aim articulated by the Upanishad is Atmadarshan, the direct perception of the Self. The specific

results, which are deeply intertwined with its unique model of the subtle body comprising nine chakras. The procedures of Dhyana described are not abstract but are presented as a targeted practice, likely involving systematic concentration upon these nine energetic centers. This approach suggests that meditation is a journey through the different strata of consciousness, with each chakra representing a specific plane of experience and potential. The Upanishad elaborates that the results of Dhyana are not uniform; rather, they are directly correlated with the specific chakra that serves as the focal point of the meditation. This implies that meditating on one chakra might yield specific siddhis or states of awareness, while focusing on another would lead to different outcomes. This chakra-centric meditation is positioned as a culminating practice that synthesizes the preparatory work accomplished through Mantrayoga, Layayoga, and Hathayoga. These foundational paths prepare the body and mind, enabling the practitioner to effectively engage in the higher practice of Dhyana, which ultimately flowers into Rajayoga, the state of royal union and supreme self-mastery.

Based on the above source, attempt the following five questions.

296. According to the source, the 'results of Dhyana' in the Yogarajopnishad are correlated with:
(A) the time of day the meditation is performed.
(B) the number of years one has been practicing.
(C) the lineage of the guru providing instruction.
(D) the specific chakra being meditated upon.

297. The paragraph suggests that the procedures of Dhyana described in the text likely involve:
(A) systematic concentration on the nine chakras.
(B) abstract philosophical contemplation.
(C) devotional singing and chanting exclusively.
(D) rigorous physical and breathing exercises only.

298. How are Mantrayoga, Layayoga, and Hathayoga positioned in relation to Dhyana in the Yogarajopnishad?
(A) As alternative paths that are completely separate from Dhyana
(B) As preparatory paths that enable the effective practice of Dhyana
(C) As advanced practices to be performed only after mastering Dhyana
(D) As outdated methods that are replaced by Dhyana

299. The practice of Dhyana as described in the Yogarajopnishad is said to ultimately culminate in which state?
(A) Hathayoga Siddhi
(B) Rajayoga
(C) Karmayoga
(D) Manolaya

300. What can be inferred about the path of meditation in the Yogarajopnishad from the source?
(A) It is a structured journey through different levels of consciousness linked to chakras.
(B) It is a uniform practice with the same outcome for everyone.
(C) It is a practice independent of the practitioner's physical or energetic state.
(D) It is considered less important than the practice of Mantra and Laya yoga.

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288. The source explains that the Nadabindoopanishad links the application of the 12 matras of Omkar with specific results related to:
(A) ethical conduct.
(B) the Pranas.
(C) intellectual understanding.
(D) physical postures.

289. The concept of 'Hansavidya' is mentioned in the context of describing:
(A) the ethical rules of a practitioner.
(B) the different types of physical asanas.
(C) the ideal diet for a yogi.
(D) the various limbs and matras of Omkar.

290. Based on the paragraph, what is the nature of Nadanusandhan sadhana?
(A) A systematic meditation on a progression of inner sounds
(B) A meditation on a deity's visual form
(C) A philosophical inquiry into the nature of reality
(D) A practice of selfless action in the community

Direction : Please read the following source carefully.

The Yogarajopanishad, whose title suggests it is the 'king among yoga Upanishads,' is notable for its integrated presentation of the four major paths of yoga: Mantrayoga, Layayoga, Hathayoga, and Rajayoga. This synthetic approach indicates that it views these paths not as mutually exclusive but as components of a complete system of spiritual development. A distinctive feature of this text is its exposition on the subtle body, where it provides a description of nine chakras. This represents a variation from the more commonly cited system of seven chakras, suggesting a unique cartography of the psycho-energetic centers within the human constitution. This framework of nine chakras is not merely a theoretical construct; it is intrinsically linked to the practical disciplines outlined in the Upanishad. The text further elaborates on the specific procedures of Dhyana (meditation), detailing how meditative practice should be conducted. Finally, it connects these procedures to their outcomes by describing the results of Dhyana, implying that different meditative techniques, possibly focused on the nine chakras, lead to distinct experiential and spiritual attainments, all of which culminate in the perfection of Rajayoga.

Based on the above source, attempt the following five questions.

291. A distinctive feature of the Yogarajopanishad's description of the subtle body is its reference to:
(A) five pranas.
(B) seven dhatus.
(C) nine chakras.
(D) three gunas.

292. Which four paths of yoga are presented as an integrated system within the Yogarajopanishad?
(A) Mantrayoga, Layayoga, Hathayoga, and Rajayoga
(B) Ashtanga, Shadanga, Saptanga, and Karmayoga
(C) Jnana, Bhakti, Kriya, and Swara Yoga
(D) Dhyanayoga, Nadayoga, Layayoga, and Bhaktiyoga

293. The source suggests that the title 'Yogaraja' (king of yoga) might be due to the Upanishad's:
(A) extreme difficulty and esoteric nature.
(B) historical status as the oldest Upanishad.
(C) focus on a single, simplified technique.
(D) integrated and comprehensive presentation of yoga paths.

294. According to the paragraph, the Yogarajopanishad provides details on which two aspects of Dhyana?
(A) The historical origins and the list of masters
(B) The procedures of practice and the results attained
(C) The controversies surrounding it and its refutation
(D) The commercial value and its social impact

295. The text implies a practical connection between the procedures of Dhyana and which other element described in the Upanishad?
(A) The four Vedas
(B) The rules of social conduct
(C) The system of nine chakras
(D) The practice of Mantrayoga only

NODIA

Direction : Please read the following source carefully.

The practical core of the Yogarajopnishad lies in its detailed exposition of Dhyana and its

269. The exposition in the Yogachudamadi Upanishad can be best described as a triad of which three elements?
(A) Mantra, Yantra, and Tantra
(B) Body, Mind, and Spirit
(C) Description, Sequence, and Results
(D) Teacher, Student, and Text

270. What can be inferred about the nature of the path presented in the Yogachudamadi Upanishad?
(A) It is an unstructured and spontaneous process.
(B) It is a purely intellectual and theoretical pursuit.
(C) It is a path that discards the need for practice.
(D) It is a systematic and progressive methodology.

Direction : Please read the following source carefully.

The Trishikhibrahmanopanishad is distinguished by its syncretic and comprehensive approach to the path of liberation, integrating multiple streams of yogic thought into a unified whole. The text provides a thorough description of Ashtanga Yoga, detailing the eight limbs that constitute the classical Raja Yoga path, from ethical precepts to the final state of absorption. This demonstrates a deep engagement with the structured, meditative tradition. However, the Upanishad's scope extends significantly beyond this single framework. It also gives a detailed account of Karmayoga, the path of selfless action, explaining how actions can be performed without attachment to their fruits, thereby serving as a means of purification and spiritual progress. Complementing these two, the text further elaborates on Jnanayoga, the path of knowledge, which emphasizes inquiry and discernment as the direct means to realize the nature of the Self and its identity with Brahman. By presenting detailed descriptions of Ashtanga Yoga, Karmayoga, and Jnanayoga, the Trishikhibrahmanopanishad offers a holistic and multifaceted vision of sadhana, acknowledging that the ultimate goal can be approached through the integration of disciplined meditation, detached action, and profound wisdom.

Based on the above source, attempt the following five questions.

271. Which three major yogic paths are described in the Trishikhibrahmanopanishad, according to the source?
(A) Hatha, Laya, and Mantra Yoga
(B) Bhakti, Karma, and Raja Yoga
(C) Ashtanga, Karma, and Jnana Yoga
(D) Shadanga, Dhyana, and Nada Yoga

272. The source describes the approach of the Trishikhibrahmanopanishad as:
(A) focused exclusively on the path of knowledge.
(B) syncretic and comprehensive in its integration of yogic paths.
(C) partial to the path of selfless action over meditation.
(D) dismissive of the eight limbs of classical yoga.

273. According to the paragraph, how does Karmayoga function as a spiritual path?
(A) By encouraging the practitioner to seek the fruits of their actions
(B) By renouncing all forms of physical and mental action
(C) By focusing action solely on ritualistic worship
(D) By performing actions without attachment to their outcomes

274. The description of Ashtanga Yoga in this Upanishad covers:
(A) a detailed account of all eight limbs of the classical path.
(B) only the first two limbs of Yama and Niyama.
(C) a critique of the classical eight-limbed system.
(D) a modified version with only six limbs.

275. What can be inferred about the philosophy of the Trishikhibrahmanopanishad from the paragraph?
(A) It advocates for one single, exclusive path to liberation.
(B) It considers Jnanayoga to be inferior to the other paths.
(C) It presents a multifaceted approach integrating action, meditation, and knowledge.
(D) It prioritizes physical postures over ethical principles and wisdom.

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ANSWERS

1. (B) It should be protected from the wind and pleasing to the mind.
The Swetaswataropanishad emphasizes creating an environment conducive to deep concentration. A suitable meditation spot must be level, pure, and free from pebbles, fire, or sand. Crucially, the location should protect the practitioner from strong winds and possess a naturally pleasing quality for the mind. Such a setting prevents sensory distractions, allowing the seeker to focus inwardly and achieve higher states of spiritual realization effectively.

2. (A) Holding the body, head, and neck erect and motionless.
Proper physical alignment is a fundamental prerequisite for successful meditation according to traditional Vedic texts. The practitioner is instructed to maintain the torso, neck, and head in a straight, vertical line. This specific posture facilitates the unobstructed upward flow of vital energy through subtle channels. By remaining motionless and stable, the physical body ceases to be a distraction, enabling the mind to transcend external awareness.

3. (C) Through Dhyanyoga, one realizes the self-luminous God hidden in all beings.
The Swetaswataropanishad highlights the profound spiritual significance of Dhyanyoga as a transformative practice. It is described as the primary method for revealing the divine presence that resides within every living entity. This meditation process allows the seeker to transcend material limitations and experience the self-luminous reality of the supreme being. Achieving this realization is considered the ultimate goal, leading to the destruction of ignorance.

4. (D) Gaining the ability to levitate at will.
In the early stages of successful yoga practice, specific physiological and psychological changes manifest as indicators of progress. These prior symptoms include a sense of physical lightness, improved health, a clear complexion, and a beautiful voice. While these signs confirm the practitioner is advancing correctly toward higher states, supernatural abilities like levitation are not listed among these preliminary indicators of elementary mastery in this Upanishad.

5. (A) P-3, Q-4, R-1, S-2
The text systematically outlines various requirements for spiritual discipline. The ideal location for meditation must be level and pure. For actual practice, the physical body requires an erect posture where the head and neck are aligned. Success in these disciplines leads to physical lightness, signaling initial mastery. Ultimately, the entire yogic journey is directed toward the supreme goal of realizing the divine presence within.

6. (B) Knowing the self (Atman) to be one with the ultimate reality (Brahman).
Knowledge of reality represents the highest form of philosophical understanding in the Upanishadic tradition. This realization involves transcending the perceived duality between the individual soul and the absolute. When a seeker attains this wisdom, they understand that their true inner essence is identical to the universal consciousness. This profound unity is the core teaching of the text, serving as the definitive path to spiritual liberation.

7. (D) The one, hidden in all beings, the all-pervading inner Self of all.
The divine nature is characterized as an all-encompassing presence that exists beyond external forms and rituals. This supreme reality is described as being subtly concealed within the heart of every creature. As the indwelling witness and the internal controller of all existence, God is both transcendent and immanent. Realizing this all-pervading unity allows the practitioner to overcome the cycle of birth and death.

8. (A) Both Statement I and Statement II are true.
Attainment of liberation is fundamentally linked to the realization of the supreme being as the ultimate source of existence. The text explains that God governs the senses and the material world. By obtaining this divine knowledge, an

NODIA

individual is effectively released from all karmic bonds and worldly limitations. This spiritual breakthrough terminates the repetitive cycle of reincarnation, providing the seeker with eternal peace and freedom.

9. (C) Gentle inhalation, retention, and gentle exhalation.
The purification of the energy channels requires a disciplined and gentle approach to breath control. This specific sequence involves a steady intake of breath followed by its purposeful retention within the body. Finally, the breath is released in a controlled and soft manner. This rhythmic practice calms the nervous system and prepares the practitioner's mind for deep meditation by removing subtle impurities from the body.

10. (A) Both A and R are true and R is the correct explanation of A.
Mastery over the vital life force is essential for spiritual advancement in the yogic tradition. By controlling the breath through specific techniques, the practitioner gains direct influence over the fluctuations of the mind. This internal stability is necessary for the awakening of the dormant Kundalini energy. Therefore, the perfection of breathing exercises serves as a foundational step for reaching the highest states of meditative absorption.

11. (D) Sahita and Kevala.
The text categorizes breath control into two distinct but related forms to guide the practitioner toward perfection. The first type involves conscious effort and specific ratios of inhalation and exhalation. The second type is a more advanced state where the breath naturally and spontaneously becomes suspended without external effort. Transitioning through these stages is vital for achieving the ultimate goals of yoga and spiritual mastery.

12. (B) Practicing Mitahara (moderate diet) and purification of nadis.
Achieving success in yoga requires a holistic approach that combines physical discipline with internal cleansing. Moderation in food consumption ensures the body remains light and the mind stays alert during practice. Simultaneously, specific techniques are employed to clear the subtle energy channels from blockages. These combined efforts create the necessary internal environment for the life force to move freely, eventually leading to higher yogic achievements.

13. (C) The awakening of Kundalini through the practice of yoga and pranayama.
The primary methodology for spiritual realization involves activating the latent energy located at the base of the spine. This awakening is accomplished through a rigorous combination of physical postures and advanced breath control techniques. As this energy ascends through the central channel, it purifies the consciousness of the seeker. This process culminates in the direct experience of the self, surpassing intellectual study or action.

14. (D) It equates its six limbs with the eight limbs of Patanjali's Ashtanga Yoga.
The text focuses on a specialized six-fold path rather than the more common eight-fold system. While it shares some terminology with other traditions, it maintains a unique structural identity by omitting certain external ethical constraints in its primary list. This specific focus on six limbs is designed to provide a more concentrated approach to internal meditative techniques. It does not claim identity with different systems.

15. (B) (i), (ii), and (iii) only
The specialized yogic system described in the text details six specific components that must be followed in a particular order. This sequence is not arbitrary; each stage builds upon the stability and clarity achieved in the previous one. By following this progressive structure, the practitioner moves from physical preparation to deep mental absorption. This systematic development is crucial for attaining the final spiritual objective described within the Upanishadic teachings.

16. (B) Asana.
Physical stability serves as the necessary foundation for all subsequent internal practices in this six-limbed system. By mastering specific postures, the practitioner achieves a steady body and a calm nervous system. This initial limb ensures that the physical form does not become a distraction during the more subtle stages of breath control and meditation. Without

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this physical grounding, the higher spiritual disciplines cannot be effectively maintained.

17. (B) Performing actions without attachment to their fruits or rewards.
The path of action involves a psychological shift in how one approaches daily duties and responsibilities. Rather than being motivated by personal gain or specific outcomes, the individual focuses on the performance of the act itself as an offering. This detachment from results prevents the accumulation of new karmic impressions. By maintaining this mental equanimity, worldly activities are transformed into a potent means for spiritual purification.

18. (A) Ashtangayoga, Karmayoga, and Jnanayoga.
The text provides a comprehensive overview of three major spiritual disciplines designed to suit different temperaments. These include the disciplined eight-fold path of technical yoga, the selfless performance of duties, and the philosophical inquiry into the nature of reality. By describing these distinct yet complementary paths, the Upanishad offers a holistic framework for seekers to achieve the ultimate goal of life through various means.

19. (C) The path of knowledge through which one realizes the identity of Jiva and Brahman.
Spiritual wisdom involves the direct realization of the fundamental unity between the individual soul and the absolute reality. This path requires intense self-inquiry and the systematic removal of ignorance regarding one's true nature. When the illusion of separation is destroyed, the seeker understands that their essence is identical to the universal consciousness. This intellectual and experiential breakthrough is the core objective of the path of knowledge.

20. (A) 3, 2, 4, 1
The traditional progression of yoga moves from external ethical foundations to internal meditative states. The process begins with moral restraints that steady the practitioner's character. Once internal stability is established through physical postures, the focus shifts to withdrawing the senses from external objects. This inward orientation eventually culminates in deep meditation. This logical sequence ensures that the mind is sufficiently prepared to handle higher levels of spiritual intensity.

21. (C) Mantra, Laya, Hatha, Raja.
The text identifies four distinct methodologies for achieving spiritual success, catering to various levels of practitioners. These include the repetition of sacred sounds, the dissolution of the mind, rigorous physical and energetic disciplines, and the supreme path of meditation. While each approach has unique techniques, they are often presented as a progressive system where one stage prepares the seeker for the complexities of the next path.

22. (B) A moderate, light, and nutritious diet (Mitahara).
Nutritional discipline is considered vital for maintaining the physical and mental clarity required for yogic practices. The practitioner is advised to consume food in moderation, ensuring that the stomach is never completely full. This approach prevents lethargy and digestive issues that could hinder meditation. By choosing wholesome and light nourishment, the seeker sustains the necessary energy levels for rigorous discipline without creating excess bodily toxins or mental agitation.

23. (D) Chanting a mantra aloud with devotion for a long period.
The initial phase of sound-based yoga involves the audible repetition of a sacred formula. This vocal practice helps to focus the wandering mind and establishes a rhythmic connection between the practitioner and the divine vibration. By performing this chanting with sincere devotion over an extended duration, the seeker purifies their speech and mental faculties. This gross level of practice eventually leads to more subtle, internal forms of meditation.

NODIA

24. (A) Layayoga.
This specific form of yoga focuses on the total absorption of the individual consciousness into the absolute. Through dedicated practice, the practitioner seeks to dissolve the fluctuations of the mind, leading to a state of profound stillness. This dissolution allows the seeker to transcend the ego and experience the underlying reality. It is often described as a state where the mind merges

In this specific six-limbed system, one component involves a refined form of mental activity. Rather than mundane logical debate, it refers to the focused contemplation of spiritual truths as presented in the sacred texts. This practice helps to sharpen the practitioner's understanding and ensures that their meditation is grounded in correct philosophical principles. By aligning their thought process with these higher truths, the seeker prepares the mind for the even deeper stages of absorption and realization.

88. (A) Destroying the ignorance that separates the individual self (Jiva) from the universal Self (Brahman).
The path of knowledge leads to freedom by systematically removing the mental darkness that creates the illusion of duality. Through deep inquiry and realization, the seeker understands that their true essence is not separate from the absolute reality. This destruction of ignorance reveals the underlying unity of all existence. Once the false sense of a separate ego is dissolved, the individual is released from all bonds of material existence and attains the final state of liberation.

89. (A) P-3, Q-1, R-4, S-2.
Various spiritual terms define specific states and practices within the yogic tradition. The dissolution of the mind represents a state of total absorption, while the knowledge of ultimate reality is the final goal of inquiry. Nutritional discipline involves maintaining a moderate diet to support physical and mental clarity. Finally, the spontaneous suspension of the breath indicates a high level of mastery over the vital life force. Understanding these concepts is essential for a systematic approach to yoga.

90. (3, 1, 4, 2) (A) 3, 1, 4, 2.
The progression of internal sounds heard during meditation moves from powerful and vast noises to extremely refined vibrations. The process typically begins with loud sounds resembling the roaring of the ocean or thunder. As the mind becomes more concentrated, the sounds shift toward the tinkling of a bell and then the hum of a bee. Finally, the subtlest vibrations, such as the sound of a flute, are perceived, marking the highest levels of mental absorption and stillness.

91. (A) The body becomes divine and lustrous.
The first stage of spiritual attainment is marked by visible physical changes that indicate internal purification. As the practitioner begins their journey, the body starts to lose its grossness and takes on a healthy, glowing appearance. This transformation confirms that the energetic practices are successfully cleansing the physical and subtle systems. While higher powers and mental dissolution come later, this initial lustrous quality serves as an encouraging sign of progress for the beginning seeker in yoga.

92. (C) Experiencing divine love and the ability to fulfill desires.
Meditating on the energy center located near the heart brings about a profound expansion of the practitioner's emotional and spiritual awareness. This practice leads to the direct experience of universal love and compassion. Furthermore, the text suggests that successfully focusing on this center grants the power to manifest one's intentions. This stage represents a significant development in the seeker's journey, where internal harmony allows for a more powerful interaction with both the material and spiritual realms.

93. (A) Achieving Atmadarshan (Self-realization).
The practice of listening to internal vibrations is emphasized as a primary method for revealing one's true divine nature. By becoming absorbed in these mystical sounds, the seeker bypasses the distractions of the senses and the intellect. This inward journey leads directly to the core of their being. Realizing the self through this specific auditory path is considered a fast and effective way to transcend material consciousness and achieve the ultimate state of spiritual enlightenment.

94. (D) It omits Yama and Niyama.
This specialized six-limbed system differs from the traditional eight-fold path by focusing primarily on internal and technical disciplines. It begins directly with physical postures, assuming that the ethical foundations are already established or integrated into the practice. By starting with asana, the system provides a more concentrated approach to meditation and breath control. This omission is a key characteristic that distinguishes this particular Upanishadic teaching from other classic models of yoga practice.

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33. (C) 12.
The sacred syllable is analyzed through a detailed breakdown into specific phonetic and spiritual components. These twelve measures represent progressive stages of consciousness and energy withdrawal. Meditating on each of these parts allows the practitioner to systematically ascend through different levels of reality. This detailed structure provides a precise roadmap for the yogi to move from the gross audible sound to the subtlest states of unmanifest absolute consciousness.

34. (A) Both Statement I and Statement II are true.
The text establishes a direct correlation between the subtle components of the sacred sound and the movement of the vital life force. Each specific measure of the mantra is linked to a particular pranic activity within the body. Furthermore, the Upanishad asserts that dedicated meditation on these individual components brings about distinct spiritual and material rewards. This integrated approach ensures that the practitioner's energetic and mental states are harmonized perfectly.

35. (A) Both A and R are true and R is the correct explanation of A.
The six-limbed path is presented as a logical and cumulative progression of spiritual development. Success in the initial stages, such as physical postures and breath control, provides the necessary stability for more advanced internal practices like sense withdrawal and meditation. Each limb serves as a building block, ensuring the practitioner is adequately prepared for the intensity of the subsequent stage. This hierarchical structure is essential for achieving the final goal.

36. (B) Sound of human speech.
During deep meditation, the practitioner begins to perceive various internal vibrations that are not audible to the physical ears. These mystical sounds often resemble natural phenomena like the roaring of the ocean, the tinkling of bells, or the gentle hum of a bee. However, mundane external noises or ordinary human voices are not part of this subtle internal progression. These sacred nadas indicate the mind's increasing absorption into the transcendental reality.

37. (D) The state of dissolution or absorption of the mind into the inner sound (Nada).
This heightened state of consciousness occurs when the mind becomes completely focused on the subtle internal vibrations heard during meditation. As the focus intensifies, the individual thoughts and the sense of ego begin to dissolve into the sound itself. Eventually, the mind merges with the source of the vibration, leading to a state of profound stillness and peace. This process is the primary method for achieving ultimate spiritual union.

38. (A) Mantra, Laya, Hatha, Raja.
The text recognizes a standardized four-fold classification of yoga that provides different methods for spiritual attainment. This system includes the use of sacred sounds, the practice of mental dissolution, physical and energetic mastery, and the final royal path of meditation. By presenting these four categories, the Upanishad acknowledges the diverse temperaments of practitioners while offering a structured framework that eventually leads to the same ultimate goal of liberation.

39. (C) Nine chakras.
This specific text provides a unique anatomical and energetic map of the subtle body by identifying a higher number of energy centers than many other traditions. These nine focal points are described as vital stations where the life force and consciousness interact. The practitioner is taught to concentrate on each center in a specific order to activate its corresponding powers and achieve higher states of realization. This detailed system is a distinguishing feature.

40. (C) (i), (ii), and (iii) only.
The instructions for meditation in this Upanishad are highly systematic and practical. They include specific techniques for focusing the mind on the distinct energy centers located within the subtle body. Furthermore, the text details the particular spiritual or physical benefits that are gained from successfully meditating on each of these centers. This structured approach makes the practice accessible and provides clear indicators of progress for the dedicated seeker throughout their journey.

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maintaining dietary discipline, ensuring regular practice, and performing specific techniques to clear the channels.

57. (C) The text suggests the sequence can be altered based on preference.
The order of the six limbs in this system is considered essential and non-negotiable for achieving the desired spiritual results. Each limb serves as a necessary prerequisite for the one that follows, creating a cumulative effect. Physical stability must precede breath control, which in turn prepares the mind for sense withdrawal and meditation. The text emphasizes that following this specific progression is the only way to ensure safety and effectiveness in the advanced stages.

58. (B) Karma yoga and Jnana yoga.
This text is notable for providing a synthesis of several major spiritual paths. It integrates the technical eight-limbed system of yoga with the path of selfless action and the path of philosophical knowledge. By presenting these together, the Upanishad suggests that a complete spiritual life involves physical discipline, the right attitude toward daily work, and a deep understanding of ultimate reality. this holistic approach ensures that all aspects of human life are transformed.

59. (A) P-3, Q-2, R-1, S-4.
Different Yoga Upanishads provide various structures for practice. One text outlines a six-limbed path focusing on internal techniques. Another introduces a unique system based on nine primary energy centers within the body. A third follows the traditional eight-limbed structure but integrates it with other philosophical paths. Finally, another text also details a six-fold method but emphasizes different meditative aspects. These variations show the diversity of technical approaches within the broader Upanishadic tradition.

60. (A) Both A and R are true and R is the correct explanation of A.
The emergence of extraordinary powers during spiritual practice is viewed as a significant test for the yogi. Getting attached to these abilities creates new mental impressions and desires, which tether the soul to the material world. This attachment acts as a barrier to the final goal of total liberation. Therefore, the text strongly advises practitioners to ignore these powers and remain focused on the ultimate realization of the absolute, avoiding any ego-driven distractions.

61. (D) Focusing on the sound of 'Om' and contemplating its meaning as Brahman.
The primary technique for meditating on the sacred syllable involves more than just vocal repetition. The practitioner must concentrate on the subtle vibration of the sound while simultaneously reflecting on its identity with the absolute reality. This dual focus on sound and meaning helps to steady the mind and pull it away from external distractions. By deepening this contemplation, the seeker eventually transcends the audible sound to experience the silent, all-pervading truth of existence.

62. (B) The sound 'So-ham' naturally occurring with each inhalation and exhalation.
This specialized knowledge involves recognizing that every breath taken is a spontaneous spiritual affirmation. The sound produced during inhalation corresponds to one syllable, while the sound of exhalation corresponds to the other. By becoming aware of this continuous, natural mantra, the practitioner realizes their inherent connection with the divine. This constant mindfulness of the breath serves as a powerful method for steadying the mind and achieving a state of effortless meditative awareness throughout the day.

63. (D) Patala Chakra.
This Upanishad provides a specific list of nine internal energy centers used for meditation. These centers are located at various points within the subtle body, starting from the base of the spine and reaching to the crown of the head. While it includes centers like the one at the fontanelle and other higher vibrational spaces, it does not include regions associated with lower, nether worlds. The focus remains entirely on the ascending pathway of spiritual consciousness.

64. (C) Statement I is true, but Statement II is false.
The text presents a clear theological view, describing a supreme divine being who governs the entire universe and all its processes. This God is endowed with infinite auspicious qualities and is the ultimate source of all causes. Far from

considered the most direct route to achieving the highest states of human potential.

49. (B) The prescribed daily routine for a yoga practitioner.
Establishing a disciplined lifestyle is essential for anyone pursuing serious yogic goals. The text outlines a specific daily schedule that includes regular times for practice, cleansing, and other spiritual activities. This structured routine helps to minimize distractions and ensures that the practitioner remains focused on their internal development throughout the day. By following this guidance, the seeker creates a stable environment that is highly conducive to long-term spiritual growth.

50. (B) P-3, Q-2, R-4, S-1.
The six limbs of this specialized system are defined by unique characteristics that guide the practitioner. Physical postures are marked by stability and ease, providing a firm base for the control of the life force through breath exercises. The process continues with the systematic withdrawal of the senses from external stimuli. Finally, a form of contemplative reasoning that remains consistent with sacred scriptures is employed to sharpen the intellect for deeper meditation.

51. (C) Nadabindoopanishad.
A central theme of this text is the detailed exploration of the different components and spiritual meanings of the sacred syllable. It explains how each measure of the sound corresponds to specific states of consciousness and energetic activities. This analysis provides the practitioner with a precise method for using the sound as a vehicle for meditation. This focus on the subtle measures of the sound makes the text a key resource for sound-based yoga.

52. (B) It merges with the Self, and the yogi experiences supreme bliss.
When the fluctuations of the mind are completely stilled through absorption in the inner sound, a profound transformation occurs. The individual consciousness ceases its external activity and dissolves into its original source, the true self. In this state of total mental quietude, the practitioner experiences an overwhelming sense of divine happiness and peace. This union represents the ultimate achievement of the meditation process, transcending all mundane suffering and sensory experiences.

53. (C) (i), (ii), (iii), and (iv).
This text provides an exceptionally detailed and unique system for spiritual practice. It categorizes yoga into four main types and introduces a specialized structure based on nine primary energy centers. The Upanishad offers clear instructions for meditating on these centers and specifies the particular results that the practitioner can expect to achieve from each. This comprehensive approach combines theoretical classification with practical, result-oriented techniques for attaining higher states of consciousness and spiritual realization.

54. (B) The philosophical knowledge of ultimate reality.
This term refers to the direct realization and profound understanding of the fundamental truth of existence. It goes beyond mere intellectual study or the learning of physical techniques. This wisdom involves knowing the true nature of the self and its identity with the supreme absolute. Attaining this knowledge is considered the final breakthrough in the spiritual journey, as it removes the darkness of ignorance that causes worldly bondage and suffering.

55. (A) 2, 4, 1, 3.
The traditional hierarchy of these four paths moves from external sound-based practices to the highest states of mental absorption. The journey begins with the repetition of sacred mantras to focus the mind. This is followed by the practice of mental dissolution and then the rigorous physical and energetic disciplines of the body. Finally, the practitioner reaches the supreme royal path, which integrates all previous efforts into the final stage of meditative perfection and liberation.

56. (D) All of the above.
Success in mastering the vital life force is hindered by several internal and external factors. An improper or excessive diet can cause physical lethargy, while an inconsistent practice prevents the necessary buildup of energy. Furthermore, blockages in the subtle energy channels stop the free flow of prana. To achieve perfection, the practitioner must address all these issues by

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achievement within this system. Reaching this subtlest point of the sound allows the practitioner to transcend all material limitations and merge with the ultimate source of all existence. This state is characterized by absolute awareness and divine peace, often identified with the highest deity. It signifies the end of the spiritual journey and the attainment of eternal liberation from all bonds.

73. (D) Concentrating on the nine internal energy centers (chakras).
The meditation techniques taught in this specific text revolve around the systematic focus on various subtle energy hubs within the body. By directing the mind to these nine distinct locations, the practitioner seeks to activate their latent spiritual potential. This internal concentration is preferred over external visualizations or rituals. Each center serves as a gateway to higher levels of awareness, and the structured procedures provide a clear path for the seeker to follow during their meditative practice.

74. (C) Conducive to the mind and not distracting to the senses.
A suitable place for deep meditation is defined by its ability to help the practitioner's mind remain calm and inward-focused. An environment that is clean, level, and filled with pleasant natural sounds prevents the senses from being pulled toward external disturbances. This lack of distraction is essential for steadying the fluctuations of the mind. When the surroundings are harmonious, the seeker can more easily transition into the deep internal states required for successful spiritual realization.

75. (B) P-3, Q-4, R-1, S-2.
Different Yoga Upanishads are associated with specific technical teachings. One text provides a unique nine-chakra system for meditation, while another focuses on the science of the breath and internal sounds. A third text describes the four successive stages of spiritual attainment, from the beginning to the state of perfection. Finally, a separate Upanishad integrates the paths of action and knowledge with the traditional limbs of yoga. These varied focuses offer different tools for seekers.

76. (C) Mastery of Pranayama and the awakening of Kundalini.
The path to achieving the highest spiritual goal in this text involves a sophisticated combination of breath control and energetic awakening. By mastering the vital life force, the practitioner is able to clear the subtle channels and activate the dormant power at the base of the spine. As this energy rises, it transforms the seeker's consciousness. This technical approach is considered the most effective way to reach the state of self-realization and ultimate spiritual freedom.

77. (C) (i), (ii), and (iii) only.
The successful practice of the six-fold path brings about several profound transformations. These include the manifestation of extraordinary abilities, the total removal of physical ailments and mental suffering, and the direct realization of ultimate spiritual truth. These results show that the practice influences all levels of the human being, from the physical body to the deepest layers of consciousness. While these benefits are significant, the primary focus remains the attainment of the highest spiritual reality.

78. (D) Aham Brahmasmi (I am Brahman).
The path of knowledge in this text culminates in the direct experiential realization of one's absolute identity with the universal reality. This profound spiritual breakthrough involves transcending the ego-based sense of a separate self. When the seeker understands that their essence is identical to the supreme consciousness, all ignorance is destroyed. This specific realization of unity is the core message of the Upanishadic teachings and is considered the ultimate truth that leads to total liberation.

79. (A) To prepare the body and nadis for the higher practices of Rajayoga.
Physical and energetic disciplines serve a specific preparatory purpose within the broader four-fold system. By performing postures and cleansing the subtle channels, the practitioner creates a stable and healthy foundation. This internal purification is necessary because the more advanced stages of meditation require a high degree of physical and nervous system strength. Once the body and energy are balanced, the seeker can safely and

NODIA

promoting atheism, the Upanishad is deeply rooted in the belief that realizing this divine power is the only way to attain liberation. It emphasizes that the universe is not accidental but is ruled by an intelligent creator.

65. (B) (i), (iii), and (iv) only.
In the early stages of successful yogic discipline, several specific physiological indicators confirm the practitioner's progress. These include a sense of lightness in the physical body, a complete absence of disease, and the development of a naturally pleasant fragrance from the skin. While a clear and bright complexion is also mentioned elsewhere, the specific prior symptoms listed in this section emphasize these tangible signs of internal purification. These indicators show that the energy channels are becoming clear.

66. (B) To achieve Manolaya, the dissolution of the mind.
The ultimate goal of focusing on internal mystical sounds is to reach a state where the individual mind becomes completely still. As the practitioner becomes absorbed in the subtle vibrations, the ego and the stream of constant thoughts begin to fade. Eventually, the mind merges into the silence of the absolute, resulting in a total dissolution of limited consciousness. This state is considered the pinnacle of spiritual achievement, leading to the direct experience of eternal peace.

67. (C) Practiced with conscious inhalation (puraka) and exhalation (rechaka).
This form of breath control is characterized by the intentional regulation of the breathing cycle. It involves a systematic process of taking in air, holding it for a specific duration, and then releasing it in a controlled manner. This deliberate practice is used to purify the nervous system and steady the mind. It serves as a necessary preparatory stage that leads the practitioner toward the more advanced state of spontaneous and effortless breath suspension.

68. (B) The union of the individual soul with the supreme soul.
The six limbs described in this text are systematically designed to bridge the gap between human consciousness and the absolute reality. By following the sequence of physical, energetic, and mental disciplines, the practitioner gradually removes the barriers of ego and ignorance. The final objective of this entire process is the direct realization of the identity between the self and the divine. This spiritual union is the ultimate achievement that brings an end to all material suffering.

69. (C) For all individuals seeking spiritual progress, regardless of their station in life.
The path of selfless action is presented as a universal discipline that can be practiced by anyone, regardless of their social role or lifestyle. Whether one is a householder with worldly duties or an ascetic in seclusion, the principle remains the same. By performing all actions without attachment to the results and offering them to the divine, any individual can purify their heart. This inclusivity ensures that spiritual growth is accessible to all seekers.

70. (D) All of the above.
The text provides a comprehensive four-stage model of spiritual development. It begins with the initial phase where physical changes manifest. This is followed by a stage of internal union where different energetic forces harmonize. The third stage brings mental stability and deep familiarity with higher states. Finally, the practitioner reaches the stage of perfection, where all karmas are destroyed and total liberation is achieved. This detailed roadmap covers the entire journey from beginning to end.

71. (A) Both A and R are true and R is the correct explanation of A.
The metaphor of the bow and arrow vividly illustrates the focused nature of successful meditation. The sacred sound of Om provides the power and direction needed to propel the individual consciousness. The soul, which must be made sharp and steady through practice, acts as the arrow. When aimed correctly at the target of the absolute, it pierces through the layers of illusion. This imagery emphasizes the need for total concentration and correct methodology in spiritual pursuits.

72. (B) The attainment of the state of Shiva, or supreme consciousness.
Meditating on the final measure of the sacred syllable represents the highest level of spiritual

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41. (A) Both A and R are true and R is the correct explanation of A.
Directing the senses inward is a critical preliminary step in the process of deep meditation. By withdrawing awareness from external objects and centering it within the heart, the practitioner effectively reduces mental agitation. This internal focus creates the necessary stillness for the mind to contemplate the divine essence. The Upanishad teaches that this systematic withdrawal is essential for transitioning from mundane perception to the realization of the subtlest spiritual truths.

42. (B) It helps to make the mind steady and one-pointed for meditation.
Regulation of the breath is a foundational practice designed to influence the practitioner's mental state. According to the text, the fluctuations of the mind are closely linked to the movement of the life force. By calming and controlling the breath, the seeker can effectively still the wandering mind. This stability is required to achieve the one-pointed concentration necessary for deep meditation and the eventual realization of the supreme being.

43. (C) Like obtaining fire by rubbing two pieces of wood (aranis) together.
The realization of the divine presence within the self is compared to the ancient method of generating fire. Although fire is latent within the wood, it only manifests through the effort of friction. Similarly, the supreme soul is present in every being but remains hidden until revealed through the consistent and disciplined practice of meditation. This analogy emphasizes that spiritual enlightenment requires dedicated personal effort and the focused application of yogic techniques.

44. (D) Knowing the true nature of God, the cause of the universe.
True freedom from the material world is attained only through the direct experiential knowledge of the supreme reality. The text asserts that God is the ultimate source and controller of all existence. When a seeker realizes this divine truth, they are released from the bonds of ignorance and the cycle of reincarnation. This profound understanding surpasses external rituals or physical mastery, serving as the definitive requirement for reaching the final state.

45. (A) (i), (ii), and (iii) only.
The text outlines a specific progression for mastering the life force through two primary types of breath retention. The first involves conscious control and preparation, while the second is a spontaneous state achieved through consistent practice. The ultimate goal is to reach the ability to suspend the breath at will, which indicates total mastery over the prana. These stages are fundamental for the practitioner seeking spiritual success and internal energetic balance.

46. (B) The ability to withdraw the senses from their objects at will.
Success in the fifth limb of this system results in the practitioner gaining complete control over their sensory perceptions. Normally, the senses are naturally drawn toward external objects, creating mental distractions. Through this practice, the yogi learns to pull their attention inward, much like a tortoise withdrawing its limbs. This internal focus is necessary to prepare the mind for the even deeper stages of concentration and sustained meditation that follow.

47. (B) (i), (ii), and (iii) only.
The text offers a detailed and integrated framework for spiritual development. It defines the path of action as selfless service performed without desire for rewards. Simultaneously, it describes the path of knowledge as the realization of one's true divine identity. To support these paths, it provides a comprehensive breakdown of the eight traditional limbs of yoga. This multifaceted approach ensures that the seeker can advance through physical, mental, and philosophical disciplines.

48. (B) Rajayoga - Attainment of siddhis and liberation.
Among the various paths described, the royal path of meditation is highlighted as the supreme method for reaching the final spiritual goal. This practice involves advanced levels of concentration and absorption that lead to the acquisition of extraordinary powers and, ultimately, total freedom from the material world. While other forms of yoga serve as preparation, this path is

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effectively pursue the subtlest mental practices of the royal path.

80. (A) Both A and R are true and R is the correct explanation of A.
The meditation on internal sounds follows a systematic progression from loud, external-like noises to extremely subtle vibrations. Each stage of sound indicates a deeper level of mental absorption and concentration. As the sounds become more refined, the mind naturally becomes more focused and quiet. This process eventually leads beyond all sound into the absolute silence of the supreme reality. This journey through sound serves as an effective vehicle for reaching the highest spiritual states.

81. (B) Perceiving the self's true nature by focusing on the inner mystical sounds.
Realizing the divine essence within is accomplished by turning the attention toward the subtle internal vibrations that appear during deep meditation. By focusing intensely on these sounds, the practitioner's mind becomes quiet and absorbed. This process strips away the layers of mental noise and ego, eventually revealing the true nature of the self. This internal listening is considered a direct and powerful method for achieving self-realization and experiencing the absolute reality that resides in the heart.

82. (A) Systematically withdrawing the mind and prana from the body to attain higher states.
This specialized technique involves coordinating the measures of the sacred sound with the movement of the vital life force. By meditating on these measures in a specific order, the practitioner learns to consciously pull their energy and awareness away from the physical senses and material world. This systematic withdrawal allows the seeker to ascend through different levels of consciousness. Eventually, this process leads to the highest spiritual state, providing a clear method for attaining ultimate liberation.

83. (B) (i), (ii), (iii), and (iv) only.
This Upanishad provides a comprehensive framework for spiritual practice, covering several key areas. It details a unique nine-chakra system and provides specific procedures for meditation on these centers. Furthermore, it outlines the results that can be expected from such practices and categorizes yoga into four main types. This integrated approach ensures that the practitioner has a clear map of both the subtle body and the various methodologies available for achieving spiritual success and enlightenment.

84. (B) It facilitates the unobstructed upward flow of Prana.
Maintaining a straight and vertical alignment of the body is crucial for effective energetic practice. This posture ensures that the central subtle channel remains open and uncompressed. When the head, neck, and torso are aligned, the vital life force can rise smoothly toward the higher centers of consciousness during meditation. This physical discipline is not merely for comfort but is a technical requirement for allowing the spiritual energy to circulate correctly throughout the subtle body.

85. (B) (iii) only.
The text highlights several methods for realizing the supreme being, including the practice of meditation, the cultivation of devotion, and the realization of God's presence in all beings. These techniques focus on internal transformation and philosophical understanding. However, the performance of elaborate external rituals and fire sacrifices is not presented as a primary means for achieving this ultimate spiritual realization. The emphasis remains on the internal paths of knowledge and meditative absorption rather than external ceremonies.

86. (B) The spontaneous cessation of breath without any effort of inhalation or exhalation.
This advanced state of breath control occurs when the breathing process stops naturally and effortlessly during deep meditation. Unlike other techniques that involve conscious regulation, this suspension is a result of profound mental stillness and energetic balance. When this state is achieved, the practitioner transcends physical awareness and enters a state of high spiritual absorption. This spontaneous retention is considered a mark of significant yogic progress and a key to reaching the ultimate goal of self-realization.

87. (D) Unwavering contemplation that aligns with the truths of the scriptures.

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into its source, resulting in spiritual liberation and bliss.

25. (C) (i), (iii), and (v)
As the practitioner advances in their discipline, specific physical indicators manifest as signs of success. These explicitly mentioned symptoms include the total absence of bodily disease, a noticeable sense of lightness in the limbs, and the development of a naturally sweet fragrance from the body. These signs confirm that the internal energy is flowing correctly and that the physical form is being purified by the power of the practice.

26. (A) To hide them carefully and not get attached to them.
When extraordinary abilities emerge during the course of spiritual practice, the seeker is warned against public display or personal pride. These powers can become significant distractions or obstacles to the ultimate goal of liberation if they are used for worldly gain or ego gratification. By keeping these experiences private and remaining unattached, the practitioner ensures that their focus remains on the final objective of realizing the absolute reality.

27. (D) Dhyanayoga.
The primary focus of this text is the cultivation of deep meditative absorption as the most effective means of spiritual realization. It provides detailed instructions on various techniques to steady the mind and direct it toward the divine essence. By emphasizing the practice of meditation, the Upanishad guides the seeker away from external rituals toward an internal experience of the self, which is considered the highest form of yoga.

28. (B) As a bow, with the Atman as the arrow and Brahman as the target.
A powerful metaphor is used to describe the process of meditation on the sacred syllable. The sound serves as the instrument that propels the individual soul toward the absolute reality. Just as an arrow must be shot with total concentration to hit the mark, the seeker must focus their entire being on the divine source. This integration of the self with the target represents the successful culmination of spiritual practice.

29. (D) The text mentions Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.
The Upanishad describes a comprehensive six-limbed system designed to lead the practitioner through progressive stages of internal development. It starts with physical postures to steady the body, followed by breath control and the withdrawal of the senses. The later stages involve focusing the mind, sustained meditation, and finally reaching the state of total absorption. This structured approach ensures a balanced and systematic path toward the realization of ultimate spiritual truths.

30. (B) P-2, Q-1, R-4, S-3
Various Yoga Upanishads emphasize different aspects of the spiritual journey. One text categorizes yoga into four types, including Hatha and Raja. Another focuses on the profound importance of meditation and the sacred sound. A separate philosophical text explores the nature of God and the path to freedom. Finally, specific instructions are given regarding the energetic awakening of Kundalini through breath mastery. Each text provides unique insights for the seeker.

31. (A) Through Nadanusandhan (absorption in the inner sound) and steady meditation.
The realization of the true self is achieved by focusing on the subtle internal vibrations that manifest during deep silence. By listening to these mystical sounds, the practitioner's mind becomes progressively absorbed and still. This internal journey, supported by consistent meditative practice, eventually reveals the divine essence residing within the heart. This method is considered a direct and powerful way to transcend material awareness and reach the state of self-realization.

32. (B) Hansa Vidya.
The text provides a detailed exposition of a specialized knowledge system centered on the symbolic representation of the breath. This wisdom involves understanding the rhythmic flow of inhalation and exhalation as a continuous spiritual affirmation. By mastering this science, the practitioner aligns their individual consciousness with the universal life force. This practice is essential for transcending the physical body and achieving higher states of awareness as described in this specific Upanishad.

NODIA

95. (C) (i), (ii), (iii), and (iv).
The realization of the supreme being involves a multifaceted approach that includes meditation, devotion, and the understanding of God's role as the creator of the universe. Furthermore, the guidance and grace of a teacher are highlighted as essential for gaining true spiritual knowledge. These combined methods focus on transforming the heart and the intellect. However, the performance of violent acts or sacrifices is excluded, as the path to God-realization is rooted in internal purity and wisdom.

96. (A) Pranayama and mental focus are interdependent.
Traditional teachings suggest that the breath and the mind are closely linked, each influencing the other. Controlling the life force requires a steady and focused mind, while at the same time, regulating the breath helps to calm mental fluctuations. This relationship means that a practitioner cannot succeed in one without attending to the other. By practicing breath control with mental awareness, the seeker creates a feedback loop that leads to greater internal stability and spiritual progress.

97. (D) It represents a graded path where each limb prepares the practitioner for the next.
The specific order of the six components is designed to guide the practitioner through a logical sequence of development. Physical stability achieved through postures provides the necessary foundation for the rigorous practice of breath control. These then enable the withdrawal of the senses and deeper stages of concentration. This hierarchical structure ensures that the practitioner is not overwhelmed and has developed the required internal strength to handle the intensity of each subsequent, more subtle stage.

98. (B) All actions (Karma) become a form of worship and yoga practice becomes effortless.
For an individual established in the path of knowledge, the distinction between mundane life and spiritual practice begins to dissolve. Every daily activity is performed with the awareness of its divine source, turning regular actions into an ongoing spiritual offering. Furthermore, because the mind is already clear and focused on the absolute, the various limbs of yoga are performed naturally and without strain. This integration results in a life of continuous awareness and profound spiritual peace.

99. (C) Walking, standing, sleeping, or eating.
This form of yoga involves the continuous absorption of the mind into the absolute reality, regardless of one's external activities. The practitioner seeks to maintain a state of mental dissolution while performing all daily functions, whether they are active or at rest. This constant focus ensures that the spiritual connection remains unbroken throughout the day. By integrating meditation with everyday life, the seeker transcends the need for formal sessions and achieves a state of perpetual awareness and bliss.

100. (B) P-2, Q-1, R-4, S-3.
The spiritual journey is marked by specific stages of development and their corresponding indicators. The beginning phase is recognized by a divine and glowing physical appearance. As the practitioner advances, they experience internal energetic union and have visions of divine principles. Further progress brings mastery over the elements and freedom from material afflictions. Finally, the journey culminates in the state of perfection, where the individual achieves total liberation from the cycle of birth and death.

NODIA

101. (D) All (i), (ii), (iii), and (iv).
The practice of breath control must be conducted with precision and the right environment to be effective. It requires a clean, level location and involves a systematic process of inhalation, retention, and exhalation. The text uses the vivid metaphor of a charioteer controlling unruly horses to describe the effort needed to steady the wandering senses. Ultimately, this entire discipline is directed toward making the mind perfectly calm and fit for deep meditative concentration.

102. (C) The natural breath mantra 'So-ham'.
This specialized practice involves becoming aware of the spontaneous sounds created during the breathing process. The sound of inhalation corresponds to one part of the mantra, while the exhalation corresponds to the other. By focusing on this continuous, effortless repetition, the practitioner recognizes the inherent identity

and the state of total union with the absolute. This sequential path ensures that the practitioner is prepared for the deeper stages of realization.

163. (C) The successive withdrawal of prana, leading to higher states.
The twelve measures of the sacred sound are used as a sophisticated tool for managing the vital life force during meditation. By focusing on these components in sequence, the practitioner learns to systematically pull their energy and awareness away from the material world and toward higher levels of consciousness. This graduated withdrawal allows the seeker to transcend the gross physical body and experience the subtlest states of the absolute. This method provides a clear and technical path for achieving spiritual liberation.

164. (C) Visualizing and concentrating on the nine chakras.
The primary meditative method taught in this text involves a systematic focus on the internal energy centers located within the subtle body. By directing the mind to these nine specific points, the practitioner seeks to activate their latent spiritual potential and achieve higher states of realization. This internal concentration is more direct than external rituals or visualizations. Each chakra acts as a vital station where the seeker can experience specific results and eventually reach the final goal of ultimate spiritual union.

165. (B) P-4, Q-3, R-1, S-2.
The four types of yoga are defined by their core principles and methodologies. One focuses on the repetition of sacred sounds to steady the mind, while another emphasizes the dissolution of individual consciousness into the absolute. A third provides the physical and energetic foundation through postures and breath control. Finally, the royal path of meditation integrates these efforts into the ultimate attainment of higher states. Understanding these different approaches allows seekers to choose the method most suitable for their temperament.

166. (B) Swetaswataropanishad.
The metaphor of latent fire is used to explain that the divine presence resides within every being but remains hidden from ordinary perception. Just as effort and friction are required to produce fire from wood, the practice of meditation is necessary to reveal the indwelling soul. This analogy emphasizes that spiritual enlightenment is not a matter of chance but the result of dedicated personal effort and the focused application of technical yogic disciplines designed to uncover the absolute truth.

167. (B) (i), (ii), and (iii), and (iv) only.
The Yoga Upanishads provide a rich and diverse collection of technical and philosophical teachings. One text explores the nature of God and meditation, while another categorizes yoga into four types and four stages. A third provides a unique map of nine internal energy centers, and a fourth focuses on the science of internal sounds and the measures of the sacred syllable. Together, these texts offer a comprehensive guide for practitioners, although they may emphasize different aspects of the journey.

168. (D) Nine Chakras - A central topic of description.
While several technical aspects are covered in this text, the specific system of nine energy centers is not its primary focus. Instead, it emphasizes the importance of breath control, the purification of the channels, and the energetic awakening of the dormant power at the base of the spine. Success in these areas is seen as the primary means for reaching the highest spiritual states. Other texts are better known for their unique and detailed expositions of the nine-chakra map.

169. (B) It is a form of contemplation that does not contradict scriptural authority.
This limb of the six-fold path involves a refined form of mental focus that is aligned with spiritual wisdom. Rather than mundane logical debate, it refers to the deep contemplation of the truths found in sacred scriptures. By using this type of reasoning, the practitioner ensures that their internal efforts are guided by correct understanding and do not stray from the ultimate spiritual goal. This process helps to steady the intellect and prepare the mind for higher levels of meditation.

170. (B) Both A and R are true but R is not the correct explanation of A.
While both of these Upanishads describe a six-limbed system of yoga, they are not identical in their specific details or philosophical emphasis.

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clear the subtle energy channels of any blockages. These two requirements are explicitly highlighted as the essential means for succeeding in breath control. Without a clean system and nutritional discipline, the higher states of energetic balance and spiritual awakening cannot be reached.

111. (D) They are signs of progress on the path but not the goal itself.
The emergence of extraordinary powers or physiological changes is seen as evidence that the practitioner is correctly following the yogic path. These signs provide encouragement and confirm that the body and mind are being transformed. However, the text warns that these abilities should not be mistaken for the ultimate objective of yoga, which is the realization of the supreme being. A seeker must acknowledge these signs but remain focused on the final spiritual destination without distraction.

112. (C) Both immanent and transcendent, the one ruler of all.
The supreme being is described as having a dual nature that encompasses all of existence. God resides within the heart of every living creature as the indwelling self, while simultaneously existing beyond the limitations of the material universe as its absolute creator and governor. This understanding of God as both everywhere and beyond everything is central to the text's philosophy. Recognizing this divine unity allows the seeker to understand the true relationship between the self and the universe.

113. (B) (ii) and (iii).
Among the various Yoga Upanishads, two specifically detail a structured six-limbed system. These texts provide instructions for a path that focuses on asana, pranayama, and internal meditative stages. This specific categorization distinguishes them from texts that follow the eight-limbed model or those that focus on other aspects of spiritual life. By identifying these specific Upanishads, seekers can find detailed technical guidance for the internal practices that are essential for achieving higher states of yogic absorption and realization.

114. (D) The lengthy and devotional repetition of a mantra.
This form of yoga centers on the disciplined and sincere chanting of a sacred formula over an extended period. The practitioner uses the power of sound and devotion to focus the mind and purify the consciousness. This vocal and mental repetition creates a rhythmic connection between the individual and the divine vibration. By performing this practice consistently, the seeker effectively stills the wandering thoughts, eventually leading to more subtle states of meditation and spiritual breakthrough as described in the text.

115. (B) (i), (ii), and (iii) only.
The meditation on the different measures of the sacred sound is a sophisticated practice with specific correlations. Each measure is linked to a particular movement of the vital life force within the body. Furthermore, the text outlines the various spiritual and material results that come from focusing on the initial and final components of the sound. This detailed system provides the practitioner with a clear progression, moving from lower levels of awareness toward the final achievement of ultimate absolute consciousness.

116. (C) Achieving Samadhi and liberation from rebirth.
Concentrating on the highest energy center, located at the crown of the head, is associated with the ultimate stage of spiritual realization. Successfully meditating on this point allows the practitioner to transcend all material limitations and merge with the supreme consciousness. This state of total absorption marks the completion of the spiritual journey and the attainment of freedom from the cycle of reincarnation. This result is considered the pinnacle of the procedures described in this specific nine-chakra system.

NODIA

117. (B) The knowledge of the true Self and its identity with Brahman.
This term refers to the profound realization that the individual soul is identical to the ultimate absolute reality. It represents the highest form of spiritual wisdom, which goes beyond intellectual understanding or physical mastery. Attaining this realization destroys the ignorance that binds the soul to the material world. When a seeker truly knows this reality, they are released from all suffering and the cycle of birth and death,

achieving the final goal of Upanishadic teaching and spiritual life.

118. (C) The yoga of dissolving the mind in the absolute, at all times.
This form of practice involves the total absorption of the consciousness into the divine source, regardless of external circumstances. The practitioner strives to maintain a state of mental dissolution during every activity, from walking and standing to eating and resting. By constantly merging the mind with the absolute, the seeker transcends the ego and experiences a state of perpetual stillness and bliss. This continuous meditation ensures that the spiritual connection remains unbroken, leading to permanent liberation.

119. (B) P-3, Q-1, R-4, S-2.
Specific technical concepts are associated with different Yoga Upanishads. One text provides a unique map of nine energy centers, while another details the twelve measures of the sacred sound. A third text identifies the physical signs of success on the spiritual path. Finally, specific instructions for conscious and spontaneous breath control are found in another specialized Upanishad. These varied focuses provide a rich collection of tools and guidance for practitioners at different stages of their spiritual journey.

120. (D) Located on a high, windy mountain top.
While a high altitude might seem spiritual, the text explicitly advises against locations where strong winds can disturb the practitioner. A suitable spot must be level and pure, ensuring physical comfort and hygiene. It should also be pleasing to the eye and ear to help the mind turn inward. Strong winds are considered a significant external distraction that can prevent the mind from achieving the stillness required for deep meditation and higher spiritual realization.

121. (C) Pranayama for the purification of nadis and awakening of Kundalini.
The primary method for reaching the state of self-realization in this text involves a technical approach to energy management. By mastering breath control, the practitioner cleanses the subtle channels and activates the dormant spiritual power at the base of the spine. As this energy rises through the central channel, it transforms the seeker's consciousness. This emphasis on pranayama and energetic awakening is considered the most direct and effective route to achieving ultimate spiritual enlightenment and freedom.

122. (A) Both Statement I and Statement II are true.
The text details a specific six-limbed system that guides the practitioner through progressive stages of development. It begins with physical postures and breath control, which provide the stability for sense withdrawal. The later stages involve concentration, meditation, and finally the state of total absorption. This structured sequence is essential for ensuring that the practitioner moves from external physical awareness to the deepest internal states. Each limb serves as a necessary foundation for the subsequent, more subtle practice.

123. (C) The dedication of all actions and their fruits to God.
The path of action involves performing all duties with a spirit of devotion and detachment. Rather than being motivated by personal desire for success or rewards, the practitioner offers every act as a sacrifice to the divine. This mental attitude prevents the accumulation of karmic impressions and purifies the heart. By turning everyday activities into an offering, the individual can maintain spiritual focus while fully participating in worldly life, leading to gradual inner purification and growth.

124. (B) Yogatattva Upanishad.
This specific text is the source for the classification of yoga into four distinct types and the description of the four successive stages of spiritual attainment. It provides a comprehensive framework that includes Mantrayoga, Layayoga, Hathyoga, and Rajayoga. Furthermore, it details the progression from the initial physical changes to the final state of perfection. This structured approach makes the Upanishad a key resource for practitioners looking for a clear map of the entire spiritual and technical journey of yoga.

125. (C) A is true but R is false.
While physical symptoms like bodily lightness and a clear complexion are positive indicators of yogic progress, they are not the ultimate goal. These signs confirm that the practice is working

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and the system is being purified. However, the true objective of yoga is spiritual realization and liberation from the material world. The practitioner is encouraged to acknowledge these symptoms as signs of success but must continue their discipline until the final state of enlightenment and freedom is reached.

126. (D) Nadanusandhan.
The text highlights the practice of focusing on internal mystical sounds as the primary method for experiencing one's true divine nature. By becoming absorbed in these subtle vibrations, the practitioner stills the fluctuations of the mind and transcends external awareness. This inward focus eventually reveals the self that resides in the heart. This sound-based path is presented as a direct and effective way to achieve self-realization and absolute truth, bypassing the complexities of more external or intellectual methodologies.

127. (B) The spontaneous sound of the breath, 'So' upon inhalation and 'Ham' upon exhalation.
This wisdom system identifies the natural breathing process as a continuous spiritual affirmation. Each inhalation creates one sound, while each exhalation creates another, together forming a mantra that means "I am He." By becoming mindful of this rhythmic sound, the practitioner realizes their identity with the absolute reality. This effortless practice turns every breath into a meditative act, allowing the seeker to maintain a state of high spiritual awareness throughout the day and achieve ultimate union.

128. (A) Awaken specific psychic powers and progressively realize higher states of consciousness.
Concentrating on the nine internal energy centers is a systematic method for activating the latent spiritual potential within the subtle body. Each chakra is associated with particular abilities and levels of awareness. By meditating on these centers in sequence, the practitioner gradually ascends through more refined states of being. The goal is not merely physical health but the attainment of higher spiritual experiences and the eventual realization of the absolute. This structured path leads the seeker toward final enlightenment.

129. (C) The direct result of knowing the true, divine nature of the Self, which ends all bondage.
True liberation is achieved only through the experiential knowledge of the supreme being and one's true relationship with it. According to the text, once a seeker realizes the divine reality that governs the universe and resides within the heart, the bonds of ignorance are broken. This profound spiritual breakthrough terminates the repetitive cycle of birth and death. Enlightenment is not a future reward but an immediate consequence of this direct realization, providing eternal peace and freedom from all suffering.

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130. (A) 2, 4, 1, 3.
The technical journey of breath control begins with the purification of the subtle energy channels to ensure the free flow of prana. Once the system is clear, the practitioner starts the disciplined practice of regulated inhalation and exhalation. Through consistent effort, this leads to the advanced state where the breath is suspended spontaneously and effortlessly. Finally, this total mastery over the life force provides the necessary energetic condition for the awakening of the dormant spiritual power at the base of the spine.

131. (B) (i), (ii), and (iv) only.
The path of knowledge involves a deep inquiry into the nature of reality and the realization of one's identity with the supreme consciousness. This path leads to the destruction of spiritual ignorance, which is the root cause of all worldly bondage. By directly experiencing the truth of the self as identical to the absolute, the seeker attains liberation. While it requires intellectual sharpness, the ultimate objective is an experiential breakthrough that transcends mere theoretical understanding and results in permanent freedom.

132. (D) It is a sound to be used only for external, ritualistic chanting.
The sacred syllable is presented as a profound instrument for internal transformation rather than just a vocal ritual. It serves as a symbolic vehicle, like a bow, that propels the soul toward the absolute reality. Furthermore, it is described as a means for crossing the material world and is even identified with the ultimate truth itself. The practitioner is taught to meditate deeply on its subtle measures to transcend mundane

awareness and achieve a direct experience of the divine essence.

133. (C) An inward-focused meditation to perceive and merge with subtle inner sounds.
This practice involves turning the attention away from the external world to listen to the mystical vibrations that manifest within the silence of deep meditation. The practitioner follows these sounds as they become increasingly refined and subtle. This inward journey helps to still the mind and dissolve the ego. Eventually, the consciousness merges with the soundless source of all vibrations, leading to the highest state of spiritual absorption and liberation from the limitations of the material self.

134. (D) Rajayoga.
This supreme form of yoga is presented as the culmination of all other practices. While paths involving mantras, mental dissolution, and physical discipline are valuable, this royal path of meditation integrates them all into a final, higher state of awareness. It leads the practitioner directly to the state of total absorption and union with the absolute. Because it represents the most direct and complete method for reaching the ultimate spiritual goal, it is considered the most superior path.

135. (C) (i), (ii), and (iii) only.
The realization of the supreme being is achieved through a combination of technical practice, emotional transformation, and philosophical understanding. Meditative yoga stilled the mind, while devotion purifies the heart and connects the seeker with the divine. Additionally, the pursuit of ultimate knowledge helps to destroy spiritual ignorance. Together, these methods provide a holistic approach to enlightenment. However, the text does not advocate for the total abandonment of duties, but rather a transformation of how those duties are approached.

136. (A) To provide a systematic and graded path for the seeker to achieve union with the divine.
The detailed description of the six limbs and their sequence is intended to offer a practical and effective roadmap for spiritual development. By following this structured progression, the practitioner moves from gross physical stability to the most subtle states of mental absorption. Each stage ensures that the seeker is properly prepared for the next, reducing risks and maximizing progress. This systematic approach leads the individual soul toward the ultimate goal of merging with the supreme absolute reality.

137. (B) (i), (ii), and (iii), and (iv) only.
This Upanishad provides a comprehensive guide for the yogic life, covering theoretical, practical, and cautionary aspects. It outlines the types and stages of yoga while offering advice on necessary physical disciplines like diet and daily routine. Additionally, it identifies signs of progress and warns about the potential pitfalls of becoming attached to extraordinary abilities. This multifaceted guidance ensures that the practitioner has all the tools needed to navigate the spiritual path successfully toward the final goal of liberation.

138. (B) Pranav meditation is a central part of the Dhyana limb within Shadangyoga.
In this six-limbed system, the stage of sustained meditation is deeply connected to the contemplation of the sacred syllable. The practitioner uses the sound of Om as the primary focus for the mind during the internal stages of practice. By meditating on the sound and its divine meaning, the seeker fulfills the requirements of the higher limbs. This integration shows that the sacred sound is considered the most effective vehicle for achieving the final states of absorption and realization.

139. (B) The yogi is progressing on the path of Nadanusandhan.
Hearing mystical sounds during meditation is a confirmed sign of internal progress within this sound-based path. These perceptions are not hallucinations but indicators that the mind is becoming more refined and sensitive to subtle vibrations. As the practitioner moves from louder sounds like a conch or bell toward subtler ones, it shows that their concentration is deepening and their awareness is withdrawing from the external world. These sounds serve as landmarks on the internal journey toward the absolute silence.

140. (C) (i), (ii), (iii), and (iv).
This text provides a highly integrated and unique system of yoga. It combines the methodologies of four major paths while introducing an expanded

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map of the subtle body based on nine primary energy centers. The Upanishad offers clear instructions for meditation on these hubs and details the specific spiritual or material benefits that result from each. This structured and practical approach gives the seeker a comprehensive and result-oriented system for achieving the highest levels of spiritual realization and mastery.

141. (C) Rids the mind of distractions, like controlling yoked, unruly horses.
The disciplined practice of breath control is highlighted as an essential method for calming the sensory organs and the wandering mind. Just as a skilled driver brings powerful horses under control, the yogi uses the breath to restrain the outward-moving senses. This internal stability is necessary for deep concentration. By regulating the life force, the practitioner reduces mental turbulence, creating the perfect environment for the mind to turn inward and focus on the supreme spiritual reality.

142. (C) Path of Pranayama Siddhi - Realization through mastery of prana and Kundalini awakening.
The most effective way to reach the state of self-realization according to this text is through the systematic control of the vital life force. This mastery allows the practitioner to purify the subtle channels and activate the dormant spiritual power at the base of the spine. The ascent of this energy through the central channel leads to profound transformations in consciousness. This technical, energetic path is presented as the primary means for transcending material existence and achieving ultimate spiritual freedom.

143. (A) P-4, Q-1, R-2, S-3.
Various technical terms describe specific components of the yogic journey. A level and pure environment is essential for meditation, while the dissolution of the mind during any activity defines a specific path of absorption. The spontaneous suspension of the breath marks a high level of technical mastery. Finally, focusing on internal vibrations leads to the direct realization of the self. Understanding these concepts helps the practitioner to identify the various tools and states encountered during spiritual practice.

144. (B) The tradition recognizes multiple, complementary paths to the same goal.
The inclusion of various spiritual methodologies within a single text indicates a broad and inclusive understanding of the path to liberation. By describing the technical limbs of yoga alongside the paths of action and knowledge, the Upanishad acknowledges that seekers have different temperaments and needs. These various paths are not seen as conflicting but as integrated ways to purify the self and realize the absolute truth. This synthesis offers a more complete and accessible spiritual framework for everyone.

NODIA

145. (B) P-3, Q-4, R-1, S-2.
The progression of spiritual attainment moves through four distinct stages, each with its own characteristics. The beginning phase is marked by physical health and a glowing appearance. This is followed by a stage of internal union where different vital forces are harmonized. The third stage brings deep mental stability as the energy enters the central channel. Finally, the seeker reaches the state of perfection, becoming a liberated being who has transcended all karmic bonds and material limitations.

146. (C) Nadabindoopanishad.
This text is known for its sophisticated use of symbolic imagery to explain the components of the sacred sound. By comparing the measures of the syllable to the parts of a bird, it illustrates how the sound acts as a vehicle for the soul's ascent. This bird metaphor provides the practitioner with a vivid way to understand the energetic and spiritual functions of the mantra. This detailed analysis of the sound makes the Upanishad a unique and essential guide for yoga.

147. (A) Laghutvam.
The first indicator of success in the early stages of yogic practice is a noticeable sense of lightness in the physical body. This sensation confirms that the internal energy is flowing correctly and that the body is being purified of gross obstructions. This physical change is often accompanied by improved health and a clear complexion. While these are just preliminary signs, they provide the practitioner with the necessary confidence to continue their discipline toward the higher stages of spiritual realization.

between the individual soul and the absolute reality. This mindfulness transforms every breath into a meditative act, leading to a profound sense of spiritual unity and peace throughout the day.

103. (D) Yogarajopnishad.
This specific text is unique among the Yoga Upanishads for describing a system that includes nine major energy centers within the subtle body. While many other traditions focus on six or seven chakras, this Upanishad provides a more expanded map for meditation. Each of these nine centers is associated with specific spiritual powers and results. By providing detailed procedures for focusing on this larger number of points, the text offers a distinct and comprehensive path for seekers.

104. (C) Statement I is true, but Statement II is false.
The text outlines a six-limbed system of yoga that includes several key technical components. One of these limbs involves a specific type of contemplative reasoning. However, this practice is not about winning intellectual arguments or defeating opponents. Instead, it refers to the focused meditation on higher spiritual truths that are consistent with sacred scriptures. This correct understanding of the limb is essential for ensuring that the practitioner's mental efforts are properly aligned with spiritual goals.

105. (C) A is true but R is false.
The text provides detailed descriptions of three major spiritual paths: action, knowledge, and the technical limbs of yoga. However, it does not present these as separate or conflicting choices. Instead, they are often viewed as integrated and complementary approaches to the same ultimate goal of liberation. A practitioner might focus more on one path depending on their temperament, but the Upanishad provides a holistic framework where all three can contribute to the seeker's overall progress.

106. (A) The limbs of a bird, where the bird is the self.
A vivid symbolic representation is used to describe the relationship between the individual soul and the sacred sound. The components of the syllable are compared to different parts of a bird, such as its wings and body. This imagery illustrates how the sound serves as a vehicle that allows the soul to fly beyond the material world toward the absolute reality. This metaphor helps the practitioner visualize the transformative power of meditating on the measures of the sound.

107. (A) 2, 3, 4, 1.
The standard progression of this internal path begins with physical postures to achieve bodily stability. This is followed by the withdrawal of the senses from external objects to turn the attention inward. Once the mind is internalized, the practitioner practices concentration to fix the attention on a single point. This eventually leads to the higher state of sustained meditation. This logical sequence ensures a gradual and safe transition from physical awareness to deep mental absorption.

108. (B) It helps create a disciplined and conducive lifestyle for spiritual practice.
Establishing a consistent daily routine is emphasized as a practical necessity for spiritual progress. By following a prescribed schedule for practice, hygiene, and other activities, the practitioner minimizes external chaos and mental distractions. This discipline creates a stable foundation that allows for deeper focus and more effective meditation. The text suggests that a well-ordered life is not just a social duty but a vital technical support for achieving the higher goals of yoga.

109. (B) A state where the mind dissolves (Manolaya) and merges with the soundless reality.
The highest level of sound-based meditation involves moving beyond the perception of internal vibrations into a state of total stillness. As the practitioner becomes fully absorbed in the subtlest sounds, the individual mind and the sense of ego begin to fade away. Eventually, the consciousness merges with the soundless absolute from which everything originates. This dissolution of the limited mind represents the culmination of the practice, leading to the direct experience of eternal liberation and bliss.

110. (A) (i) and (iii) only.
Achieving perfection in the control of the vital life force requires specific foundational practices. The practitioner must maintain a moderate diet to ensure physical lightness and mental clarity. Simultaneously, techniques must be employed to

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specialized technical methods. The journey might begin with a text that explores the nature of God and the principles of meditation. This is followed by detailed instructions on breath control and energetic awakening. Next, the seeker might focus on the science of internal sounds and the sacred syllable. Finally, they reach a text that provides a highly specific map of the subtle body and its energy centers.

156. (A) A charioteer controlling yoked, unruly horses.
This powerful image is used to illustrate the difficulty and the necessary effort in mastering the senses and the wandering mind. Just as a driver must use skill and strength to manage powerful animals, the practitioner must use disciplined breath control to restrain the outward-moving sensory organs. This analogy emphasizes that the mind is naturally wild and requires constant, focused attention through yogic practices to be brought into a state of stillness that is suitable for deep spiritual contemplation.

157. (B) The purification of all 72,000 nadis.
Activating the dormant spiritual energy at the base of the spine requires that the subtle energy system be completely clear of obstructions. The text asserts that there are thousands of channels throughout the body that must be purified through disciplined practice. Once these channels are open, the vital life force can move freely, allowing the Kundalini power to rise through the central channel. This internal cleansing is a necessary prerequisite for the transformation of consciousness and the attainment of higher spiritual states.

158. (A) Cumulative and progressive.
The results achieved from the six limbs of yoga are built upon one another in a logical and hierarchical manner. Each stage provides the stability and refinement necessary for the next, more subtle level of practice. For example, physical stability leads to better breath control, which in turn facilitates the withdrawal of the senses and deeper meditation. This cumulative effect ensures that the practitioner's progress is stable and that they are properly prepared for the final goal of spiritual realization.

159. (B) The paths of selfless action and supreme knowledge.
This text is unique for offering a synthetic approach that combines the technical eight-limbed system of yoga with two other major spiritual methodologies. By integrating physical and mental discipline with the path of service and the path of wisdom, the Upanishad provides a holistic framework for spiritual life. This approach suggests that true realization involves every aspect of a person's existence, from their daily actions to their deepest understanding of reality, ensuring a complete and balanced transformation.

160. (A) (iv) only.
The four-stage model of yogic development focuses on the progression from initial practice to final perfection. It includes the beginning phase, the stage of internal union, the stage of intimate familiarity with subtle states, and the final stage of consummation. While other systems might include a stage of integration or collective practice, this specific four-fold structure is the definitive roadmap provided in this text. These stages provide clear markers for the dedicated practitioner to assess their progress on the path toward liberation.

161. (C) Yogatattva Upanishad.
This text provides a comprehensive guide for the yogic practitioner, covering both technical and lifestyle aspects. It details the different types of yoga and their progressive stages while also offering practical advice on diet and daily conduct. Furthermore, it warns about the dangers of becoming attached to the extraordinary powers that may emerge during practice. By addressing these varied topics, the Upanishad serves as a complete manual for anyone seeking to follow a systematic and safe spiritual path.

162. (A) Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi.
The six-limbed system described in this text provides a structured journey from external physical discipline to internal mental absorption. It begins with postures to steady the body and breath control to manage the life force. The process continues with the withdrawal of the senses and the development of concentration. Finally, it culminates in sustained meditation

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148. (B) The techniques of Pranayama and the awakening of Kundalini.
The primary focus of this specialized text is the technical and energetic aspects of yogic practice. It provides detailed instructions on various forms of breath control and the specific methods for activating the dormant spiritual power within the body. By mastering these techniques, the practitioner can transform their consciousness and achieve higher states of awareness. This emphasis on practical energy management distinguishes the Upanishad from more purely philosophical or ethical texts, making it a key manual for serious yogic practitioners.

149. (B) Both A and R are true but R is not the correct explanation of A.
This six-limbed system begins directly with physical postures, omitting the initial ethical restraints found in other models. While it is true that these foundations are important, the text's primary aim is to focus on the more advanced internal and technical practices of yoga. This structural choice highlights a different pedagogical approach, prioritizing the energetic and meditative stages of the path. Each system of yoga has its own unique focus and method for leading the practitioner toward the final goal of realization.

150. (A) Both A and R are true and R is the correct explanation of A.
The inclusion of nine energy centers in this Upanishad, as opposed to the more common six or seven, shows that the yogic tradition was not monolithic. Different schools and texts developed their own systems for mapping the subtle body and its spiritual potentials. These variations allowed for diverse meditative techniques and provided practitioners with different tools for focusing the mind. This diversity reflects the rich and evolving nature of yogic knowledge and practice across various historical and spiritual contexts.

151. (B) One should not be tempted or distracted by them.
The text provides a clear warning that the emergence of extraordinary abilities during spiritual practice can be a significant trap. If a yogi becomes fascinated by these powers or uses them for ego-driven purposes, they will be pulled back into material consciousness. These siddhis are merely landmarks on the way, not the destination itself. By remaining unattached and humble, the practitioner ensures that their focus stays on the ultimate goal of liberation, avoiding the distractions that can hinder spiritual progress.

152. (B) The mind transcends the sound and merges into the soundless Brahman.
The meditation on the sacred syllable follows a path from the audible sound to the silent absolute. By concentrating intensely on the vibrations of the mantra and its deep spiritual meaning, the practitioner's mind becomes increasingly subtle and focused. Eventually, the mind moves beyond the auditory perception and merges with the soundless reality from which the syllable originates. This union represents the successful culmination of the practice, where the individual consciousness achieves its final identity with the universal supreme soul.

153. (B) Nadanusandhan.
The state of mental dissolution is achieved through the disciplined practice of focusing on internal mystical sounds. As the practitioner becomes more absorbed in these vibrations, the constant stream of thoughts naturally subsides. Eventually, the sense of separate self and limited mind dissolves into the source of the sound. This state of profound stillness and peace is the ultimate objective of this sound-based path, leading directly to the experience of the absolute reality and eternal spiritual liberation.

NODIA

154. (C) Its description of nine chakras.
This specific text is most notable for its detailed and unique map of the subtle body, identifying nine primary energy centers for meditation. While other Upanishads may focus on four types of yoga or general meditative principles, this text provides a specialized and expanded structure for internal focus. Each of these nine centers is associated with specific results and spiritual achievements. This detailed energetic geography is the distinguishing feature that sets this Upanishad apart from other technical manuals of yoga.

155. (A) 2, 1, 3, 4.
The various Yoga Upanishads can be arranged from general philosophical foundations to highly

Each text provides its own unique approach to the internal path, although they share the same goal of leading the practitioner toward spiritual realization. The fact that they both utilize a six-fold structure shows a common technical tradition, but the individual instructions and descriptions within each Upanishad reflect their specific pedagogical goals and technical focuses.

171. (B) Nadanusandhan Sadhana.
The dissolution of the mind into a state of total stillness is the highest achievement of the practice of listening to internal vibrations. As the practitioner becomes fully absorbed in the subtle mystical sounds heard during meditation, the ego and the stream of constant thoughts fade away. Eventually, the individual consciousness merges with the soundless source of all existence. This state represents the pinnacle of this sound-based path, resulting in the direct experience of eternal peace and spiritual liberation.

172. (B) It purifies the nadis and makes the mind steady for meditation.
The disciplined practice of breath control serves a vital preparatory function. According to the text, the fluctuations of the mind are closely linked to the movement of the life force. By calming and regulating the breath, the practitioner cleanses the subtle energy channels and stilled the nervous system. This internal purification creates the necessary stability and focus required for the mind to enter deep states of meditation and achieve the eventual realization of the supreme being.

173. (B) P-4, Q-1, R-3, S-2.
The initial signs of yogic success are defined by specific physiological and mental changes. These symptoms include a noticeable sense of physical lightness and a state of health that is free from disease. Furthermore, the practitioner experiences a brightening of the complexion and a lack of desire for mundane possessions. These indicators confirm that the internal energy is being balanced and that the seeker is progressing correctly on the spiritual path toward higher states of realization and peace.

174. (A) Sahita.
This form of breath control is characterized by the conscious and intentional regulation of the breathing cycle. It can be practiced using a sacred syllable as a focus or without one. The practice involves a systematic process of taking in air, retaining it, and releasing it. By performing this discipline consistently, the practitioner purifies the system and prepares for the more advanced, spontaneous suspension of the breath. This stage is fundamental for achieving complete mastery over the vital life force.

175. (A) 4, 3, 2, 1.
The hierarchical progression of the four paths moves from external rituals toward the most internal meditative state. The journey begins with the focused repetition of sacred sounds and is followed by the physical and energetic mastery of the body. Next, the practitioner seeks the dissolution of the mind into the absolute. Finally, they reach the supreme royal path, which represents the highest state of mental absorption and union with the divine, integrating all the previous disciplines into one final goal.

176. (B) Trishikhibrahmanopanishad.
This text is unique for offering a synthetic framework that combines the traditional eight limbs of yoga with the paths of selfless service and philosophical wisdom. By describing these complementary methodologies together, the Upanishad provides a holistic approach to spiritual attainment. It suggests that a complete life involve physical discipline, a devotional attitude toward work, and a deep understanding of one's identity with the absolute. This integrated model ensures that all aspects of a person are transformed toward the ultimate goal.

177. (D) Mandukya Upanishad.
The emphasis on the various states of consciousness and the detailed components of the sacred sound connects this Yoga Upanishad to an older, fundamental text of the Vedic tradition. Both explore how the sacred syllable represents different levels of reality and the ultimate absolute truth. By building on these foundational concepts, the Yoga Upanishad provides a more technical and practical methodology for using the sound as a vehicle for meditation. This connection highlights the continuity of spiritual knowledge throughout the tradition.

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178. (A) 'So' represents inhalation and 'Ham' represents exhalation.
This specialized wisdom identifies the sounds created by the natural breathing process as a continuous mantra. The sound of the incoming air corresponds to the first syllable, while the outgoing air corresponds to the second. Together, they affirm the identity between the individual and the absolute. By maintaining awareness of this rhythmic cycle, the practitioner realizes that spiritual truth is present in every moment. This effortless mindfulness turns every breath into a powerful meditative act, leading to lasting peace.

179. (A) Both A and R are true and R is the correct explanation of A.
The practice involving the twelve measures of the sacred sound is a sophisticated method for managing consciousness. By meditating on these measures in a specific order, the practitioner systematically withdraws their awareness from the gross material world and moves toward more subtle levels of reality. This graduated process allows the seeker to transcend the limitations of the physical body. Eventually, this technique leads to the highest spiritual state, providing a clear map for the soul's ascent toward liberation.

180. (D) All (i), (ii), (iii), and (iv).
This Upanishad provides a complete and practical manual for the spiritual seeker. It outlines the types and stages of yoga while offering advice on daily habits and nutritional discipline. Additionally, it identifies clear signs of progress and provides necessary warnings about the dangers of becoming attached to extraordinary abilities. By covering all these areas, the text ensures that the practitioner has a balanced and safe path toward achieving the final goal of enlightenment and total spiritual freedom.

181. (A) It leads to the attainment of the specific fruits associated with each of the nine chakras.
The procedures for meditation in this text are highly systematic and result-oriented. By concentrating on each of the nine energy centers within the subtle body, the practitioner seeks to activate its unique spiritual potential. The Upanishad describes the particular rewards or abilities that are gained from successfully focusing on each center. This structured approach provides the seeker with clear markers of progress and eventually leads to the highest state of absorption and ultimate realization of the absolute.

182. (C) Swetaswataropanishad.
The instruction for choosing a meditation spot emphasizes the importance of an environment that is pleasing to both the senses and the heart. A location that is quiet, clean, and harmonious helps the practitioner's mind to naturally turn inward. By avoiding external disturbances and sensory agitation, the seeker can more easily reach the deep states of concentration required for spiritual progress. This guidance shows that the surrounding environment is a critical technical factor in the success of internal yoga.

183. (C) To achieve self-realization through the union of Prana and Apana, and awakening Kundalini.
The ultimate goal of the energetic techniques described in this text is a profound internal transformation. By balancing the vital forces and clearing the subtle channels, the practitioner enables the awakening of the dormant spiritual power at the base of the spine. The ascent of this power leads to the direct experience of one's true divine nature. This technical approach is considered the most effective way to transcend material consciousness and achieve final liberation from the cycle of birth and death.

184. (A) Creating a structured and progressive path to self-realization.
The specific order of the six technical limbs is designed to provide a logical and hierarchical framework for spiritual development. Each stage builds upon the physical, energetic, and mental stability achieved in the previous one. Physical postures provide the foundation for breath control, which in turn leads to the withdrawal of the senses and deep meditation. This systematic sequence ensures that the practitioner advances safely and effectively toward the final goal of union with the supreme absolute reality.

185. (A) (i), (ii), and (iii) only.
This synthetic approach provides a comprehensive spiritual framework by combining three major paths. It integrates the technical eight limbs of yoga with the path of selfless action and the path of philosophical wisdom. Together, these methodologies address the physical, active,

NODIA

and intellectual aspects of the human being. By practicing these complementary paths, the seeker can achieve a more complete and balanced transformation. This holistic model ensures that spiritual growth is sustained through discipline, service, and understanding.

186. (C) Yogatattva Upanishad.
This specialized text provides the definitive four-stage model for spiritual progress in yoga. It describes the journey from the beginning phase of physical transformation to the intermediate stages of energetic union and deep familiarity with subtle states. Finally, it outlines the state of perfection where total liberation is achieved. This structured roadmap is a unique feature of the Upanishad, offering practitioners clear indicators of their development as they move from gross practices to the highest spiritual realization.

187. (C) The Atman (Self).
In the powerful metaphor of meditation using the sacred sound, the individual soul acts as the projectile. The mantra provides the power and direction needed to propel the consciousness beyond the material world. For the meditation to be successful, the soul must be made sharp and steady through consistent practice. When aimed correctly by the focused mind, this arrow pierces through the layers of ignorance and hits the target of the absolute, resulting in final spiritual union.

188. (D) Sound of silence.
In the initial levels of listening to internal vibrations, the practitioner perceives several distinct and relatively gross sounds. These typically include powerful noises like the roaring of the ocean, the rolling of thunder, or a waterfall. These indicators show that the mind is becoming stilled and sensitive to internal energetic movements. However, the state of total silence represents the final transcendence beyond all sound, which is achieved only after moving through these preliminary, more audible stages of mystical sound perception.

189. (D) 9.
This Upanishad describes a subtle body map that includes nine primary energy hubs for meditation. While many other traditions utilize a system of six or seven, this text provides an expanded structure for internal focus. Each of these centers is a focal point for concentration and is associated with specific spiritual results. By directing the mind through these nine stations, the practitioner systematically activates their latent spiritual potential, moving toward the highest states of consciousness and ultimate union with the absolute.

190. (A) P-4, Q-1, R-2, S-3.
Various Yoga Upanishads are defined by their unique technical focuses. One text describes the ideal environment for meditation in a quiet cave, while another details a six-limbed path that omits initial ethical restraints. A third Upanishad integrates the technical limbs of yoga with the paths of action and knowledge. Finally, another text categorizes yoga into four distinct types. Identifying these specific descriptions allows practitioners to find the particular technical or philosophical guidance they need for their spiritual journey.

191. (B) (i), (ii), (iii), and (iv).
Successful early practice results in several physical and sensory changes that serve as signs of progress. These include a sense of lightness in the body, overall health free from disease, a clear complexion, and a beautiful voice. Furthermore, the development of a naturally pleasant body fragrance is also noted. These indicators confirm that the internal energy channels are being purified and that the seeker is advancing correctly. However, extraordinary powers like invisibility are not part of these preliminary signs of mastery.

192. (B) The direct realization of the ultimate Truth or Reality.
This term refers to the experiential knowledge of the fundamental truth of existence. It is not merely an intellectual understanding or the mastery of physical techniques. Instead, it involves the profound realization of one's true identity with the supreme absolute. Attaining this wisdom destroys the ignorance that binds the soul to the material world. When a seeker reaches this state, they achieve final liberation from all suffering and the cycle of birth and death, fulfilling the highest spiritual goal.

193. (C) Mitahara and Nadi Shuddhi.

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236. (C) Practical, step-by-step guide for sadhana.
The detailed description of the six limbs and their sequence is intended to provide a clear and effective manual for technical yogic practice. By following this structured progression, the practitioner is guided through each stage of development, from gross physical stability to the most subtle mental absorption. This systematic approach ensures that the seeker is properly prepared for the intensity of higher spiritual states. It offers a result-oriented roadmap that leads directly toward the ultimate goal of spiritual realization and absolute union.

237. (B) A graded hierarchy of practices from gross to subtle.
The four types of yoga are presented as a progressive system designed to suit practitioners at different levels of development. It begins with sound-based practices and physical mastery, which provide the foundation for mental dissolution and the final royal path of meditation. Each methodology serves as a stepping stone, refining the practitioner's energy and focus. This hierarchical structure ensures a systematic and safe journey toward the highest state of spiritual attainment, integrating all levels of practice into one final goal of liberation.

238. (A) Primary symptoms that yoga practice is becoming successful.
Physical changes like a light body, clear mind, and pleasant fragrance are positive indicators that the internal energy channels are being purified. These symptoms confirm that the practitioner is correctly following the yogic disciplines. While they are not the ultimate goal of yoga, these signs provide encouragement and proof that the transformation is occurring. A dedicated seeker acknowledges these changes as milestones but continues their practice with focus, moving toward the deeper stages of meditation and eventual spiritual realization.

239. (D) All (i), (ii), (iii), and (iv).
This text provides a comprehensive exposition of several key aspects of sound-based yoga. It details the science of the breath as a natural mantra and explains the twelve measures of the sacred syllable. Furthermore, it describes the various internal mystical sounds perceived during deep meditation and the final goal of dissolving the mind into the soundless absolute. Together, these teachings offer a complete technical guide for using sound and vibration as a direct path toward achieving higher states of consciousness and liberation.

240. (A) A holistic approach to spiritual life, integrating action, knowledge, and practice.
The synthesis of various methodologies within a single framework suggests that a complete spiritual journey involves the whole person. By combining the technical limbs of yoga with the paths of selfless service and philosophical wisdom, the Upanishad provides a balanced and multifaceted model for attainment. Each path addresses a different aspect of human existence, ensuring that the heart, intellect, and physical system are all purified. This integrated approach makes the ultimate goal of liberation more accessible and comprehensive for all seekers.

241. (A) Through Atmadarshan achieved via Nadanusandhan and meditation.
The primary method for experiencing the divine essence within is the focus on internal mystical sounds. By becoming absorbed in these subtle vibrations during deep meditation, the practitioner still the mind and transcends the material self. This inward journey reveals the true nature of the self residing in the heart. This sound-based path is presented as a direct and powerful way to achieve self-realization, offering a technical and experiential methodology that leads the seeker beyond mundane awareness toward ultimate absolute truth.

242. (A) Monotheistic and Monistic.
The theological view of the text centers on a single supreme divine being who is both the absolute creator of the universe and its underlying essence. This God is described as all-pervading and hidden in all beings, indicating a fundamental unity of existence. This understanding combines the belief in one supreme ruler with the philosophical realization of non-duality. Recognizing this divine oneness is central to the text's teachings, as it provides the foundation for destroying spiritual ignorance and achieving final liberation through realization.

243. (B) Provide encouragement and confirm the practitioner is on the right track.

NODIA

200. (B) (i), (ii), and (iii), and (v).
This text provides an integrated framework that synthesizes several major spiritual methodologies. It includes the use of sacred sounds, the practice of mental dissolution, physical and energetic mastery, and the final royal path of meditation. By presenting these paths together, the Upanishad offers a comprehensive system that can suit various practitioners. Each method provides unique tools for purifying the self and achieving higher states of consciousness. This synthesis eventually leads all seekers toward the same ultimate goal of enlightenment.

201. (B) The cause of bondage and liberation.
The supreme being is presented as the ultimate controller of both the material world and the spiritual destiny of all creatures. According to the text, it is God's power that creates the cycle of birth and death, but it is also through divine knowledge that an individual can be released. Understanding God's role as the governor of everything is essential for a seeker. Realizing this divine nature is the only way to break the bonds of ignorance and achieve spiritual freedom.

202. (A) Dhyanayoga.
The most significant method for achieving a direct experience of the supreme reality is the practice of deep meditative absorption. The text focuses on internal transformation rather than external ceremonies or intellectual debates. By steadying the mind and focusing inwardly, the practitioner can reveal the divine presence that is hidden within the heart. This meditative path is emphasized as the most effective and definitive means for transcending material limitations and reaching the final goal of ultimate spiritual realization and peace.

203. (A) Both A and R are true and R is the correct explanation of A.
The specialized six-limbed systems in these Upanishads focus on the internal and technical stages of spiritual practice. By starting directly with physical postures and breath control, these paths prioritize the management of energy and the stilled mind. This omission of the initial ethical steps does not mean they are unimportant, but rather that these texts are designed for seekers who are ready for more concentrated internal work. This structure provides a precise and efficient roadmap for reaching higher states of yogic absorption.

204. (D) Vasanas and Prana.
The fluctuations of the mind are driven by two primary underlying factors. The first involves the deep-seated mental impressions and desires that were accumulated from past actions. The second is the movement of the vital life force within the subtle system. These two are interdependent; as one moves, the other follows. To achieve mental stillness, the practitioner must address both by purifying the mind of desires and regulating the breath through specific yogic techniques. This dual approach leads to true peace.

205. (B) (i), (ii), (iii), and (iv).
This text offers a broad and integrated framework for spiritual development. it covers the technical eight-limbed path of yoga alongside the paths of selfless service and philosophical wisdom. Furthermore, it emphasizes the realization of one's absolute identity with the supreme consciousness. This multifaceted approach ensures that the seeker can transform their life through physical discipline, correct action, and deep understanding. By providing these complementary methods, the Upanishad makes the path to liberation accessible and complete for various types of practitioners.

206. (C) The Prana and Apana unite and enter the Sushumna.
The second stage of spiritual attainment is characterized by a significant internal energetic union. At this level, the different vital forces within the body are harmonized and begin to flow through the central subtle channel. This achievement marks a breakthrough in the practitioner's journey, leading to greater mental stability and deeper meditative states. This energetic balance is a necessary foundation for the higher levels of realization. It confirms that the physical and energetic systems are being effectively purified and integrated through practice.

207. (D) Dhyanbindoopanishad.
The powerful metaphor of the bow and arrow is a central teaching of this Upanishad, used to explain the process of meditation on the sacred syllable. The sound provides the propel for the soul toward

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Achieving perfection in the control of the vital life force requires two essential foundational efforts. First, the practitioner must maintain a moderate and balanced diet to ensure physical lightness and mental clarity. Second, they must perform specific techniques to cleanse the subtle energy channels from obstructions. These combined practices create the necessary internal environment for the energy to move freely. Without nutritional discipline and clear channels, the higher states of energetic mastery and spiritual awakening cannot be successfully reached.

194. (D) The state of Samadhi or union with the Absolute.
The ultimate objective of following the six-limbed path is a profound spiritual transformation. By progressing through physical, energetic, and mental disciplines, the practitioner gradually removes the layers of ego and ignorance. The final result of this entire process is the state of total absorption, where the individual consciousness merges with the supreme absolute. This union brings an end to all material suffering and represents the culmination of the spiritual journey, providing the seeker with eternal peace and realization.

195. (A) Both A and R are true and R is the correct explanation of A.
The inclusion of the paths of action and knowledge alongside technical yoga shows an integrated view of spiritual life. The Upanishad recognizes that different temperaments require different approaches. Selfless service and philosophical inquiry are presented as complementary methods to purify the heart and intellect. Together, they help the seeker transcend limited awareness. This broad framework ensures that liberation is accessible through various orientations, eventually leading to the same ultimate goal of realizing the absolute truth and achieving total spiritual freedom.

196. (B) Creating a body and mind that are most conducive to yogic practice.
Recommendations for diet and daily conduct are designed to provide a stable and healthy foundation for internal spiritual work. By maintaining a moderate diet and a disciplined routine, the practitioner reduces physical toxins and mental agitation. This internal clarity is essential because the more advanced stages of meditation and energy control require a high degree of nervous system strength and focus. These lifestyle habits ensure that the physical system supports rather than hinders the seeker's progress toward liberation.

197. (A) P-4, Q-1, R-2, S-3.
Different technical systems are associated with specific Yoga Upanishads. One text outlines a six-limbed path focusing on internal stages, while another integrates the eight traditional limbs with other paths. A third Upanishad provides a unique map of nine primary energy centers, and another categorizes yoga into four distinct types. These variations show the diverse methodologies available within the tradition. Understanding which text describes which system allows practitioners to choose the structured path that best fits their spiritual needs.

198. (B) A six-limbed path that includes Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.
The six-limbed system described in this text provides a comprehensive journey from physical stability to ultimate absorption. It begins with postures to steady the body and breath control to manage the life force. The process continues with withdrawing the senses and developing concentration on a single point. Finally, it leads to sustained meditation and the state of total union with the absolute. Each limb serves as a building block, ensuring the practitioner is prepared for the next, more subtle spiritual stage.

199. (C) Meditating on them in sequence is a method for gradual withdrawal of consciousness.
The twelve measures of the sacred sound are used as a precise tool for managing awareness during meditation. By focusing on these components in order, the practitioner learns to systematically pull their energy away from the external world and the physical senses. This graduated process allows the seeker to ascend through increasingly refined states of being. Eventually, this technique leads beyond all material limitations to the highest spiritual state, offering a clear and technical method for reaching the ultimate absolute reality.

NODIA

absorption and the ultimate experience of spiritual liberation and absolute peace.

215. (A) Both A and R are true and R is the correct explanation of A.
The shared classification of yoga into four types suggests that these two Upanishads are part of a common technical tradition. Both recognize Mantrayoga, Layayoga, Hathyoga, and Rajayoga as distinct but related methodologies for spiritual attainment. This commonality indicates a shared doctrinal foundation regarding how yoga should be categorized and practiced. While they may emphasize different aspects, this shared structure provides a standardized framework that helps seekers understand the various paths available for reaching the same ultimate goal of spiritual realization.

216. (A) The attainment of specific siddhis related to each chakra and eventual liberation.
Concentrating on the nine internal energy centers is a systematic method for achieving higher states of consciousness. Successfully meditating on each center brings about particular spiritual or material results as described in the text. These achievements serve as indicators of progress and help the practitioner to activate their latent potential. The final objective of these procedures is to reach the highest level of absorption, eventually leading to total liberation from the material world and the direct realization of the supreme absolute reality.

217. (D) Monism or the unity of all existence.
The description of God as an all-pervading presence hidden in all beings points toward a philosophy of ultimate oneness. It suggests that there is a fundamental unity between the supreme reality and the essence of every individual soul. When a seeker realizes this divine truth, the perceived duality between the self and God dissolves. This profound understanding of non-duality is the core teaching of the Upanishad, serving as the definitive path to destroying spiritual ignorance and achieving final liberation and peace.

218. (B) The state of Kevala Kumbhaka.
The disciplined practice of regulated breath control is meant to be continued until a more advanced level is reached. This higher state occurs when the breath is suspended spontaneously and effortlessly, without conscious effort. Transitioning from the deliberate practice to this natural suspension marks a significant breakthrough in technical mastery. It provides the necessary energetic conditions for deeper mental stillness and the eventual awakening of the dormant spiritual power within. This state is the ultimate objective of the preparatory breath exercises.

219. (C) It states that Yama and Niyama are the most important limbs.
This specialized six-limbed system begins directly with asana and focuses on internal technical practices, omitting the initial ethical steps described in other traditions. The text prioritizes physical stability, breath control, and meditative stages as the primary means for spiritual progress. Each of these six limbs is presented as a necessary building block in a sequential path. By following this specific progression, the practitioner develops the focus and strength needed to reach the final goal of union with the absolute reality and spiritual liberation.

NODIA

220. (D) All (i), (ii), (iii), and (iv).
This Upanishad provides a comprehensive guide for the yogic practitioner, covering both technical and practical areas. It outlines the four types and stages of yoga while also giving advice on daily conduct and nutrition. Furthermore, it identifies the physical signs of success and warns about the potential pitfalls of becoming attached to extraordinary powers. This balanced approach ensures that the seeker has a clear map of the entire journey and knows how to maintain a lifestyle that supports their spiritual development toward the final goal.

221. (B) (i), (ii), (iii), and (iv).
This text explores several profound aspects of spiritual practice, from the general importance of meditation to the specific science of internal sounds. It provides a structured six-limbed path and details the powerful metaphor of the bow and arrow for meditating on the sacred syllable. Furthermore, it emphasizes the method of revealing the true self through absorption in mystical vibrations. Together, these teachings offer a comprehensive and multifaceted approach to achieving self-realization and ultimate union

with the absolute reality in the Upanishadic tradition.

222. (B) The individual soul (Jiva) identified with the outgoing and incoming breath.
This symbolic term represents the individual consciousness in its rhythmic interaction with the universal life force. The name is derived from the sounds naturally created by inhalation and exhalation, which together form a mantra signifying "I am He." By becoming aware of this continuous process, the practitioner recognizes the identity between their inner essence and the absolute reality. This realization turns every breath into a profound spiritual affirmation, helping the seeker to transcend material awareness and achieve a state of lasting union.

223. (C) To guide the practitioner in the gradual withdrawal of consciousness for liberation.
The detailed instructions regarding the measures of the sacred sound serve as a sophisticated roadmap for internalizing awareness. By meditating on these components, the practitioner learns to pull their energy away from the physical senses and material world in a systematic way. Each stage of this process corresponds to a higher level of reality and a more refined state of being. The final goal is to transcend all material limitations and reach the state of ultimate absolute consciousness, providing a clear technical path for achieving spiritual liberation.

224. (C) Nine Chakras.
This specific text is unique among technical yoga manuals for providing a detailed map of the subtle body that includes nine primary energy hubs. While many other traditions focus on six or seven chakras, this Upanishad offers an expanded system for meditative focus. Each of these centers is associated with specific spiritual results and achievements. By following the procedures for concentrating on this larger number of points, the practitioner activates their latent potential and systematically moves toward the highest states of realization and spiritual mastery.

225. (B) (i) and (iii).
Two specific technical Upanishads utilize the same standardized classification of yoga into four distinct methodologies. Both recognize Mantrayoga, Layayoga, Hathyoga, and Rajayoga as valid paths for spiritual attainment. This shared structure indicates a common doctrinal influence regarding the diversity of methods available to practitioners. While one text may focus more on the stages of progress and the other on energy centers, they both provide this broad framework to help seekers find the methodology most suitable for their individual spiritual needs and temperament.

226. (A) The mind becomes silent and dissolves, leading to Manolaya.
The culmination of the practice of listening to internal vibrations is the total stilling of the mind. As the practitioner becomes fully absorbed in the subtlest sounds, the individual thoughts and the sense of ego begin to fade. Eventually, the consciousness merges with the soundless source of all existence. This state of mental dissolution is the final spiritual breakthrough, resulting in the direct experience of eternal peace and liberation from all material bonds. It represents the successful completion of the internal journey through mystical sounds.

227. (A) P-4, Q-3, R-2, S-1.
Various spiritual terms define specific concepts within the yogic and Upanishadic tradition. Knowledge of reality is the goal of inquiry, while the dissolution of the mind represents a state of total absorption. A disciplined daily routine helps to maintain focus, and nutritional moderation supports physical and mental clarity. Together, these practices and states provide a holistic framework for the seeker. Understanding these definitions is essential for following a systematic and effective path toward the ultimate objective of spiritual realization and liberation.

228. (B) A direct, intuitive realization of God's nature and one's identity with it.
True spiritual knowledge goes beyond mere intellectual understanding or historical belief. It refers to a profound internal experience where the seeker realizes the fundamental truth of the supreme being and its identity with their own essence. According to the text, this realization is the only way to destroy the ignorance that causes worldly bondage. When an individual achieves this direct insight, they are released from all suffering and the cycle of birth and

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death, attaining the final state of eternal spiritual freedom.

229. (B) Yogakundali Upanishad.
The fundamental principle of this text is the close connection between the mind and the vital life force. It teaches that by controlling the movement of the breath, the practitioner can directly influence the mental state, and vice versa. This interdependence is the basis for the energetic practices designed to clear the subtle channels and awaken the dormant spiritual power within. By mastering this relationship, the yogi achieves the necessary internal stability and power to transcend material awareness and reach the highest states of realization.

230. (B) It is a practical method that complements the paths of action (Karma) and knowledge (Jnana).
The description of the eight limbs of yoga is presented as a valuable technical support for the broader spiritual journey. It provides the physical and mental discipline needed to purify the self, making the paths of selfless service and philosophical wisdom more effective. This synthetic approach suggests that true realization involves all aspects of human life. By integrating these different paths, the Upanishad offers a holistic framework that helps the seeker achieve a complete and balanced transformation toward the ultimate goal of liberation.

231. (A) Encouraging milestones that indicate the practice is proceeding correctly.
Physical and mental indicators of success are viewed as positive signs that the internal energy is being purified. These symptoms, such as bodily lightness and clarity of complexion, confirm that the yogic techniques are working. However, the text warns that these markers are not the final destination. A dedicated practitioner should acknowledge these changes as proof of progress but must remain focused on the ultimate goal of spiritual realization, continuing their discipline until the highest state of liberation is achieved.

232. (B) The importance and techniques of meditation, especially on Pranav.
The primary focus of this text is the cultivation of deep internal states through specific meditative practices. It provides detailed instructions on how to use the sacred syllable as a vehicle for concentration and transformation. By emphasizing these internal methods over external rituals, the Upanishad guides the seeker toward a direct experience of the absolute reality. This emphasis on meditation and the sacred sound makes the text an essential manual for those seeking to reach the highest states of spiritual absorption and realize the self.

233. (A) Both A and R are true and R is the correct explanation of A.
Choosing a suitable location is highlighted as a critical technical factor in successful meditation. An environment that is quiet, clean, and harmonious reduces sensory distractions and mental agitation. This external stillness allows the practitioner to turn their attention inward more effectively. By selecting a spot that is pleasing to the senses and the heart, the seeker creates a conducive space where the mind can achieve the high degree of focus required for spiritual breakthroughs and higher states of realization.

234. (D) Meditative focus to attain specific results and higher consciousness.
The nine energy centers described in this text serve as vital hubs for internal concentration. By directing the mind to these specific locations, the practitioner seeks to activate their latent spiritual potential and experience higher levels of awareness. Each center is associated with particular powers or states of being. This systematic approach to internal meditation provides a clear roadmap for the seeker to follow, eventually leading through various stages of achievement to the ultimate goal of total absorption and spiritual union with the absolute.

NODIA

235. (C) The cessation of the cycle of birth and death (samsara) through knowledge.
Liberation is defined as the definitive end of the repetitive process of reincarnation. According to the text, this state is achieved only through the profound realization of the supreme divine reality and one's true relationship with it. Once this spiritual wisdom is attained, the ignorance that binds the soul to the material world is destroyed. This breakthrough terminates all worldly bondage, providing the seeker with eternal peace and freedom from all suffering, fulfilling the highest objective of the Upanishadic teachings.

the absolute. This imagery emphasizes the need for total focus and sharp concentration during spiritual practice. By visualizing themselves as the arrow being shot toward the target of the divine, the practitioner understands the intensity and dedication required to achieve final union and ultimate realization of the self.

208. (A) The progression of the mind's absorption from gross to subtle states.
Hearing various mystical sounds during deep meditation is an indicator of the mind's increasing stillness. The sequence starts with louder, more vast noises and moves toward extremely refined and delicate vibrations. Each sound represents a deeper level of concentration and a further withdrawal from external sensory awareness. By following these internal markers, the practitioner can gauge their progress on the spiritual path. This journey through sound eventually leads to the highest state of absolute silence and total absorption.

209. (A) 3, 2, 4, 1.
The journey of yogic development moves through four chronological stages. It begins with the initial phase of physical transformation and is followed by the stage of internal energetic union. The third stage brings intimate familiarity with subtle meditative states and mental stability. Finally, the practitioner reaches the stage of perfection, where all karmic bonds are destroyed and total liberation is achieved. This sequential roadmap provides clear markers for the dedicated seeker to assess their growth as they move toward the ultimate goal.

210. (B) P-4, Q-1, R-3, S-2.
Specific technical and philosophical themes define different Yoga Upanishads. One text provides a unique four-fold classification of yoga, while another focuses on the nature of God and the importance of meditation. A third text explores the practice of listening to internal vibrations for mental dissolution. Finally, another Upanishad introduces a specialized map of nine internal energy centers for concentration. Understanding these key themes allows practitioners to find the specific guidance and tools they need for their individual spiritual paths and goals.

211. (C) It makes the mind fit for concentration.
The primary immediate benefit of regulated breath control is the stabilization of the mental state. According to the text, the fluctuations of the mind are closely linked to the movement of the life force. By calming the breath, the practitioner effectively reduces mental turbulence and stilled the wandering senses. This internal quietude is a necessary prerequisite for entering the deeper stages of concentration and sustained meditation. Without this preparatory step, achieving the higher states of spiritual realization is significantly more difficult.

212. (C) Niyama.
This specialized six-limbed system focuses on the internal and technical aspects of yoga, omitting the initial ethical restraints found in other models. It starts with physical postures to steady the body and continues through breath control and sense withdrawal. The later stages involve concentration, meditation, and total absorption. By focusing on these six specific components, the Upanishad provides a more concentrated path for seekers ready for advanced internal practice. Each limb is a necessary step toward the final goal of spiritual realization and union.

213. (D) Karmayoga.
Performing one's duties with total detachment from the results is the core principle of the path of action. The practitioner focuses on the act itself as an offering to the divine, rather than being motivated by personal gain. This mental attitude prevents the accumulation of new karmic impressions and gradually purifies the heart. By turning everyday activities into a spiritual offering, any individual can maintain focus while fulfilling their worldly responsibilities, leading to a life of inner peace and steady spiritual progress.

214. (B) A meditative practice of listening to the inner, subtle sounds.
This form of practice involves turning the awareness inward to perceive mystical vibrations that are normally unheard. The practitioner follows these sounds as they become increasingly refined and subtle during deep meditation. This internal journey helps to still the mind and dissolve the ego. Eventually, the consciousness merges with the soundless source of all existence. This sound-based path is presented as a direct and effective way to achieve higher states of

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The emergence of specific physical and mental changes serves as evidence that the yogic discipline is effectively purifying the practitioner. These symptoms, such as bodily lightness and clarity of complexion, are landmarks on the internal journey. They help the seeker to know that their efforts are correct and that their energetic systems are becoming balanced. While not the final goal, these signs are important for maintaining motivation and ensuring that the practitioner continues their path toward the higher stages of spiritual realization.

244. (D) Sahita and Kevala.
The text focuses on two primary stages of breath control to guide the practitioner toward technical mastery. The first type involves the intentional and regulated cycle of inhalation and exhalation. The second represents an advanced state where the breath is suspended spontaneously and effortlessly during deep meditation. Moving from the deliberate practice to this natural suspension is a significant breakthrough. This progression is essential for reaching the highest states of energetic balance and spiritual absorption, serving as a key requirement for realization.

245. (B) (v) only.
While both of these technical Upanishads recognize the four major types of yoga, this specific text is uniquely defined by its detailed map of nine internal energy centers. Other Upanishads might provide different structures, but the exposition of these nine points is a distinguishing feature of this work. It offers a specialized map of the subtle body for meditation, with each center providing specific results. This detailed energetic geography sets the text apart as a unique manual for practitioners focused on chakra-based realization.

246. (B) Yogachudamadi Upanishad.
This technical manual is well-known for its systematic and detailed description of a six-limbed path of yoga. It provides instructions on the specific components of the path, the results obtained from each limb, and the essential order in which they must be practiced. This structured approach offers a clear roadmap for the seeker, moving from gross physical stability to the most subtle levels of meditative absorption. This sequential focus makes the Upanishad an essential resource for those following a structured yogic discipline.

247. (B) The prescribed daily conduct and routine for a yogi.
Establishing a well-ordered lifestyle is presented as a fundamental support for serious yogic practice. The text outlines a specific daily schedule that includes times for spiritual exercises, cleansing, and other activities. This discipline helps to minimize external distractions and mental agitation, creating a stable environment that is conducive to internal work. By following this guidance, the practitioner ensures that their entire day supports their spiritual growth, making the higher goals of meditation and liberation more achievable through a consistent and balanced life.

248. (D) The complete absorption and dissolution of the mind.
This state represents the ultimate quietude of the individual consciousness. It occurs when the fluctuations of the mind are completely stilled through intense focus, especially during the practice of listening to internal vibrations. As the thoughts subside and the sense of ego dissolves, the mind merges with its divine source. This state of profound stillness and peace is the culmination of the meditation process, leading to the direct experience of absolute reality and final spiritual liberation from the material world.

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249. (C) Trishikhibrahmanopanishad - Nine Chakras.
While several technical details are found in this Upanishad, the specific map of nine internal energy centers is not its primary contribution. Instead, that system is the hallmark of a different specialized text. This Upanishad is better known for its synthesis of the technical limbs of yoga with the paths of service and knowledge. It provides a broad framework for spiritual life rather than focusing on the expanded chakra map. Each text in the tradition has its own unique area of technical specialization.

250. (D) The attainment of Samadhi and liberation.
The primary goal of the systematic meditation procedures on the various energy centers is to reach the highest state of spiritual absorption. By focusing the mind through these internal hubs, the practitioner activates their latent potential

into twelve distinct phonetic and energetic units known as matras. Each of these subtle units is specifically analyzed for its unique characteristics and the spiritual effects it produces when utilized during the practitioner's deep meditation and pranic control practices.

287. (C) Manolaya
The intensive practice of concentrating on internal sounds leads to a final state of profound absorption. This culmination is identified as Manolaya, where the practitioner's mind completely dissolves into the object of meditation, which is the subtle nada. In this state, individual consciousness is fully merged with the universal sound, representing the highest achievement of this specific acoustic and meditative path.

288. (B) the Pranas.
A unique feature of this Upanishad is how it connects subtle sound vibrations with internal energy. It explicitly links the application of the twelve matras of Omkar with specific results related to the pranas. This association demonstrates that the practice of sound meditation has direct physiological and energetic consequences, influencing the vital forces of the practitioner to produce tangible spiritual outcomes.

289. (D) the various limbs and matras of Omkar.
The text introduces the science of Hansavidya to provide a detailed structural analysis of the sacred sound. This concept is used specifically to explain and describe the different components, or limbs, of Omkar, including its twelve matras. By utilizing Hansavidya, the Upanishad creates a comprehensive map that links the mechanics of the breath and mantra with the subtle aspects of sound.

290. (A) A systematic meditation on a progression of inner sounds
The sadhana described in the Upanishad is a methodical and focused meditative process. It involves listening to a sequence of internal sounds that transition from grosser, more obvious tones to increasingly subtle vibrations. This systematic progression acts as a guide for the inner acoustic journey, allowing the practitioner to move deeper into concentration until they reach the final state of mental dissolution.

291. (C) nine chakras.
While many traditions focus on a system of seven energetic centers, the Yogarajopanishad is notable for describing a framework of nine chakras. This unique cartography of the psycho-energetic centers within the human constitution suggests a more detailed model of the subtle body. These nine centers are not just theoretical but central to the practical meditative disciplines detailed throughout the text.

292. (A) Mantrayoga, Layayoga, Hathayoga, and Rajayoga
The Upanishad adopts a synthetic approach by presenting four major yogic paths as parts of a single, complete system. It integrates Mantrayoga, Layayoga, Hathayoga, and Rajayoga, suggesting they are complementary rather than mutually exclusive. This unified perspective implies that spiritual development is a multi-dimensional process that benefits from the combined application of sound, dissolution, physical mastery, and royal union.

293. (D) integrated and comprehensive presentation of yoga paths.
The title, meaning 'king of yoga,' likely reflects the text's comprehensive and holistic nature. By synthesizing the four major paths of yoga into a cohesive and integrated curriculum, the Upanishad positions itself as a supreme guide for spiritual development. This integrated approach offers a complete system that addresses various aspects of human existence, from the energetic and physical to the purely mental.

294. (B) The procedures of practice and the results attained
The Yogarajopanishad provides a detailed and practical guide to meditation by focusing on two key elements. First, it outlines the specific procedures that the practitioner must follow during the practice of Dhyana. Second, it describes the various results and spiritual attainments that arise from these techniques. This dual focus ensures that the seeker understands both the method and the outcome.

295. (C) The system of nine chakras
The text implies that the procedures of meditation are deeply connected to its unique model of the subtle body. The meditative practices likely

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Liberation, or moksha, is defined by the text as a state that transcends ordinary human experience. It signifies the end of all suffering and the final exit from the continuous cycle of rebirth. This ultimate state is characterized by union with the divine, representing a permanent transformation where the individual self merges with the hidden, all-pervading, and singular ultimate reality.

260. (A) the performance of yogic disciplines and the reception of divine grace.
The path to perceiving the immanent reality involves both personal effort and external assistance. It is not attained through study alone but requires the diligent performance of yogic disciplines such as meditation and self-control. Additionally, the text highlights that the final attainment of liberation and the realization of God are made possible through the essential factor of divine grace.

261. (D) The mastery of prana as the path to Self-realization
This specialized treatise focuses on controlling vital energy to attain higher consciousness. It posits that perfecting the control of prana is the primary avenue for spiritual growth. By mastering the breath, practitioners can awaken dormant energy and guide it through the central channel. This systematic approach to energetic mastery serves as the foundation for dissolving mental fluctuations and achieving ultimate realization.

262. (B) Pranayama
The text offers a sophisticated and systematic classification of breathing techniques, including specific practices such as Sahita and Kevala Kumbhaka. This detailed delineation highlights the procedural nuances and the specific effects each variation has on the pranic body. Such classification indicates that the Upanishad treats these methods as precise tools for awakening energy rather than as a single, uniform practice.

263. (C) To awaken Kundalini and guide its upward movement
Achieving perfection in the control of vital energy serves a specific transformative purpose. These potent and systematic methods are designed to activate the dormant Kundalini energy located at the base of the spine. Once awakened, the practice facilitates the movement of this energy upward through the central energy channel, which is a necessary step for reaching higher states of spiritual consciousness.

264. (D) the dissolution of mental fluctuations.
The practice of pranayama is directly linked to the state of the mind. By establishing complete mastery over the breath, the practitioner effectively calms and dissolves mental fluctuations. This stillness removes the internal veils that obscure the true nature of the Self. Consequently, the discipline of the breath acts as a catalyst for mental clarity and direct spiritual insight.

265. (A) a means of Self-realization.
Rather than viewing it as a secondary or merely physical exercise, the Upanishad establishes pranayama as the fundamental methodology for achieving the highest spiritual goal. The entire framework of the text is built on the premise that disciplined pranic practice leads to mental stillness. This progression from energetic stability to spiritual clarity makes it the primary vehicle for realizing the Atman.

266. (B) The six-limbed yoga, or Shadanga Yoga
The Yogachudamadi Upanishad is distinguished by its focused presentation of Shadanga Yoga. This system outlines a specific framework consisting of six distinct limbs. Each limb is described with its own characteristics and functions, contributing to a cohesive methodology for spiritual ascent. This six-fold path provides the structural foundation for the entire text's teachings on yoga and the process of transformation.

267. (B) Their prescribed and structured sequence
A critical feature of the system presented is the specific order in which the limbs are practiced. The text emphasizes a hierarchical and structured progression where the mastery of one limb is necessary for the effective execution of the next. This sequential requirement is not arbitrary but is fundamental to the methodology, ensuring a steady and reliable advancement toward spiritual maturity.

268. (A) The specific results that manifest from them
The Upanishad details a clear cause-and-effect relationship regarding the six limbs of yoga. Dedicated practice of each stage leads to particular

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outcomes that are meticulously outlined. These manifestations serve as essential benchmarks for the practitioner, providing evidence of progress. Understanding these specific results allows the seeker to appreciate the transformative power inherent within each successive stage of the yogic path.

269. (C) Description, Sequence, and Results
The exposition of Shadanga Yoga revolves around three interconnected components that form a complete system. First, there is a precise description of the six limbs. Second, the text mandates an inviolable sequence for their practice. Finally, it identifies the specific results that arise from each limb. Together, these elements provide a systematic and comprehensive roadmap for the practitioner's spiritual journey.

270. (D) It is a systematic and progressive methodology.
The framework presented in the text is characterized by its organized and logical structure. By detailing the functions, the specific order, and the expected outcomes of the six limbs, the Upanishad offers a clear, step-by-step approach to spiritual development. This indicates that the path is not a spontaneous or unguided process but rather a deliberate and highly systematic methodology for ascent.

271. (C) Ashtanga, Karma, and Jnana Yoga
This Upanishad is notable for integrating several major streams of yogic thought into a single framework. It provides detailed accounts of the eight-limbed meditative path, the path of selfless action, and the path of knowledge and discernment. By describing Ashtanga, Karma, and Jnana Yoga, the text offers a broad and comprehensive guide that addresses meditation, action, and wisdom for liberation.

272. (B) syncretic and comprehensive in its integration of yogic paths.
The text is distinguished by its ability to merge different yogic traditions into a unified whole. Rather than focusing on a single method, it adopts a syncretic approach that acknowledges the value of multiple practices. This comprehensive vision incorporates ethical precepts, meditative absorption, selfless service, and intellectual inquiry, suggesting that the goal of liberation is best approached through a multifaceted sadhana.

273. (D) By performing actions without attachment to their outcomes
As described in the source, the path of action serves as a vital means of spiritual purification. This is achieved when a practitioner performs their duties while remaining entirely detached from the fruits or consequences of those actions. By relinquishing personal attachment to outcomes, work is transformed into a spiritual practice that aids in the overall progress and purification of the seeker.

274. (A) a detailed account of all eight limbs of the classical path.
The Upanishad includes a thorough exposition of the classical Raja Yoga tradition. It details the eight specific limbs that form this structured system, beginning with foundational ethical precepts and concluding with the final state of meditative absorption. This comprehensive coverage reflects the text's deep engagement with the meditative tradition and its emphasis on a systematic progression toward the ultimate spiritual goal.

275. (C) It presents a multifaceted approach integrating action, meditation, and knowledge.
The text promotes a holistic vision of spiritual practice by combining various disciplines. It recognizes that the ultimate goal of liberation can be reached through different yet complementary avenues. By integrating the structured meditation of the eight limbs, the detachment of selfless action, and the discernment of profound wisdom, the Upanishad provides a balanced and inclusive path for the modern practitioner.

276. (A) Mantra, Laya, Hatha, and Raja Yoga
The Yogatattva Upanishad presents a broad and organized curriculum by classifying yoga into four distinct and principal categories. These paths include the utilization of sound, the process of mental dissolution, the mastery of physical and energetic systems, and the final path of royal union. This classification provides a comprehensive overview of the diverse methodologies available within the yogic tradition.

277. (D) Prescribed diet and a structured daily routine
Beyond spiritual techniques, the text emphasizes the importance of a practitioner's daily life

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and conduct. It provides specific instructions regarding dietary choices and the maintenance of a regular daily routine, known as Dincharya. This focus on a regulated lifestyle stems from the belief that a pure and disciplined physical foundation is necessary for achieving progress in higher yogic and meditative practices.

278. (B) They are initial indicators confirming that the practice is effective.
The manifestation of certain symptoms during practice serves as a practical validation for the seeker. These signs are described as early indicators of progress, providing confirmation that the chosen techniques are being applied correctly and effectively. While they are not the ultimate objective, these primary symptoms offer the practitioner the necessary encouragement and feedback to continue their spiritual evolution with confidence.

279. (C) involves potent energies and requires a cautious approach.
The text explicitly lists warnings and safety measures for practitioners. This inclusion reflects a sophisticated understanding that yogic practices can awaken powerful internal forces. By highlighting the need for caution and proper guidance, the Upanishad aims to prevent potential obstacles or harm. This balanced approach ensures that the spiritual journey remains safe and productive while dealing with potent psychological and energetic shifts.

280. (D) their respective stages of progression.
A standout characteristic of this text's treatment of the four major paths is its description of their internal levels. It uniquely elaborates on the distinct stages of development within Mantra, Laya, Hatha, and Raja Yoga. This approach suggests that each path is a graded journey where the practitioner advances through specific levels of proficiency, moving toward total mastery of the discipline.

281. (A) The practice of Nadanusandhan
To achieve the direct perception of the Self, the Upanishad prescribes a specific internal practice. This methodology involves listening to and eventually merging with the subtle inner sounds that arise during deep meditation. Known as Nadanusandhan, this technique serves as the primary tool for spiritual absorption, leading the practitioner from the auditory experience of sound to the ultimate realization of their essence.

282. (B) Dhyanayoga
The Dhyanbindoopanishad serves as a major proponent of meditation as the most effective route to spiritual realization. It explicitly asserts that the path of Dhyanayoga holds the highest significance for those seeking to understand the true nature of the Self. Every other technique mentioned in the text, including sound meditation and specific frameworks, is designed to support and enhance this practice.

283. (B) Shadangyoga (six-limbed yoga)
The teachings within the Upanishad are organized within a specific six-limbed structural framework. This system of Shadangyoga provides the necessary context and support for the deeper practices of meditation. By following this systematic approach, the practitioner is guided through a series of stages that prepare the mind and body for the final goals of sonic absorption and self-perception.

284. (A) As a sonic representation of ultimate reality
The text explores the sacred syllable Om, or Pranav, as much more than a simple vocalization. It is treated as the fundamental sonic embodiment of the ultimate reality. By understanding Pranav in this way, the practitioner can use specific meditation techniques to focus on this sacred sound as a profound tool for concentration and a bridge toward experiencing the highest spiritual truth.

285. (C) realizing the direct perception of the Self.
The Upanishad describes a cohesive spiritual path where various practices converge toward a single, exalted objective. Pranav meditation and the listening to inner sounds are presented as methods that culminate in Atmadarshan. This state represents the direct and intuitive perception of one's own Self, which the text defines as the final and supreme aim of the entire yogic and meditative journey.

286. (D) Twelve
The Nadabindoopanishad offers an intricate and technical analysis of the sacred syllable Om. Unlike simpler models, it breaks down the sound

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and transcends material awareness. This process eventually leads to total union with the absolute reality. Reaching this state marks the completion of the spiritual journey, resulting in final liberation from all worldly bondage and suffering. This ultimate achievement is the culmination of all the technical procedures described.

251. (B) The realization of Tattvajna
The second chapter of the Swetaswataropanishad outlines Dhyanayoga as a path toward spiritual insight. While preliminary stages like pranayama and the resulting Yogasiddhis are significant milestones, they are not the end goals. The text explicitly identifies the ultimate objective as Tattvajna, which represents the direct, intuitive knowledge of the ultimate reality and the final attainment of meditation.

252. (A) A place that is tranquil, level, and free from external disturbances
A foundational prerequisite for successful meditation involves selecting an appropriate environment. According to the text, a suitable location for Dhyana must be pure, level, and undisturbed by harsh sounds or strong winds. Such an environment facilitates mental tranquility and deep concentration, ensuring that the practitioner can maintain focus without being distracted by unfavorable sensory inputs or physical discomfort.

253. (C) To act as confirmatory milestones on the path to Tattvajna
Preliminary signs such as physical lightness, improved health, and a clear complexion serve as indicators of correct yogic practice and nadi purification. These symptoms are not the final objectives of the spiritual journey. Instead, they function as confirmatory milestones that reassure the practitioner of their progress on the correct path toward the ultimate attainment of intuitive knowledge of reality.

254. (D) Sequenced pranayama leading to symptoms of Yogasiddhis
The Upanishad describes a methodical progression in the practice of yoga. Specifically, it details how the correct sequence of pranayama calms the mind and prepares vital energies. This disciplined practice eventually results in the emergence of prior symptoms of Yogasiddhis. This link demonstrates that regulated breathing techniques serve as a vital precursor to the manifestation of early spiritual signs.

255. (C) preparing the mind and vital energies for higher yogic states.
Within the context of Dhyanayoga, pranayama is much more than a simple breathing exercise. It is a sophisticated technique designed to stabilize the mind and refine internal energies. By calming the mental fluctuations and preparing the vital forces, this practice establishes the necessary foundation for the practitioner to transition effectively into higher and more profound states of meditative absorption.

256. (B) As a singular, all-pervading inner self and witness in all beings
The sixth chapter characterizes the divine principle as the hidden, all-pervading, and inner self residing within every creature. This ultimate reality functions as a witness and knower that presides over all actions. Although it is described as being devoid of qualities, it remains the master of them, representing a singular and immanent essence that transcends the material world.

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257. (D) Yogic self-control and meditative practices
Realizing the divine nature requires more than just intellectual understanding or religious ritual. The text emphasizes that perception of the immanent and transcendent reality is achieved through specific disciplines. These methods are rooted in yogic self-control and meditation, which serve to purify the mind. This internal purification is essential for the practitioner to experience the true nature of God directly.

258. (A) The attainment of liberation from sorrow and rebirth
Applying the prescribed yogic methods leads to the highest spiritual outcome mentioned in the text. Through the combination of disciplined practice and divine grace, the practitioner achieves liberation. This state involves the complete cessation of all sorrow and the transcendence of the cycle of birth and death, marking the fulfillment of the highest purpose of human existence and spiritual endeavor.

259. (C) the permanent cessation of suffering and union with God.

involve focusing on the nine chakras mentioned in the text. This practical link suggests that the specific results of Dhyana are achieved through systematic concentration on these energetic centers, making the chakra system foundational for meditation.

296. (D) the specific chakra being meditated upon.
According to the source, the outcomes of meditation are not uniform for everyone. Instead, the results are directly tied to the specific energetic center that the practitioner focuses on during Dhyana. Meditating on different chakras within the nine-chakra system yields distinct experiential attainments or siddhis, indicating that each center acts as a unique gateway to different strata of consciousness and power.

297. (A) systematic concentration on the nine chakras.
The meditative methods described are highly targeted rather than abstract. They involve a systematic process of concentration that specifically utilizes the text's model of nine energetic centers. This approach treats meditation as a structured journey through the subtle body. By focusing on these chakras, the practitioner can access various planes of experience, making the practice a deliberate exploration of internal consciousness.

298. (B) As preparatory paths that enable the effective practice of Dhyana
Mantrayoga, Layayoga, and Hathayoga are positioned as essential foundations within the overall system. These paths serve as preparatory disciplines that refine the mind and body. By completing this initial work, the practitioner becomes capable of effectively engaging in the more advanced practice of Dhyana. Thus, these three paths provide the necessary stability and purification required for successful higher meditation.

299. (B) Rajayoga
The higher practice of meditation, once mastered through systematic concentration on the energetic centers, eventually leads to the final state of Rajayoga. This state is described as the pinnacle of self-mastery and royal union. The text suggests that all preparatory yogas and the targeted practice of Dhyana are designed to flower into this ultimate condition of spiritual perfection and realization.

300. (A) It is a structured journey through different levels of consciousness linked to chakras.
The path presented in the Upanishad is clearly defined as an organized and progressive process. It is not a uniform or static practice but a structured journey where each stage of meditation corresponds to different energetic centers. These centers represent specific levels of consciousness, and the entire methodology is built around the idea that progress is achieved through systematic exploration of these internal planes.

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(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-4, S-2

20. The concept of 'Chitta-prasadanam' in the Yoga Sutras refers to:
(A) The attainment of supernatural powers.
(B) The philosophical debate on the nature of consciousness.
(C) The analysis of the five types of Vrittis.
(D) The process of purifying and tranquilizing the mind.

21. Read the given statements and select the correct option.
Statement I: Cultivating friendliness (Maitri) towards those who are happy is a method of Chitta-prasadanam.
Statement II: Cultivating indifference (Upeksha) towards the virtuous is a method of Chitta-prasadanam.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

22. A yogi observes his breath moving in and out, which leads to mental calmness. This practice is related to which method of Chitta-prasadanam?
(A) Contemplation on a divine light within.
(B) Regulation of prana through exhalation and retention.
(C) Taking the example of a mind that is free from attachment.
(D) Analysis of the states of dream and sleep.

23. Which of the following is the most appropriate description of Ritambharaprajna?
(A) Ordinary intellectual comprehension of physical reality.
(B) The detailed recollection of past life experiences.
(C) The blank state of mind observed during deep sleep.
(D) The truth-filled consciousness of Samprajnata Samadhi.

24. The clarity and lucidity of the inner self that arises when the mind is purified is known as:
(A) Adhyatmaprasada
(B) Bhavapratyaya
(C) Chitta-Vikshepa
(D) Vikalpa

25. Consider the following statements about Samprajnata Samadhi:
1. It is a state of concentration with a specific object of focus.
2. It is also known as Sabeeja Samadhi.
3. It has four stages: Vitarka, Vichara, Ananda, and Asmita.
4. It is entirely free from all Vrittis.
5. It is the final stage of Kaivalya.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 4, and 5 only
(C) 1, 3, and 5 only
(D) 1, 2, 3, 4, and 5

26. Asamprajnata Samadhi is characterized by:
(A) Mental cessation with only samskaras remaining.
(B) The presence of thought, reflection, and bliss.
(C) The active analysis of the elements (bhutas).
(D) The attainment of truth-bearing wisdom (Ritambharaprajna).

27. What is the fundamental difference between Sabeeja and Nirbeeja Samadhi?
(A) Sabeeja uses a physical object; Nirbeeja uses a concept.
(B) Sabeeja is for devotees; Nirbeeja is for Jnana yogis.
(C) Sabeeja is temporary; Nirbeeja is a state of distraction.
(D) Sabeeja has a seed; Nirbeeja is seedless.

28. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Asamprajnata Samadhi is also referred to as Nirbeeja Samadhi.
Reason (R): In this state, the seeds of all past impressions (samskaras) are completely destroyed, leaving no potential for future Vrittis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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(D) The cognition of nothingness in deep sleep.

10. According to the Yoga Sutras, which of the following is NOT one of the two primary means (Upaya) for Chitta-Vritti-Nirodha?
(A) Asana (Posture)
(B) Abhyasa (Practice)
(C) Vairagya (Detachment)
(D) Both A and B are the primary means.

11. A student of Yoga who is born with a natural inclination towards a state of meditative absorption, without conscious effort in this life, is said to have achieved samadhi through:
(A) Upayapratyaya
(B) Ritambharaprajna
(C) Adhyatmaprasada
(D) Bhavapratyaya

12. Identify the INCORRECT pair regarding Chitta-Vrittis and their meaning.
(A) Pramana - Right Knowledge
(B) Vikalpa - Wrong Knowledge
(C) Nidra - Sleep
(D) Smriti - Memory

13. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Abhyasa and Vairagya are considered the fundamental tools for controlling the modifications of the mind.
Reason (R): Persistent practice helps to steady the mind, while non-attachment frees it from the pull of desires, both leading to Nirodha.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

14. The Samadhi attained through specific, effortful practices like faith, energy, and wisdom is known as:
(A) Bhavapratyaya
(B) Asamprajnata Samadhi
(C) Dharmamegha Samadhi
(D) Upayapratyaya

15. As per Patanjali, the 'Sadhan Panchak' for achieving Upayapratyaya Samadhi includes all of the following EXCEPT:
(A) Ishwarapranidhana (Devotion to God)
(B) Shraddha (Faith)
(C) Virya (Energy)
(D) Smriti (Mindfulness/Memory)

16. Consider the following statements regarding Abhyasa:
1. It must be performed for a long time.
2. It must be performed without interruption.
3. It must be performed with reverence and a positive attitude.
4. Its success is independent of Vairagya.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2 and 4 only
(D) 1, 2, 3, and 4

17. Which of the following is NOT listed as a Chitta-Vikshepa (Antaraya) or obstacle in the path of Yoga?
(A) Vyadhi (Sickness)
(B) Maitri (Friendliness)
(C) Samshaya (Doubt)
(D) Avirati (Sensuality/Non-abstention)

18. What is the recommended practice for overcoming the Chitta-Vikshepas (obstacles)?
(A) Ektattva Abhyasa
(B) Kriya Yoga
(C) Parinamatraya
(D) Sanyama on external objects

19. Match List I with List II and select the correct option using the codes given below.
List I: (Chitta-Vikshepa)
P. Styana
Q. Pramada
R. Bhrantidarshana
S. Anavasthitatva
List II: (Meaning)
1. Instability, inability to maintain a state
2. Languor, mental dullness
3. Carelessness, negligence
4. Erroneous perception, illusion
Codes:
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4

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CHAPTER 04

Patanjal Yoga Sutra

1. According to the Patanjala Yoga Sutra, what is the definitive meaning of Yoga?
(A) The mystical union of the individual soul with the universal spirit.
(B) The cessation of mental modifications (Chitta Vritti Nirodha).
(C) The holistic attainment of physical health and somatic flexibility.
(D) The disciplined practice of postures and breathing techniques.

2. Which of the following statements correctly describes the nature of Yoga as per Patanjali?
(A) Resting in one's own true nature (Svarupe avasthanam).
(B) A structured system of religious rituals and external worship.
(C) A method for gaining supernatural powers and worldly fame.
(D) An intellectual philosophy without any practical application.

3. In the context of Yoga philosophy, what is 'Chitta'?
(A) The absolute universal consciousness or Brahman.
(B) The physical brain structure and nervous system.
(C) The mind-stuff, comprising intellect, ego, and mind.
(D) The life force or prana that animates the body.

4. Which of the following is an INCORRECT statement regarding the Chitta-Bhumis?
(A) Kshipta is a state of complete distraction and restlessness.
(B) Mudha represents a dull, inert, and forgetful state of mind.
(C) Vikshipta is the state of occasional concentration amidst distraction.
(D) Ekagra is the state of absolute thoughtlessness and is the final goal.

5. What are the five kinds of Chitta-Vrittis?
(A) Pramana, Vitarka, Nidra, Smriti, Samadhi
(B) Yama, Niyama, Asana, Pranayama, Pratyahara
(C) Pramana, Viparyaya, Vikalpa, Nidra, Smriti
(D) Klesha, Karma, Vipaka, Ashaya, Smriti

6. Read the given statements and select the correct option.
Statement I: Abhyasa is the persistent effort to attain the state of Citta Vritti Nirodha.
Statement II: Vairagya is the practice of detachment from all worldly desires and sense objects.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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7. A practitioner, despite understanding the futility of material pursuits, still feels a strong pull towards them. According to Patanjali, which practice should be intensified to overcome this?
(A) Abhyasa
(B) Ishwarapranidhana
(C) Ektattva Abhyasa
(D) Vairagya

8. Which Chitta-Bhumi is characterized by a state of being completely scattered, restless, and agitated?
(A) Kshipta
(B) Mudha
(C) Ekagra
(D) Niruddha

9. The vritti known as 'Viparyaya' can be best described as:
(A) Valid knowledge based on perception or testimony.
(B) Verbal delusion without a corresponding reality.
(C) Erroneous knowledge which is later corrected.

29. Which term describes the absorption of the mind in an object, where the mind takes the form of the object, much like a clear crystal?
(A) Samadhi
(B) Prasadanam
(C) Samapatti
(D) Vikshepa

30. Which of the following statements best highlights the difference between Samapatti and Samadhi?
(A) Samapatti is a broader term, and Samadhi is one of its types.
(B) Samadhi is a preliminary stage; Samapatti is an advanced stage.
(C) There is no difference; terms are used interchangeably in Sutras.
(D) Samapatti is cognitive absorption; Samadhi is the overall state.

31. Consider the following attributes of Ishwara as per Patanjali:
1. Untouched by Kleshas (afflictions).
2. Unaffected by Karma (actions) and their fruits (Vipaka).
3. Unconditioned by impressions (Ashaya).
4. The supreme teacher (Guru) of all ancient teachers.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 4 only
(D) 1, 2, 3, and 4

32. The sacred syllable that designates Ishwara, according to Patanjali, is:
(A) Hreem
(B) Aum (Pranava)
(C) Kleem
(D) Soham

33. What is the process of Ishwarapranidhana as described in the Yoga Sutras?
(A) Performing ritualistic worship with flowers and incense.
(B) Devotional surrender of action fruits to Ishwara.
(C) Intellectually accepting the existence of a higher power.
(D) Chanting the name of Ishwara a specific number of times.

34. The practice of japa (repetition) of Pranava (Aum) along with contemplation of its meaning leads to:
(A) Removing obstacles and turning consciousness inward.
(B) The attainment of significant physical strength.
(C) The development of persistent worldly attachments.
(D) The immediate achievement of absolute Kaivalya.

35. The state of samadhi in which concentration is on a gross object is called:
(A) Vicharanugata Samprajnata
(B) Ananduanugata Samprajnata
(C) Savitarka Samprajnata
(D) Asmitanugata Samprajnata

36. The absorption where the mind transcends the name and form of a gross object and perceives only its essential nature (artha-matra) is:
(A) Savichara Samapatti
(B) Sananda Samapatti
(C) Sasmita Samapatti
(D) Nirvitarka Samapatti

37. What is the primary purpose of Kriya Yoga?
(A) To directly achieve Kaivalya.
(B) To develop physical prowess and flexibility.
(C) To minimize the Kleshas and prepare the mind for Samadhi.
(D) To gain control over the five elements.

38. Which of the following are the three components of Kriya Yoga as per Patanjali?
(A) Yama, Niyama, Asana
(B) Tapas, Svadhyaya, Ishwarapranidhana
(C) Dharana, Dhyana, Samadhi
(D) Abhyasa, Vairagya, Shraddha

39. Read the given statements and select the correct option.
Statement I: Kriya Yoga is prescribed for aspirants who have highly purified minds and are ready for Samadhi.
Statement II: Kriya Yoga is meant for aspirants who are still struggling with gross impurities and obstacles.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.

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(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

40. Match List I with List II and select the correct option using the codes given below.
List I: (Component of Kriya Yoga)
P. Tapas
Q. Svadhyaya
R. Ishwarapranidhana
S. Kriya Yoga (as a whole)
List II: (Description)
1. Study of scriptures and self-reflection
2. Surrender to the Divine
3. For minimizing afflictions and attaining Samadhi
4. Austerity, discipline, burning away impurities
Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-1, S-4

41. What is the fundamental cause of all other Kleshas, according to the theory of Kleshas?
(A) Raga (Attachment)
(B) Dvesha (Aversion)
(C) Avidya (Ignorance)
(D) Abhinivesha (Fear of death)

42. A person's strong desire to repeat a pleasant experience is an example of which Klesha?
(A) Raga
(B) Asmita
(C) Dvesha
(D) Abhinivesha

43. Which Klesha is defined as the identification of the 'Seer' (Drashta) with the 'instrument of seeing' (e.g., the intellect)?
(A) Avidya
(B) Raga
(C) Dvesha
(D) Asmita

44. Consider the following statements about the Kleshas:
1. They are the root cause of the cycle of birth and death.
2. Avidya is perceiving the non-eternal as eternal.
3. Asmita is the ego-sense, the feeling of 'I-am-ness'.
4. Abhinivesha is the clinging to life, present even in the wise.
5. Kleshas can be in dormant, attenuated, intercepted, or active states.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 4, and 5 only
(C) 1, 3, and 4 only
(D) 1, 2, 3, 4, and 5

45. The latent deposit of karmas in the Chitta, which will fructify in the future, is known as:
(A) Karmavipaka
(B) Klesha
(C) Karmashaya
(D) Vasana

46. What does 'Karmavipaka' refer to in the context of Patanjali's Yoga Sutras?
(A) The performance of action.
(B) The reservoir of past actions.
(C) The cessation of all actions.
(D) The fruition or ripening of past actions.

47. According to Patanjali, the fruits of the Karmashaya are experienced as:
(A) Jati (species of birth), Ayus (lifespan), and Bhoga (experiences).
(B) Siddhis (supernatural powers).
(C) Ritambhara Prajna (truth-bearing wisdom).
(D) The four stages of Samadhi.

48. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): To the discerning yogi (Viveki), all worldly experience is seen as painful (Dukha).
Reason (R): This is due to the pain of change (Parinama-Dukha), the pain of anxiety (Tapa-Dukha), and the pain of latent impressions (Samskara-Dukha).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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49. The 'pain to be avoided in the future' is referred to in the Yoga Sutras as:
(A) Heya-hetu
(B) Heya
(C) Hana
(D) Hanopaya

50. In Patanjali's Chaturvyuhavada (four-fold theory of suffering), what does 'Heya-hetu' represent?
(A) The cause of suffering, which is the union of Purusha and Prakriti.
(B) The suffering itself.
(C) The path to the cessation of suffering.
(D) The state of liberation from suffering.

51. What is 'Hana' in the context of Chaturvyuhavada?
(A) The cause of pain.
(B) The means of attaining cessation.
(C) The absolute cessation of the union between the Seer and the Seen.
(D) The experience of pain.

52. The means for attaining 'Hana' (cessation of suffering) is called 'Hanopaya'. What is this means?
(A) Kriya Yoga
(B) Ishwarapranidhana
(C) The practice of Vairagya.
(D) Unbroken discriminative discernment (Viveka Khyati).

53. Which of the following is NOT a quality of the 'Drishya' (the Seen, or Prakriti)?
(A) It is composed of the three Gunas: Sattva, Rajas, and Tamas.
(B) Its purpose is to provide experience (Bhoga) and liberation (Apavarga) to the Purusha.
(C) It is pure, unchanging, and absolute consciousness.
(D) It includes the elements, sense organs, mind, and intellect.

54. Read the given statements and select the correct option.
Statement I: The Drashta (Seer or Purusha) is pure consciousness, the witness, and is inherently changeless.
Statement II: The Drashta is the enjoyer only by reflection, as it identifies with the modifications of the Buddhi (intellect).
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

55. The fundamental cause of suffering (Heya-hetu) is the 'Prakriti-Purusha Samyoga'. What does this term mean?
(A) The separation of Consciousness from Matter.
(B) The worship of Prakriti instead of Purusha.
(C) The balance of the three Gunas within Prakriti.
(D) The mistaken identification or union of the Seer with the Seen.

56. The cause of this mistaken identification (Samyoga) is identified as:
(A) Avidya (Ignorance).
(B) Ishwara's will.
(C) The karma of past lives.
(D) The inherent nature of Purusha.

57. Arrange the first four limbs of Ashtanga Yoga in the correct sequence.
(A) Asana, Pranayama, Yama, Niyama
(B) Yama, Asana, Niyama, Pratyahara
(C) Yama, Niyama, Asana, Pranayama
(D) Niyama, Yama, Pratyahara, Asana

58. Which limb of Ashtanga Yoga forms the foundation of ethical and moral conduct for a yogi?
(A) Yama
(B) Asana
(C) Dhyana
(D) Pranayama

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59. Which of the following is NOT one of the five Yamas?
(A) Ahimsa (Non-violence)
(B) Satya (Truthfulness)
(C) Asteya (Non-stealing)
(D) Shaucha (Cleanliness)

60. Consider the following statements regarding Ashtanga Yoga:
1. It is the eight-limbed path to attain Hanopaya (the means of cessation).
2. The first five limbs are considered external aids (Bahiranga).

80. A practitioner decides to observe silence for a day to control their speech. This is an application of which Yama?
(A) Ahimsa
(B) Satya
(C) Asteya
(D) Aparigraha

81. Which of the following correctly pairs a limb of Ashtanga Yoga with its primary function?
(A) Asana - Ethical discipline
(B) Niyama - Personal observances
(C) Pranayama - Sense withdrawal
(D) Pratyahara - Breath control

82. The purpose of the Drishya (the Seen) is described as twofold. What are these two purposes?
(A) Experience (Bhoga) and Liberation (Apavarga)
(B) Creation and Destruction
(C) Pain and Pleasure
(D) Action and Inaction

83. Arrange the following limbs of Ashtanga Yoga in their correct chronological order.
1. Dhyana
2. Pratyahara
3. Dharana
4. Asana
5. Samadhi
(A) 4, 3, 2, 1, 5
(B) 2, 4, 1, 3, 5
(C) 4, 2, 3, 1, 5
(D) 4, 2, 1, 3, 5

84. The state where the mind successfully holds its focus on a single object or location is known as:
(A) Dhyana
(B) Samadhi
(C) Pratyahara
(D) Dharana

85. What is the defining characteristic of Dhyana?
(A) The initial effort to fix the mind on an object.
(B) The withdrawal of the senses from the external world.
(C) The uninterrupted and continuous flow of cognition towards the object of concentration.
(D) The complete merging of the subject and object, where the self is forgotten.

86. When in meditation, the mind becomes so absorbed that it loses its own identity and only the object of meditation shines forth, this state is called:
(A) Dharana
(B) Samadhi
(C) Dhyana
(D) Sanyama

87. Which three limbs of Ashtanga Yoga, when practiced together on a single object, constitute 'Sanyama'?
(A) Asana, Pranayama, Pratyahara
(B) Yama, Niyama, Asana
(C) Pratyahara, Dharana, Dhyana
(D) Dharana, Dhyana, Samadhi

88. Read the given statements and select the correct option.
Statement I: Sanyama is the collective practice of the last three limbs of Ashtanga Yoga.
Statement II: Sanyama is considered an 'antaranga' or internal practice compared to the first five limbs.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

89. What is the result of mastering Sanyama?
(A) The attainment of Kaivalya.
(B) The complete destruction of all Karmas.
(C) The shining forth of prajna (higher consciousness or wisdom).
(D) The mastery over the five elements.

90. The term 'Parinamatraya' refers to the three-fold transformation. What are these three transformations?
(A) Dharma, Lakshana, and Avastha Parinama
(B) Guna, Bhuta, and Indriya Parinama
(C) Sattva, Rajas, and Tamas Parinama
(D) Jati, Ayus, and Bhoga Parinama

91. A piece of clay is first a lump, then it is molded into a pot. The change from 'lump' to 'pot' represents which type of Parinama?
(A) Avastha Parinama (Transformation of condition)

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meditation.

70. The siddhi or result of mastering Pratyahara is:
(A) The ability to read the minds of others.
(B) Supreme mastery over the sense organs.
(C) Freedom from hunger and thirst.
(D) The attainment of a divine body.

71. A person feels intense anger towards someone who has wronged them. This feeling is a manifestation of which Klesha?
(A) Raga
(B) Asmita
(C) Abhinivesha
(D) Dvesha

72. Consider the following statements regarding Drishyanirupanam:
1. Drishya is composed of the three gunas.
2. The four states of the gunas are Vishesha, Avishesha, Linga-matra, and Alinga.
3. Alinga refers to the unmanifest state of Prakriti (Mula-Prakriti).
4. Purusha is the ultimate cause of the manifestation of Drishya.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

73. The 'Drashta' or Seer is described as 'Drishimatra'. What does this imply?
(A) The Seer is a product of the Seen.
(B) The Seer is constantly changing along with the Seen.
(C) The Seer is only the power of seeing, pure consciousness.
(D) The Seer is dependent on the mind for its existence.

74. The concept of Aparigraha (non-possessiveness) when perfected leads to which siddhi?
(A) Knowledge of past and future lives.
(B) Cessation of enmity in one's presence.
(C) All jewels and riches come to the yogi.
(D) Attainment of great vigor and energy.

75. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The union of Purusha and Prakriti (Samyoga) is the cause of suffering.
Reason (R): This union allows the changeless Purusha to experience the ever-changing world through the instruments of Prakriti, leading to mistaken identification and affliction.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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76. The Niyama of 'Ishwarapranidhana' when perfected leads to:
(A) Purity of body and mind.
(B) The perfection of Samadhi.
(C) Contentment and supreme happiness.
(D) The vision of one's chosen deity.

77. The term 'Vitarka' in the context of Yama and Niyama refers to:
(A) A higher state of Samadhi.
(B) Philosophical arguments and debates.
(C) Negative thoughts and feelings that are contrary to the principles of Yama and Niyama.
(D) The five sense organs.

78. The perfection of Brahmacharya (continence) is said to result in:
(A) Knowledge of past lives.
(B) The ability to make one's words come true.
(C) Freedom from hunger and thirst.
(D) The acquisition of great vigor, energy, and vitality (Virya).

79. The practice of Shaucha (purity) leads to a certain attitude towards one's own body. What is this attitude?
(A) Disgust for one's own body and a desire for non-contact with others.
(B) A strong attachment and desire to adorn the body.
(C) A desire to showcase the body's strength and beauty.
(D) Indifference towards the physical form of others.

3. The last three limbs are considered internal aids (Antaranga).
4. Pratyahara acts as a bridge between the external and internal limbs.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

61. What is the concept of 'Mahavrata' in relation to the Yamas?
(A) A special vow taken for a limited period.
(B) The advanced practices of Pranayama.
(C) The practice of Yamas universally, without being limited by class, place, time, or circumstance.
(D) The vow to practice only one of the five Yamas perfectly.

62. Patanjali describes the practice of 'Pratipaksha Bhavana' to deal with 'Vitarkas'. What does this involve?
(A) Withdrawing the senses from their objects.
(B) Analyzing the nature of the three Gunas.
(C) Surrendering all thoughts to Ishwara.
(D) Contemplating the opposite, positive thought when disturbed by negative ones.

63. Which of the five Niyamas involves contentment with what one has?
(A) Santosha
(B) Shaucha
(C) Tapas
(D) Svadhyaya

64. Match List I with List II and select the correct option using the codes given below.
List I: (Yama)
P. Ahimsa
Q. Satya
R. Asteya
S. Aparigraha
List II: (Result of its perfection/Siddhi)
1. All jewels or treasures present themselves
2. Cessation of all hostility in one's presence
3. Knowledge of the 'how and why' of one's birth
4. Actions and their fruits become effective
Codes:
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

65. According to Patanjali, what is the definition of Asana?
(A) A complex sequence of physical movements.
(B) A posture that is steady and comfortable (Sthira Sukham Asanam).
(C) A posture held for a specific duration to gain physical strength.
(D) Any posture that facilitates the awakening of Kundalini.

66. What is the siddhi or perfection that results from the mastery of Asana?
(A) The yogi is no longer disturbed by the pairs of opposites (like heat/cold, pleasure/pain).
(B) The body becomes immune to all diseases.
(C) The yogi can levitate at will.
(D) The yogi gains knowledge of past lives.

67. Read the given statements and select the correct option.
Statement I: Pranayama is the regulation and control of the life force through breath.
Statement II: Patanjali states that Pranayama should only be practiced after Asana has been mastered.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

68. The practice of Pranayama leads to the removal of the covering over the 'light' of the mind. This makes the mind fit for:
(A) Samyama
(B) Kaivalya
(C) Vyadhi
(D) Dharana

69. What is the fifth limb of Ashtanga Yoga, Pratyahara?
(A) The practice of concentration on a single point.
(B) The uninterrupted flow of thought towards an object.
(C) The control and withdrawal of the senses from their respective objects.
(D) The complete absorption in the object of

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(B) Lakshana Parinama (Transformation of characteristic)
(C) Guna Parinama (Transformation of quality)
(D) Dharma Parinama (Transformation of form/property)

92. The pot, which is now the 'present' characteristic, was 'future' when it was a lump and will be 'past' when it breaks. This temporal shift is an example of:
(A) Avastha Parinama
(B) Lakshana Parinama
(C) Dharma Parinama
(D) Guna Parinama

93. The pot appearing 'new' and then gradually becoming 'old' is an example of which Parinama?
(A) Lakshana Parinama
(B) Dharma Parinama
(C) Avastha Parinama
(D) Nirodha Parinama

94. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): By performing Sanyama on Parinamatraya (the three transformations), a yogi gains knowledge of the past and future.
Reason (R): Understanding the nature of transformation in terms of property, characteristic, and condition allows the yogi to perceive the entire timeline of an object's existence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

95. The latent impressions left in the Chitta by experiences and actions are known as:
(A) Samskaras
(B) Vibhutis
(C) Vrittis
(D) Kleshas

96. By performing Sanyama on one's own Samskaras, what knowledge does a yogi attain?
(A) Knowledge of future events.
(B) Knowledge of previous births.
(C) Knowledge of other people's minds.
(D) Knowledge of the celestial regions.

97. The Yoga Sutras list numerous siddhis or perfections. What is the primary view of Patanjali regarding these siddhis?
(A) They are the ultimate goal of Yoga.
(B) They are obstacles to the highest Samadhi (Kaivalya) if one becomes attached to them.
(C) They are necessary achievements to prove one's progress.
(D) They are illusions and have no real substance.

98. Sanyama on the relationship between the ear and akasha (space) results in which siddhi?
(A) Divine hearing
(B) Divine smell
(C) Divine taste
(D) Divine sight

99. To gain knowledge of other people's minds, on what should a yogi perform Sanyama?
(A) On the form of one's own body.
(B) On the strength of an elephant.
(C) On the pratyaya (content/idea) in the mind.
(D) On the light in the head (jyotishmati).

100. Consider the following statements:
1. Sanyama on the sun gives knowledge of the cosmic regions.
2. Sanyama on the moon gives knowledge of the arrangement of stars.
3. Sanyama on the pole star gives knowledge of the movement of stars.
4. Sanyama on the navel center gives knowledge of the constitution of the body.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 1, 3, and 4 only
(D) 1, 2, 3, and 4

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101. The ability to become invisible is achieved by performing Sanyama on:
(A) The element of air.
(B) The relationship between the body and akasha.
(C) The form of the body, by suspending its perceptibility.

(A) 1, 3, 2, 4
(B) 2, 1, 3, 4
(C) 1, 2, 3, 4
(D) 3, 1, 2, 4

123. Consider the following:
1. Vyadhi (Sickness)
2. Styana (Languor)
3. Samshaya (Doubt)
4. Avirati (Sensuality)
5. Alasya (Laziness)

Which of the above are classified under the category of obstacles (Antarayas) in the Yoga Sutras?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) All of the above
(D) None of the above

124. The Chitta-Bhumi that is most conducive for beginning the practice of yoga, being characterized by moments of stability amidst distraction, is:
(A) Kshipta
(B) Vikshipta
(C) Mudha
(D) Ekagra

125. The vritti 'Vikalpa' is best illustrated by which example?
(A) Seeing a rope and mistaking it for a snake.
(B) Remembering a past vacation accurately.
(C) Hearing the phrase "the son of a barren woman" which has no real-world object.
(D) Waking up and recalling the feeling of having slept well.

126. A practitioner finds it difficult to maintain focus due to a persistent dullness and lack of motivation. This obstacle is identified as:
(A) Vyadhi
(B) Samshaya
(C) Pramada
(D) Styana

127. Which method of Chitta-prasadanam involves meditating on a mind that is free from passion, such as the mind of a great sage?
(A) Vitaraga-vishayam va chittam
(B) Maitri, Karuna, Mudita, Upekshanam
(C) Pracchardana-vidharanabhyam va pranasya
(D) Vishayavati va pravrittirutpanna manasah sthiti-nibandhani

128. Savitarka and Nirvitarka Samapatti are stages of concentration related to:
(A) Subtle objects
(B) Gross objects
(C) The feeling of bliss (Ananda)
(D) The sense of 'I-am-ness' (Asmita)

129. Savichara and Nirvichara Samapatti are stages of concentration related to:
(A) Gross objects
(B) Subtle objects (Tanmatras)
(C) The feeling of bliss (Ananda)
(D) The sense of 'I-am-ness' (Asmita)

130. Read the given statements and select the correct option.
Statement I: Samprajnata Samadhi is called Sabeeja because the 'seeds' of samskaras remain.
Statement II: Asamprajnata Samadhi is the result of para-vairagya (supreme detachment).
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

131. What does it mean that Ishwara is 'unconditioned by Ashaya'?
(A) Ishwara is not subject to the law of cause and effect.
(B) Ishwara does not have a physical body.
(C) Ishwara is not influenced by the reservoir of latent karmic impressions.
(D) Ishwara is beyond time and space.

132. The 'Svadhyaya' component of Kriya Yoga involves:
(A) Strict dietary regulation.
(B) The practice of physical austerities.
(C) The worship of a chosen deity.
(D) The study of sacred texts and introspection.

133. Avidya is defined as the mistake of seeing:
(A) The impure as pure, the pleasurable as painful, the Self as non-Self, and the eternal as non-eternal.
(B) The impure as impure, the painful as painful, the Self as Self, and the eternal as eternal.

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112. Why are the siddhis achieved through Samadhi considered superior to those achieved by other means?
(A) They are more powerful and last longer.
(B) They are free from the deposit of karmic impressions (ashaya).
(C) They are easier to attain.
(D) They can be demonstrated to the public.

113. Patanjali describes four types of Karmas for a yogi. Which of the following is NOT one of them?
(A) Shukla (White/Good)
(B) Nishkama (Action without desire)
(C) Krishna (Black/Bad)
(D) Shukla-Krishna (Mixed)

114. The karma of a yogi, which is neither white nor black (A-shukla-a-krishna), produces:
(A) No karmic fruit, thus not perpetuating the cycle of birth and death.
(B) Mixed results of pleasure and pain.
(C) Only pleasurable results in the next life.
(D) Only painful results in the next life.

115. What is the concept of 'Vasana'?
(A) The four types of karma.
(B) The artificially created minds of a yogi.
(C) The subliminal activators or deep-rooted tendencies that give rise to samskaras and memories.
(D) The state of absolute liberation.

116. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Vasanas are beginningless (anaditvam) because the will to live is eternal.
Reason (R): These deep-rooted tendencies are carried over from one life to another, creating a continuous chain of cause and effect.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

117. What is the ultimate state that results from the perfection of 'Dharmamegha Samadhi'?
(A) The attainment of all Vibhutis.
(B) The ability to create Nirmana Chittas.
(C) The complete cessation of Kleshas and Karmas.
(D) The mastery over the five elements.

118. 'Dharmamegha Samadhi' is so named because:
(A) It is achieved by following one's prescribed religious duty (dharma).
(B) It showers the 'rain cloud of dharma' (virtue/truth), leading to liberation.
(C) It brings clarity on the nature of all objects (dharmas).
(D) It occurs during a storm or rainy season.

119. After attaining Dharmamegha Samadhi, what becomes of the Gunas?
(A) They become hyperactive, leading to new creations.
(B) They are permanently destroyed and cease to exist.
(C) They are directly controlled by the Purusha.
(D) Having fulfilled their purpose, they resolve back into their cause (Prakriti).

120. 'Viveka Khyati Nirupanam' refers to the description of:
(A) The uninterrupted flow of discriminative discernment between Purusha and Prakriti.
(B) The state of ignorance.
(C) The powers attained through Sanyama.
(D) The nature of the four types of karma.

121. The final attainment in Patanjali's Yoga, 'Kaivalya', is best described as:
(A) The union of the individual with the universal consciousness.
(B) The attainment of a heavenly realm.
(C) The establishment of the Power of Consciousness (Chiti-shakti) in its own true nature.
(D) The eternal enjoyment of supernatural powers.

NODIA

122. Arrange the following concepts from the Yoga Sutras in the logical sequence of progression for an aspirant.
1. Kriya Yoga
2. Chitta Vritti Nirodha
3. Ashtanga Yoga
4. Kaivalya

(D) The throat-pit.

102. Match List I with List II and select the correct option using the codes given below.
List I: (Object of Sanyama)
P. On the throat-pit (Kantha-kupa)
Q. On the Kurma-nadi (tortoise-nadi)
R. On the light in the head (Murdha-jyoti)
S. On the heart (Hridaya)
List II: (Resulting Siddhi/Vibhuti)
1. Steadiness of the body
2. Cessation of hunger and thirst
3. Vision of the Siddhas (perfected beings)
4. Consciousness of the nature of the Chitta
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-1, S-2

103. The transformation of the mind towards a state of one-pointedness, where distracting impressions subside and focused impressions arise, is called:
(A) Nirodha Parinama
(B) Samadhi Parinama
(C) Dharma Parinama
(D) Ekagrata Parinama

104. What is 'Nirodha Parinama'?
(A) The flow of the mind becoming calm by the influence of moments of cessation.
(B) The transformation of the mind into a state of one-pointedness.
(C) The transformation of the mind during deep meditation.
(D) The transformation of physical elements.

105. Read the given statements and select the correct option.
Statement I: The Vibhutis or Siddhis are supernatural powers that arise from the practice of Sanyama.
Statement II: Patanjali encourages the yogi to actively seek and display these powers to gain disciples.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. What is the name of the final section of the Yoga Sutras that deals with absolute freedom?
(A) Kaivalya Paada
(B) Samadhi Paada
(C) Sadhana Paada
(D) Vibhuti Paada

107. What are the five means by which Siddhis (perfections) can be obtained?
(A) Birth, Austerities, Mantra, Asana, and Sanyama
(B) Yama, Niyama, Asana, Pranayama, and Pratyahara
(C) Sanyama, Ishwarapranidhana, Abhyasa, Vairagya, and Kriya Yoga
(D) Birth, Herbs, Mantra, Tapas, and Samadhi

108. A siddhi obtained through 'Janma' (birth) implies that it is:
(A) Acquired through effort in the current life.
(B) A result of meritorious deeds from a past life.
(C) A gift from a divine being.
(D) Obtained through the use of specific medicinal herbs.

109. Which of the five means of attaining siddhi is considered the most superior and important for a yogi?
(A) Janma (Birth)
(B) Aushadhi (Herbs)
(C) Samadhi
(D) Mantra

110. The concept of 'Nirmana Chitta' refers to:
(A) The one universal mind.
(B) The mind of a liberated being.
(C) The subconscious mind where samskaras are stored.
(D) Artificially created minds projected by a yogi's consciousness.

111. What is the source or director of the various 'Nirmana Chittas' created by a yogi?
(A) The original, natural mind (Chitta) of the yogi.
(B) The individual Nirmana Chittas themselves.
(C) Ishwara's will.
(D) The collective unconscious.

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(C) The pure as impure, the painful as pleasurable, the non-Self as Self, and the non-eternal as eternal.
(D) The pure as impure, the pleasant as painful, the Self as non-Self, and the eternal as temporary.

134. Which Klesha is responsible for the powerful instinct for survival and fear of death seen in all living beings?
(A) Raga
(B) Abhinivesha
(C) Asmita
(D) Dvesha

135. Why does a Viveki (a person of discrimination) perceive all worldly experiences, including pleasure, as Dukha (pain)?
(A) Because they are inherently pessimistic.
(B) Because they are unable to experience pleasure.
(C) Because they are taught to reject everything the world offers.
(D) Because they understand that pleasure is temporary and leads to craving and eventual pain (Parinama-dukha).

136. Consider the four elements of Chaturvyuhavada:
1. Heya (The suffering to be overcome)
2. Heya-hetu (The cause of the suffering)
3. Hana (The cessation of suffering)
4. Hanopaya (The means for cessation)

Which of the above statement(s) corresponds to Viveka Khyati (discriminative discernment)?
(A) 1
(B) 2
(C) 3
(D) 4

137. Which of the following statements about the Gunas is INCORRECT?
(A) Sattva is associated with lightness, illumination, and happiness.
(B) Rajas is associated with activity, motion, and pain.
(C) In the state of Kaivalya, the Purusha gains mastery over the Gunas.
(D) Tamas is associated with inertia, darkness, and delusion.

138. The practice of Asteya (non-stealing), when perfected, results in the siddhi where:
(A) All treasures and wealth naturally come to the yogi.
(B) The yogi becomes invisible.
(C) The yogi gains knowledge of past lives.
(D) The yogi is no longer affected by hunger and thirst.

139. A student practices pranayama and feels that the veil over their inner light is thinning and their mind is becoming fit for concentration. This is a direct consequence of:
(A) The siddhi of Asana.
(B) The attainment of Vairagya.
(C) The grace of Ishwara.
(D) The effect of Pranayama as described by Patanjali.

140. A yogi, by withdrawing their senses, is able to remain undisturbed even in a noisy environment. This demonstrates the mastery of:
(A) Asana
(B) Pratyahara
(C) Pranayama
(D) Dharana

141. The combined, sequential practice of Dharana, Dhyana, and Samadhi is known as:
(A) Kriya Yoga
(B) Abhyasa
(C) Sanyama
(D) Viveka Khyati

142. By performing Sanyama on the 'udana-vayu' (one of the five pranas), what siddhi is attained?
(A) The body glows with a brilliant light.
(B) The yogi gains control over hunger and thirst.
(C) The yogi can enter another person's body.
(D) The body becomes extremely light, and the yogi can levitate or walk on water.

143. Which of the following is NOT a 'Vibhuti' or 'Siddhi' mentioned in the Yoga Sutras?
(A) The ability to create wealth out of thin air.
(B) Knowledge of past and future.
(C) Knowledge of the minds of others.
(D) Making the body as light as cotton.

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(B) The mind is strictly limited to one physical body at any time.
(C) It is against the fundamental spiritual will of Ishwara.
(D) The mind can only focus on one single sensory object at a time.

208. The 'dharma' in 'Dharmamegha Samadhi' refers to:
(A) Social or religious duty.
(B) The highest virtue or attribute-less consciousness.
(C) The properties of an object.
(D) The law of karma.

209. The final sutra of the Yoga Sutras describes Kaivalya as "puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapratiṣṭhā vā citiśaktireti". This means:
(A) Kaivalya is the state where the Gunas are controlled by the Purusha.
(B) Gunas recede into their cause, establishing consciousness in its nature.
(C) Kaivalya is the dissolution of the power of consciousness into the Gunas.
(D) The purpose of the Gunas is to serve the Purusha forever and ever.

210. Which of the following is an INCORRECT pairing of a concept and the section it belongs to?
(A) Chitta Bhumis - Kaivalya section
(B) Ishwarapranidhana - Samadhi section
(C) Kleshas - Sadhana section
(D) Sanyama - Vibhuti section

211. What is 'pratipaksha-bhavanam'?
(A) A method for purifying the mind through devotion.
(B) The analysis of dreams to understand the subconscious.
(C) The practice of countering negative thoughts with positive ones.
(D) A breathing technique for calming the nervous system.

212. The siddhi of knowing past lives is gained by performing Sanyama on:
(A) The Pole Star.
(B) The Navel Chakra.
(C) The relationship between the ear and space.
(D) One's own Samskaras (latent impressions).

213. Read the given statements and select the correct option.
Statement I: The Chitta or mind is ever-changing.
Statement II: The Purusha, its master, is changeless.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

214. The four types of karma apply to whom?
(A) To all living beings without exception.
(B) To non-yogis (Shukla, Krishna, Mixed) and yogis (Neither).
(C) Only to advanced yogis who have attained siddhis.
(D) Only to celestial beings and demons.

215. What is the fundamental nature of the Drashta (Seer)?
(A) It is an object of perception.
(B) It is a combination of the three gunas.
(C) It is an active agent that performs karma.
(D) It is pure, unmodified consciousness.

216. The mental modification based on the cognition of absence or nothingness is:
(A) Nidra
(B) Pramana
(C) Viparyaya
(D) Vikalpa

217. In which stage of Chitta Bhumi is the mind predominantly influenced by Tamas, leading to a state of dullness, torpor, and delusion?
(A) Kshipta
(B) Vikshipta
(C) Mudha
(D) Ekagra

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218. The perfection of which Niyama leads to the attainment of Samadhi?
(A) Ishwarapranidhana (Surrender to God)
(B) Shaucha (Purity)
(C) Santosha (Contentment)
(D) Tapas (Austerity)

219. The 'Vitarkas' that obstruct the practice of Yamas and Niyamas are described as being

P. Kriya Yoga
Q. Parinamatraya
R. Chitta-Vrittis
S. Nirmana Chitta

List II: (Section of Yoga Sutras)
1. Samadhi section
2. Sadhana section
3. Vibhuti section
4. Kaivalya section

Codes:
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

155. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Kleshas are the root cause of the Karmashaya.
Reason (R): As long as the afflictions like Avidya and Raga exist, actions will create binding impressions that lead to future births.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. The pain that arises from the constant anxiety of losing what is pleasurable and avoiding what is painful is known as:
(A) Parinama-Dukha
(B) Tapa-Dukha
(C) Samskara-Dukha
(D) Heya-Dukha

157. Which of the following pairs is INCORRECTLY matched?
(A) Drashta - The Seer (Purusha)
(B) Drishya - The Seen (Prakriti)
(C) Kaivalya - The eternal union of Seer and Seen
(D) Samyoga - The union of Seer and Seen

158. A yogi practices being truthful in thought, word, and deed, regardless of personal consequences. This is an example of which Yama as a 'Mahavrata'?
(A) Ahimsa
(B) Asteya
(C) Brahmacharya
(D) Satya

159. When a practitioner is disturbed by a thought of harming someone, they deliberately cultivate a feeling of compassion. This technique is known as:
(A) Pratipaksha Bhavana
(B) Vairagya
(C) Ektattva Abhyasa
(D) Ishwarapranidhana

160. Which Niyama promotes supreme happiness through the practice of being satisfied with what one has?
(A) Shaucha
(B) Santosha
(C) Tapas
(D) Svadhyaya

161. The siddhi that results from perfecting Ahimsa (non-violence) is:
(A) The yogi gains immense physical strength.
(B) All beings cease to feel hostility in the yogi's presence.
(C) The yogi's words become unerringly true.
(D) The yogi gains knowledge of all past lives.

162. How is 'Asana' perfected according to Patanjali?
(A) By relaxing the effort and meditating on the infinite (Ananta).
(B) By holding the posture for many hours.
(C) By practicing a wide variety of difficult postures.
(D) By combining the posture with specific bandhas and mudras.

163. Sanyama on the 'Saman-vayu' results in:
(A) Levitation.
(B) Control over hunger and thirst.
(C) Bodily effulgence or gastric fire.
(D) Steadiness of the body.

164. What is the key distinction between Dhyana (meditation) and Samadhi?
(A) Dhyana is internal, while Samadhi is external.
(B) Dhyana is practiced with eyes open, Samadhi with eyes closed.

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changing world.
(D) Karma can be erased through devotion.

228. Which of the following is a direct siddhi of perfecting 'Aparigraha' (non-possessiveness)?
(A) Attainment of great vigor.
(B) All jewels come to the yogi.
(C) Cessation of hostility in one's presence.
(D) Knowledge of past and future lives.

229. The Yogi's karma is called 'Ashukla-Akrishna' because:
(A) It produces both good and bad results simultaneously.
(B) It is performed only at night, in darkness.
(C) Being ego-free, it bears no karmic fruits.
(D) It is a special type of karma that creates only siddhis.

230. A person is unable to maintain a yoga posture due to their body trembling. This is an example of which 'saha-bhuvah' (companion) of the Antarayas?
(A) Dukha
(B) Angamejayatva
(C) Daurmanasya
(D) Shvasa-prashvasa

231. The concept that Vasanas are beginningless because the desire for self-preservation is eternal is found in which section of the Yoga Sutras?
(A) Samadhi section
(B) Sadhana section
(C) Vibhuti section
(D) Kaivalya section

232. 'Ektattva Abhyasa' is prescribed as the primary remedy for:
(A) The nine Antarayas and their companions.
(B) The five Kleshas.
(C) The four types of karma.
(D) The attraction towards siddhis.

233. The final stage of Vairagya, where there is a complete absence of craving even for the primary constituents of nature (Gunas), is known as:
(A) Apara Vairagya
(B) Viveka Khyati
(C) Para Vairagya
(D) Ishwarapranidhana

234. The 'Pranava' or the sacred syllable designating Ishwara is:
(A) Aum
(B) Soham
(C) Hreem
(D) Ram

235. Consider the following statements about Chitta-Vrittis:
1. Pramana is valid cognition through perception, inference, or testimony.
2. Viparyaya is false knowledge that is not based on the real form of the object.
3. Vikalpa is knowledge derived from words having no corresponding reality.
4. Nidra is the mental state of deep sleep based on the experience of nothingness.
5. Smriti is the recollection of past experiences without adding anything new.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 4, and 5 only
(C) 2, 3, and 5 only
(D) 1, 2, 3, 4, and 5

236. A yogi performs Sanyama on the 'Kurma Nadi' (tortoise channel). What is the resulting siddhi?
(A) Vision of perfected beings (Siddhas).
(B) Complete steadiness and immobility of the body.
(C) Cessation of hunger and thirst.
(D) Consciousness of the mind's nature.

237. The 'change of characteristic' from future to present, and from present to past, is which type of Parinama?
(A) Dharma Parinama
(B) Avastha Parinama
(C) Lakshana Parinama
(D) Nirodha Parinama

238. From what do the artificially created minds (Nirmana Chitta) spring forth?
(A) From Ishwara's will.
(B) From the collective unconscious.
(C) From past karmic merit.
(D) From Asmita-matra (the sense of 'I-am-ness' alone).

NODIA

range of normal perception.
(B) It is often incorrect and needs verification.
(C) It is based on faith rather than direct experience.
(D) It is only related to philosophical concepts.

176. Which of the following best defines 'Tapah' as part of Kriya Yoga?
(A) The comfortable practice of asanas.
(B) The practice of austerity and discipline to purify the system.
(C) The study of scriptures for self-knowledge.
(D) The act of surrendering to a higher power.

177. When the Kleshas are in a 'tanu' (attenuated) state, it means they are:
(A) Fully active and causing great disturbance.
(B) Weakened by the practice of Kriya Yoga.
(C) In a dormant, seed-like form.
(D) Temporarily overcome by an opposing thought.

178. The pain that arises from the reactivation of latent impressions (Samskaras) of past painful experiences is called:
(A) Samskara-Dukha
(B) Parinama-Dukha
(C) Tapa-Dukha
(D) Klesha-Dukha

179. The purpose of Prakriti (Drishya) is to provide Bhoga (experience) and Apavarga (liberation) to:
(A) Itself
(B) Ishwara
(C) The Purusha
(D) Other beings

180. Which of the following concepts from Patanjala Yoga Sutra is considered the 'Hanopaya' or the means to liberation?
(A) The union of Prakriti and Purusha.
(B) The five Kleshas.
(C) The attainment of Siddhis.
(D) The eight limbs of Ashtanga Yoga.

181. The perfection of 'Satya' (truthfulness) results in the siddhi that:
(A) The yogi knows the minds of others.
(B) The yogi is never lied to.
(C) The yogi's actions and their fruits become potent and immediately effective.
(D) The yogi can recall all past lives.

182. Read the given statements and select the correct option.
Statement I: Pratyahara is the bridge between the 'bahiranga' (external) and 'antaranga' (internal) sadhanas.
Statement II: Pratyahara involves focusing the mind intensely on a single object.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

183. The transformation of an object from an unmanifest future state to a manifest present state is an example of which 'Parinama'?
(A) Avastha Parinama
(B) Nirodha Parinama
(C) Ekagrata Parinama
(D) Lakshana Parinama

184. By performing Sanyama on the form of one's own body and suspending its perceptibility, which siddhi is attained?
(A) Antardhana (invisibility)
(B) Anima (becoming minute)
(C) Laghima (becoming light)
(D) Prapti (reaching anywhere)

185. A yogi creates multiple bodies from his own mind to exhaust his pending karmas faster. These created minds are known as:
(A) Vasanas
(B) Vibhutis
(C) Nirmana Chittas
(D) Samskaras

186. Consider the following statements regarding the distinction between the consciousness of a yogi who creates Nirmana Chittas and the created minds:
1. The Nirmana Chittas are created from egoism (Asmita-matra).
2. The Nirmana Chittas are temporary.
3. The yogi's consciousness is the director, while the created minds are instruments.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 2 and 3 only

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144. The karma of ordinary people, resulting in a mix of pleasure and pain, is categorized as:
(A) Shukla (White)
(B) Shukla-Krishna (Mixed)
(C) Krishna (Black)
(D) A-shukla-a-krishna (Neither white nor black)

145. What is the relationship between Vasanas, Smriti, and Karmashaya?
(A) They are all different names for the same concept.
(B) Vasanas are the deepest tendencies that activate the Karmashaya, leading to Smriti (memory) and action.
(C) Smriti causes Vasanas, which then form the Karmashaya.
(D) Karmashaya is the cause of both Vasanas and Smriti.

146. In the state of Kaivalya, the power of consciousness (Chiti-shakti) is:
(A) Established in its own essential nature.
(B) Merged with Prakriti.
(C) Dissolved into the universal Brahman.
(D) Able to create new universes.

147. Chronologically arrange the four stages of Samprajnata Samadhi.
1. Ananda
2. Vichara
3. Asmita
4. Vitarka
(A) 4, 2, 1, 3
(B) 1, 2, 3, 4
(C) 4, 1, 2, 3
(D) 2, 4, 1, 3

148. Which of the following is the most accurate description of the 'Kshipta' Chitta-Bhumi?
(A) A state of dullness and inertia, like in deep sleep.
(B) A state of one-pointed focus on a single object.
(C) A state of occasional focus, but generally distracted.
(D) A state of being tossed about by rajas, completely restless and agitated.

149. A person believes a fantasy novel's events are real. This falls under which category of vritti?
(A) Pramana
(B) Viparyaya
(C) Vikalpa
(D) Smriti

150. Consider the following statements regarding the path of Yoga:
1. Abhyasa and Vairagya are the primary methods to control the Vrittis.
2. Kriya Yoga is prescribed for those who are developing readiness for Samadhi.
3. Ashtanga Yoga is the eight-fold path to eliminate the cause of suffering.
4. Sanyama is the collective practice of Yama, Niyama, and Asana.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 1, 2 and 3 only
(C) 2 and 4 only
(D) 1, 3 and 4 only

151. Which of the following is considered an 'Antaraya' or obstacle on the path of Yoga?
(A) Viveka (Discrimination)
(B) Virya (Energy)
(C) Santosha (Contentment)
(D) Bhrantidarshana (Erroneous Perception)

152. Meditating on 'jyotishmati' (the effulgent light within) is a practice for:
(A) Achieving Chitta-prasadanam (calmness of mind).
(B) Attaining siddhi of levitation.
(C) Understanding the nature of the Gunas.
(D) Recalling past lives.

153. What distinguishes Nirvitarka Samapatti from Savitarka Samapatti?
(A) Nirvitarka is on a subtle object, while Savitarka is on a gross object.
(B) Nirvitarka includes the feeling of bliss (ananda), while Savitarka does not.
(C) In Nirvitarka, the mind is free from the association of name (shabda) and concept (jnana).
(D) Nirvitarka is a form of Asamprajnata Samadhi, while Savitarka is Samprajnata.

154. Match List I with List II and select the correct option using the codes given below.
List I: (Concept)

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197. The transformation (Parinama) of the mind-stuff (Chitta) is explained by observing the constant succession of which two states?
(A) Pleasure and pain
(B) Attraction and aversion
(C) Rising and subsiding of thoughts
(D) Waking and sleeping

198. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The mind (Chitta) is not self-illuminating.
Reason (R): The Chitta is an object (Drishyam) of perception for the Purusha, and it cannot be both the subject and object of cognition simultaneously.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

199. What happens to the mind of a yogi when it is bent on discrimination (Viveka-khyati)?
(A) It becomes attracted to supernatural powers.
(B) It becomes colored by past Vasanas.
(C) It seeks to create more Nirmana Chittas.
(D) It gravitates towards liberation (Kaivalya).

200. Consider the following statements:
1. The Yoga Sutras describe five means of attaining Siddhis.
2. The concept of Nirmana Chitta is introduced in the text.
3. Karma is classified into four types.
4. The ultimate state of Kaivalya is defined.
5. Kriya Yoga is explained as a preparatory practice.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, 4, and 5
(B) 1, 2, 3, and 4 only
(C) 2, 3, and 5 only
(D) 1, 4, and 5 only

201. Which Chitta-Vritti refers to knowledge that is based on words but has no corresponding object in reality?
(A) Pramana
(B) Viparyaya
(C) Vikalpa
(D) Nidra

202. The five Yamas are considered 'Mahavratam' (the great vow) when they are practiced:
(A) Universally, without exception of class, place, time, or circumstance.
(B) Only within the confines of an ashram.
(C) For a short, specified period of time.
(D) Only towards human beings, but not other creatures.

203. The mental state where concentration is associated with a sense of bliss (Ananda) is known as:
(A) Savitarka Samapatti
(B) Savichara Samapatti
(C) Sasmita Samapatti
(D) Sananda Samapatti

204. In the analogy of the four-fold remedy (Chaturvyuhavada), what does 'Hana' correspond to?
(A) The disease (suffering)
(B) The cure (liberation)
(C) The diagnosis (cause of suffering)
(D) The medicine (path to liberation)

205. By performing Sanyama on the friendship (maitri), compassion (karuna), and joy (mudita), the yogi attains:
(A) The power to influence others.
(B) Freedom from hunger and thirst.
(C) Great mental and emotional strength.
(D) Knowledge of past lives.

206. A yogi is able to understand the language of all beings, including animals. This siddhi is attained by performing Sanyama on:
(A) The tip of the nose.
(B) The throat.
(C) The relationship between the ear and akasha.
(D) The distinction between word (shabda), meaning (artha), and idea (pratyaya).

207. Why can one single mind not be the cognizer of many minds?
(A) It would cause a significant confusion of memories and impressions.

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(C) 1 and 3 only
(D) 1, 2, and 3

187. The stream of consciousness in a yogi that is constantly inclined towards discrimination and flowing towards Kaivalya is called:
(A) Chitta Nadi
(B) Prana Vaha
(C) Ritambhara Prajna
(D) Viveka-nimnam kaivalya-pragbharam chittam

188. Chronologically order the following concepts as they lead to the final goal.
1. Dharmamegha Samadhi
2. Cessation of Kleshas and Karmas
3. Viveka Khyati
4. Kaivalya
(A) 1, 3, 2, 4
(B) 3, 1, 2, 4
(C) 3, 2, 1, 4
(D) 2, 3, 1, 4

189. According to the Yoga Sutras, what is the nature of the object of Ritambhara Prajna?
(A) It is always a gross physical object.
(B) It is a product of verbal delusion (Vikalpa).
(C) It is different from the objects known through testimony or inference.
(D) It is the memory of a past event.

190. What is the cause (hetu) of the Samyoga, the mistaken identification between Purusha and Prakriti?
(A) Karma
(B) Ishwara
(C) Vasanas
(D) Avidya

191. A yogi feels unshakable stability and is not disturbed by pairs of opposites like pleasure and pain. This is the direct result of perfecting which limb?
(A) Asana
(B) Yama
(C) Niyama
(D) Pranayama

192. Sanyama on the relationship between the 'kayarupa' (form of the body) and the power of perceptibility results in:
(A) Making the body extremely strong.
(B) Making the body disappear from the sight of others.
(C) Making the body immune to disease.
(D) Making the body beautiful.

193. How is liberation (Kaivalya) described in the Yoga Sutras?
(A) The absorption of Purusha into Prakriti.
(B) Establishing the Power of Consciousness in its nature.
(C) The attainment of a permanent heavenly body.
(D) The union of all individual souls into one cosmic soul.

194. Which of the following means of obtaining siddhis produces results that are free from latent impressions (ashaya)?
(A) Samadhi
(B) Janma
(C) Aushadhi
(D) Mantra

195. Match List I with List II and select the correct option using the codes given below.
List I: (Klesha)
P. Avidya
Q. Asmita
R. Raga
S. Dvesha
List II: (Definition)
1. Identification of the power of the Seer with the power of the instrument of seeing
2. Taking the non-eternal, impure, and painful as eternal, pure, and pleasurable
3. Aversion that follows a painful experience
4. Attachment that follows a pleasant experience
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

196. Which of the following is NOT a 'bahiranga' (external) limb of Ashtanga Yoga?
(A) Asana
(B) Pranayama
(C) Pratyahara
(D) Dharana

NODIA

caused by greed, anger, and delusion. They can manifest in three ways. Which of the following is NOT one of those ways?
(A) Done by oneself (Krita)
(B) Caused to be done by others (Karita)
(C) Approved of when done by others (Anumodita)
(D) Imagined to be done by oneself (Bhavita)

220. The uninterrupted flow of discriminative knowledge between the Self (Purusha) and the non-Self (Prakriti) is known as:
(A) Ritambhara Prajna
(B) Viveka Khyati
(C) Adhyatma Prasada
(D) Sanyama

221. Consider the following statements related to the Yoga Sutras:
1. Yoga is the restraint of the modifications of the mind-stuff.
2. The five Kleshas are Avidya, Asmita, Raga, Dvesha, and Abhinivesha.
3. Kriya Yoga consists of Tapas, Svadhyaya, and Ishwarapranidhana.
4. Sanyama is the combined practice of Dharana, Dhyana, and Samadhi.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

222. The state of concentration where the mind focuses on the subtle sense of "I-am-ness" separate from the body and mind is:
(A) Sananda Samapatti
(B) Savichara Samapatti
(C) Savitarka Samapatti
(D) Sasmita Samapatti

223. What is the ultimate consequence for the Gunas when a yogi attains Kaivalya?
(A) They resolve back into their primordial cause, having fulfilled their purpose for that specific Purusha.
(B) They become permanently subservient to the Purusha.
(C) They are destroyed.
(D) They merge with the Purusha.

224. Which of the following is the best example of 'Viparyaya'?
(A) Knowing that 2+2=4.
(B) Mistaking a shiny seashell for a piece of silver.
(C) Recalling a childhood memory.
(D) Thinking about the concept of a 'round square'.

NODIA

225. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Siddhis, or supernatural powers, are considered potential obstacles on the path to Kaivalya.
Reason (R): Attachment to these powers can distract the yogi and create new ego-based samskaras, pulling them away from the goal of liberation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. Match List I with List II and select the correct option using the codes given below.
List I: (Term)
P. Heya
Q. Heya-hetu
R. Hana
S. Hanopaya
List II: (Brief Meaning)
1. The Cause of Suffering (Samyoga)
2. The Cessation of Suffering (Kaivalya)
3. The Suffering to be Avoided
4. The Means of Cessation (Ashtanga Yoga)
Codes:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

227. The concept of 'Parinama-vada' (theory of transformation) is fundamental to Patanjali's system and is used to explain how:
(A) Purusha transforms into the world.
(B) The mind can be stopped completely.
(C) One eternal reality (Prakriti) accounts for a

(C) Dhyana is a preliminary stage; Samadhi is the final goal.
(D) Dhyana is flow; Samadhi is loss of the meditator's self.

165. According to the Yoga Sutras, by performing Sanyama on the relationship between the body and Akasha (space), the yogi can:
(A) Gain knowledge of the solar system.
(B) Hear divine sounds.
(C) Attain lightness of body and traverse through space.
(D) Understand the language of all creatures.

166. A siddhi obtained through the use of 'Aushadhi' (herbs) refers to:
(A) Simple medicinal healing.
(B) Attaining perfections through specific preparations.
(C) A symbolic reference to purifying one's diet.
(D) The natural abilities present in certain plants.

167. Why does the karma of a yogi become 'A-shukla-a-krishna' (neither white nor black)?
(A) Because the yogi performs no actions at all.
(B) Because only celestial beings and demons perform this.
(C) Because Ishwara nullifies the yogi's karma.
(D) Because actions are performed without attachment or ego.

168. Vasanas are described as 'anaditvam' or beginningless. What is the reason given for this?
(A) The desire to live is eternal across countless lives.
(B) They are created by Ishwara at the beginning of time.
(C) They are inherent in the nature of Purusha.
(D) They are an illusion and do not actually exist.

169. What is the immediate result after the attainment of Dharmamegha Samadhi?
(A) The yogi ascends to a heavenly realm.
(B) The yogi decides to become a world teacher.
(C) The Kleshas and Karmas cease completely.
(D) The yogi gains the ability to perform miracles.

170. When Kaivalya is attained, what is the status of the Chitta (mind-stuff)?
(A) It resolves back into Prakriti, its purpose being fulfilled.
(B) It becomes one with the Purusha.
(C) It continues to exist, but under the perfect control of Purusha.
(D) It is destroyed completely, leaving a void.

171. Which of the following practices is specifically mentioned as a remedy for all the nine 'Antarayas' and their companions?
(A) Abhyasa of Yama and Niyama
(B) Study of Sankhya philosophy
(C) Practice of devotion to Ishwara
(D) Ektattva Abhyasa (Practice of one principle)

172. Consider the following statements about Vairagya:
1. It is detachment from seen and heard objects.
2. The highest form is 'Para Vairagya', which is non-thirst for even the Gunas.
3. It is considered less important than Abhyasa.
4. It is an essential component for achieving Nirodha.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1 and 3 only
(C) 2, 3, and 4 only
(D) All are correct.

173. The Samadhi experienced by the 'Videhas' (bodiless) and 'Prakritilayas' (merged in Prakriti) is of which type?
(A) Upayapratyaya
(B) Ritambharaprajna
(C) Bhavapratyaya
(D) Dharmamegha Samadhi

174. The companions (saha-bhuvah) of the Chitta-Vikshepas include all of the following EXCEPT:
(A) Dukha (Pain)
(B) Daurmanasya (Despair)
(C) Angamejayatva (Tremor of the body)
(D) Sukha (Pleasure)

175. The knowledge gained from Ritambharaprajna is different from knowledge gained through inference and testimony because:
(A) It pertains to a specific object, beyond the

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239. When the highest level of dispassion is achieved (Viveka Khyati), the yogi attains a special kind of Samadhi known as:
(A) Dharmamegha Samadhi
(B) Nirvichara Samadhi
(C) Samprajnata Samadhi
(D) Bhavapratyaya Samadhi

240. The definition 'Sthira Sukham Asanam' implies that a posture should be:
(A) Rigid and challenging.
(B) Steady, stable, and comfortable.
(C) Constantly moving and flowing.
(D) Held for a very long duration.

241. What is the final description of Kaivalya in the Yoga Sutras?
(A) The merging of the soul with God.
(B) The establishment of the power of consciousness in its own true nature.
(C) The attainment of eternal bliss in a heavenly world.
(D) The mastery over all of Prakriti and its powers.

242. Arrange the following limbs of Ashtanga Yoga in their correct sequence of practice as outlined by Patanjali.
1. Dhyana
2. Asana
3. Yama
4. Pratyahara
5. Dharana

(A) 3, 2, 4, 5, 1
(B) 3, 4, 2, 5, 1
(C) 2, 3, 4, 1, 5
(D) 3, 2, 5, 4, 1

243. Read the given statements and select the correct option.
Statement I: The Chitta is knowable because it is an object (drishya) for the Purusha.
Statement II: The Purusha, the ultimate seer, is unknowable as an object because it is eternally the subject.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

244. A yogi who attains perfection through mantras passed down from a guru is said to have gained siddhi through which means?
(A) Janma
(B) Aushadhi
(C) Tapas
(D) Mantra

245. Consider the following statements regarding the consequences of Dharmamegha Samadhi:
1. It leads to the complete cessation of Kleshas.
2. It leads to the complete cessation of Karmas.
3. The Gunas resolve back into Prakriti.
4. The Yogi becomes attached to the bliss of this state.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2 and 4 only
(D) 1, 2, 3, and 4

246. Which of the following is NOT a consequence of perfecting the Niyama of 'Shaucha' (purity)?
(A) Disgust for one's own body.
(B) Attainment of great physical vigor (Virya).
(C) Non-intercourse with others.
(D) Purity of sattva and one-pointedness.

247. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The mind, though colored by countless Vasanas, exists for the sake of another (Purusha).
Reason (R): The mind, being a compound substance (part of Prakriti), cannot exist for its own sake but must serve the purpose of a conscious, non-compound entity, which is Purusha.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

248. An aspirant is overwhelmed by doubt (Samshaya) and carelessness (Pramada). These are examples of:
(A) Antarayas

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(B) Kleshas
(C) Vrittis
(D) Niyamas

249. Match List I with List II and select the correct option using the codes given below.
List I: (Limb of Ashtanga Yoga)
P. Pratyahara
Q. Dharana
R. Dhyana
S. Samadhi
List II: (Key Characteristic)
1. Uninterrupted flow of consciousness
2. Withdrawal of the senses
3. Absorption where only the object shines forth
4. Fixing the mind on one point
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-1, S-3

250. Consider the following key concepts from Patanjali's Yoga Sutras:
1. Chitta Vritti Nirodha is the definition of Yoga.
2. The union of Drashta and Drishya (Samyoga) is the cause of pain.
3. Viveka Khyati is the means of liberation (Hanopaya).
4. Kaivalya is the establishment of the Drashta in its own nature.
5. Kriya Yoga helps in attenuating the Kleshas.
Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 1, 2, 3, 4 and 5
(C) 2, 3 and 5 only
(D) 1, 4 and 5 only

Direction : Please read the following source carefully.

The foundational text of Patanjala Yoga, the Samadhi Paada, begins by defining yoga as the cessation of the modifications of the mind-stuff, or 'Chitta-Vritti-Nirodhah'. The Chitta, or mind-stuff, is the field of consciousness where all mental activities occur. This Chitta exists in various states, known as Chitta-Bhumis: Kshipta (disturbed), Mudha (stupefied), Vikshipta (distracted), Ekagra (one-pointed), and Niruddha (restrained). The goal of yoga is to progress from the lower states to the higher states of Ekagra and Niruddha. The modifications, or Chitta-Vrittis, are the fluctuations that disturb the Chitta's natural tranquility. Patanjali identifies five such Vrittis, which can be either painful (klishta) or non-painful (aklishta). The primary means prescribed for achieving the cessation of these Vrittis, or Chitta-Vrittinirodhopaya, are Abhyasa and Vairagya. Abhyasa refers to the constant and determined effort to maintain the mind in a state of steadiness. Vairagya, or non-attachment, is the practice of detaching the mind from cravings for objects seen or heard about. These two tools work in tandem, providing the balance of effort and renunciation necessary to pacify the mind and prepare it for deeper states of concentration.

Based on the above source, attempt the following five questions.

251. According to the source, what is the ultimate definition of yoga as provided in the Samadhi Paada?
(A) The union of the individual self with the universal self.
(B) The cessation of the modifications of the mind-stuff.
(C) The attainment of supernatural powers through practice.
(D) The physical practice of postures and breathing exercises.

252. Which of the following Chitta-Bhumis represents a state of one-pointed concentration, considered a goal in yoga practice?
(A) Ekagra
(B) Kshipta
(C) Mudha
(D) Vikshipta

253. The source describes Chitta-Vrittis as being of two kinds. What are they?
(A) Positive and negative
(B) Internal and external
(C) Painful (klishta) and non-painful (aklishta)
(D) Conscious and subconscious

254. Based on the paragraph, what are the two primary tools for achieving 'Chitta-Vrittinirodha'?
(A) Asana and Pranayama
(B) Dharma and Karma

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(C) Dhyana and Samadhi
(D) Abhyasa and Vairagya

255. How does the source define Vairagya?
(A) The determined effort to keep the mind steady.
(B) The study of sacred scriptures and self-reflection.
(C) The practice of detaching the mind from cravings for objects.
(D) The complete cessation of all mental activity.

Direction : Please read the following source carefully.

In the path of yogic practice, practitioners inevitably encounter obstacles that hinder their progress towards mental stillness. Patanjali's Samadhi Paada enumerates these impediments, known as Chitta-Vikshepas or Antarayas. These are specific distractions that scatter the practitioner's focus and energy. While the text does not detail them here, it acknowledges their existence as a significant challenge. To overcome these internal obstacles and the mental agitation they cause, Patanjali proposes specific remedies. A primary method is Ektattva Abhyasa, the practice of concentration on a single principle or object. This intense focus on one reality helps to withdraw the mind from its scattered tendencies and consolidate its power. Another significant approach is Chitta-prasadanam, which involves cultivating a state of mental pleasantness and clarity. This is achieved through specific attitudes and practices, such as cultivating friendliness towards the happy, compassion for the suffering, joy for the virtuous, and indifference towards the wicked. By adopting these attitudes, the yogi purifies the Chitta, reducing the disturbances caused by jealousy, hatred, and pride, thereby creating a serene internal environment conducive to deeper concentration and the eventual stilling of the Vrittis. These remedies are not merely theoretical but are practical psychological tools for managing the mind's inherent turbulence.

Based on the above source, attempt the following five questions.

256. What is the term used in the Samadhi Paada for the obstacles or impediments that hinder yogic progress?
(A) Chitta-Bhumis
(B) Chitta-Vikshepas
(C) Chitta-Vrittis
(D) Chitta-Samskaras

257. According to the source, what is the primary purpose of 'Ektattva Abhyasa'?
(A) To achieve physical flexibility and strength.
(B) To cultivate a state of mental pleasantness.
(C) To develop detachment from worldly objects.
(D) To concentrate the mind on a single principle to overcome distraction.

258. The method of 'Chitta-prasadanam' involves cultivating specific attitudes to purify the mind. Which of the following is an example mentioned in the source?
(A) Showing compassion for the suffering.
(B) Practicing indifference towards the happy.
(C) Cultivating joy towards the wicked.
(D) Expressing friendliness towards the virtuous.

259. The source suggests that the purpose of adopting attitudes like friendliness and compassion in 'Chitta-prasadanam' is to:
(A) Gain social acceptance and praise.
(B) Fulfill a moral or ethical duty.
(C) Reduce internal disturbances like jealousy and hatred.
(D) Directly attain the state of Nirbeeja Samadhi.

260. Which concept is described in the text as the cultivation of mental pleasantness and clarity through specific attitudes?
(A) Chitta-prasadanam
(B) Ektattva Abhyasa
(C) Abhyasa and Vairagya
(D) Antaraya

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Direction : Please read the following source carefully.

The Samadhi Paada delves deeply into the nature and types of Samadhi, the culminating state of yogic concentration. Patanjali distinguishes between two major categories: Samprajnata Samadhi and Asamprajnata Samadhi. Samprajnata Samadhi, also known as Sabeeja (with seed) Samadhi, is a state of profound concentration where the mind remains fixed on

an object, but consciousness of the object and the process of meditation still exists. This state has its own progressive stages. The attainment of clarity and lucidity in this state is termed Adhyatmaprasada, leading to the emergence of a special kind of truth-bearing wisdom known as Ritambharaprajna. In contrast, Asamprajnata Samadhi is a higher state, also referred to as Nirbeeja (without seed) Samadhi. Here, all mental modifications, including the support of the object of concentration, cease, leaving only the residual impressions (samskaras). While Samprajnata Samadhi uses a 'seed' or object for support, Nirbeeja Samadhi transcends all supports. The text also clarifies a subtle distinction between Samadhi and Samapatti. Samapattis are a form of deep absorption where the mind takes on the form of the object of contemplation, similar to a clear crystal, but they are considered a part of the process leading to the fuller, more integrated state of Samprajnata Samadhi.

Based on the above source, attempt the following five questions.

261. According to the source, which type of Samadhi is described as being 'with seed' (Sabeeja)?
(A) Asamprajnata Samadhi
(B) Nirbeeja Samadhi
(C) Dharmamegha Samadhi
(D) Samprajnata Samadhi

262. What is the special, truth-bearing wisdom that emerges from the clarity of Adhyatmaprasada?
(A) Viveka Khyati
(B) Ritambharaprajna
(C) Chitta-prasadanam
(D) Kaivalya Nirvachana

263. How does the source differentiate Asamprajnata Samadhi from Samprajnata Samadhi?
(A) Asamprajnata Samadhi requires an object of focus, while Samprajnata does not.
(B) Asamprajnata Samadhi is a preliminary stage of concentration.
(C) Asamprajnata Samadhi is 'without seed' and transcends all mental supports.
(D) Asamprajnata Samadhi is synonymous with Samapatti.

264. The text draws a distinction between Samapatti and Samadhi. Samapatti is described as:
(A) a state higher than Nirbeeja Samadhi.
(B) the final state of liberation, Kaivalya.
(C) a set of physical postures to aid concentration.
(D) a deep absorption where the mind takes the form of its object, preceding full Samadhi.

265. What term is used to describe the state of clarity and lucidity achieved within Samprajnata Samadhi?
(A) Adhyatmaprasada
(B) Ritambharaprajna
(C) Asamprajnata
(D) Sabeeja

Direction : Please read the following source carefully.

Within the Samadhi Paada, Patanjali introduces an alternative, more direct path to Samadhi through the concept of Ishwara. Ishwara is defined not as a creator God in the conventional sense, but as a special Purusha (consciousness) untouched by kleshas (afflictions), karma (actions and their results), vipaka (fruition of karma), and ashayas (reservoirs of karma). The attributes of Ishwara include being the original teacher of all ancient teachers, unconditioned by time. For practitioners who find the path of Abhyasa and Vairagya too arduous, the process of Ishwarapranidhana, or devotion and surrender to Ishwara, is offered as an effective means. This process involves dedicating all actions and their fruits to this ideal of a perfect, liberated consciousness. Such devotion is considered a direct method to overcome the Antarayas (obstacles) and attain Samadhi. The sutras also allude to two types of aspirants achieving Nirvikalpa Samadhi: Bhavapratyaya and Upayapratyaya. Bhavapratyaya is a state attained by certain beings (videhas and prakritilayas) due to karmic predispositions from previous lives, but it is temporary and can lead to rebirth. In contrast, Upayapratyaya is the Samadhi achieved by yogis through methodical effort, involving faith (shraddha), vigor (virya), mindfulness (smriti), concentration (samadhi), and wisdom (prajna), as encapsulated in the Sadhan Panchak. Ishwarapranidhana is a prime example of such a deliberate 'upaya' or method.

Based on the above source, attempt the following five questions.

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266. How is Ishwara defined in the context of the Patanjala Yoga Sutra as per the source?
(A) The supreme creator and sustainer of the universe.
(B) A special Purusha untouched by kleshas, karma, and its fruits.
(C) A personal deity to whom one must offer sacrifices.
(D) The collective consciousness of all enlightened beings.

267. What is the process of 'Ishwarapranidhana' described as?
(A) The philosophical study of the attributes of Ishwara.
(B) Devotion and surrender to Ishwara by dedicating all actions to it.
(C) The practice of intense physical austerities to please a deity.
(D) The intellectual understanding of the concept of a special Purusha.

268. The source contrasts Bhavapratyaya and Upayapratyaya Samadhi. What is the key characteristic of Upayapratyaya?
(A) It is achieved through methodical effort involving faith, vigor, and wisdom.
(B) It is attained automatically due to past life merits.
(C) It is a temporary state that leads to rebirth.
(D) It is accessible only to beings like videhas and prakritilayas.

269. Which of the following is NOT listed as an attribute from which Ishwara is free?
(A) Kleshas (afflictions)
(B) Karma (actions)
(C) Prakriti (primordial matter)
(D) Vipaka (fruition of karma)

270. According to the text, what is the primary benefit of practicing Ishwarapranidhana?
(A) Gaining worldly prosperity and success.
(B) Acquiring the ability to teach yoga to others.
(C) Understanding the complex nature of the Purusha-Prakriti relationship.
(D) A direct method for overcoming obstacles and attaining Samadhi.

Direction : Please read the following source carefully.

The Sadhana Paada shifts the focus from the theoretical framework of Samadhi to the practical steps for its attainment, beginning with the concept of Kriya Yoga. Kriya Yoga is presented as a preliminary and preparatory form of yoga, consisting of three components: Tapas (austerity or disciplined effort), Svadhyaya (self-study, including study of scriptures and chanting of mantras), and Ishwarapranidhana (surrender to the divine or higher principle). The purpose of Kriya Yoga is twofold: to cultivate the state of Samadhi and to weaken the Kleshas. The Kleshas are the root causes of all human suffering and mental afflictions. Patanjali enumerates five Kleshas: Avidya (ignorance), Asmita (egoism or 'I-am-ness'), Raga (attachment or craving), Dvesha (aversion or hatred), and Abhinivesha (clinging to life or fear of death). Avidya is considered the root klesha, the fertile ground from which the other four sprout. They can exist in dormant, attenuated, intercepted, or fully active states. By practicing Kriya Yoga, the yogi begins the process of attenuating these deep-seated psychological impurities, making the mind more stable and clear, thereby paving the way for the deeper practices of Ashtanga Yoga and the ultimate goal of liberation.

Based on the above source, attempt the following five questions.

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271. Which of the following is NOT a component of Kriya Yoga as described in the source?
(A) Tapas (austerity)
(B) Svadhyaya (self-study)
(C) Vairagya (non-attachment)
(D) Ishwarapranidhana (surrender)

272. What are the two primary purposes of practicing Kriya Yoga mentioned in the text?
(A) To achieve physical health and supernatural powers.
(B) To cultivate Samadhi and weaken the Kleshas.
(C) To master Asana and Pranayama.
(D) To gain knowledge of scriptures and perform rituals.

273. According to the theory of Kleshas, which affliction is considered the root cause from which all others arise?
(A) Raga (attachment)

as a crucial bridge between the external limbs (bahiranga) and the internal limbs (antaranga). Mastery of each of these limbs yields certain perfections or powers (siddhis), such as the cessation of hostility in one's presence through perfecting non-violence, or the ability to control vital energy through Pranayama, leading to mental fitness for concentration.

Based on the above source, attempt the following five questions.

286. The five great universal vows described in the text, which are not limited by time or circumstance, are known as:
(A) Vitarka
(B) Niyama
(C) Siddhis
(D) Mahavrata

287. What method does Patanjali suggest for dealing with 'Vitarka' or negative thoughts that oppose the Yamas?
(A) Ignoring the thoughts until they disappear.
(B) Engaging in intense physical activity.
(C) Cultivating the opposite, positive thought (pratipaksha-bhavana).
(D) Surrendering the negative thoughts to Ishwara.

288. Which limb of Ashtanga Yoga is described as the conscious withdrawal of the senses and serves as a bridge between the external and internal practices?
(A) Asana
(B) Pratyahara
(C) Pranayama
(D) Dhyana

289. The source states that mastery of certain limbs can lead to 'siddhis'. What example of a siddhi is provided for perfecting non-violence?
(A) The ability to become invisible.
(B) The attainment of great physical strength.
(C) The knowledge of past and future events.
(D) The cessation of hostility in one's presence.

290. According to the source, what are the essential qualities of a yogic Asana?
(A) It must be steady and comfortable.
(B) It must be complex and challenging.
(C) It must be held for a very long duration.
(D) It must be performed with rapid breathing.

Direction : Please read the following source carefully.

The Vibhuti Paada begins by introducing the final three limbs of Ashtanga Yoga, which are entirely internal practices. Dharana is the fixing of the Chitta, or mind-stuff, onto a single point or object. When this one-pointed flow of attention becomes continuous and uninterrupted, it is called Dhyana, or meditation. The culmination of this process is Samadhi, where the mind becomes so absorbed in the object of meditation that it loses its own identity, and only the object shines forth. Patanjali groups these three internal practices—Dharana, Dhyana, and Samadhi—together under the single technical term 'Sanyama'. The practice of Sanyama, or the combined application of concentration, meditation, and absorption on various objects or principles, is the key to unlocking extraordinary knowledge and powers, known as Vibhutis or Siddhis. The text also explores the concept of Parinamatraya, the three-fold transformation that the mind and objects undergo. These are Dharma parinama (change of form), Lakshana parinama (change of time-characteristic), and Avastha parinama (change of condition). Understanding these transformations through Sanyama reveals the subtle nature of reality. Furthermore, the practice of Sanyama on one's own Chitta Samskaras (subconscious impressions) can grant knowledge of past lives.

Based on the above source, attempt the following five questions.

291. What is the collective term used for the three internal limbs of Dharana, Dhyana, and Samadhi?
(A) Parinamatraya
(B) Vibhuti
(C) Sanyama
(D) Ashtanga

292. How does the source distinguish Dhyana from Dharana?
(A) Dhyana is the continuous, uninterrupted flow of attention, evolving from Dharana.
(B) Dharana is internal, while Dhyana is external.
(C) Dhyana is fixing the mind on a point, while Dharana is the continuous flow.

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Seen (Drishya). The Drishya is the phenomenal world, encompassing all of Prakriti (primordial nature). It is characterized by the three Gunas—Sattva (luminosity, purity), Rajas (activity, passion), and Tamas (inertia, darkness)—and exists for two purposes: for experience (bhoga) and for liberation (apavarga) of the Purusha. The Drashta, or the Seer, is the Purusha, pure consciousness itself. It is described as being merely the power of seeing, eternally pure, conscious, and free. The suffering described in the Chaturvyuhavada arises from Prakriti-Purusha Samyoga, the apparent conjunction or identification of the Seer with the Seen. This mistaken identity leads the Purusha to believe it is the one experiencing the fluctuations of the mind and the pains and pleasures of the world, which are, in reality, modifications of Prakriti. The entire process of yoga is aimed at dissolving this false conjunction through discriminative knowledge (Viveka Khyati), enabling the Drashta to realize its own true, isolated nature (Kaivalya), distinct from the ever-changing Drishya. The Seen is for the sake of the Seer, not the other way around.

Based on the above source, attempt the following five questions.

281. According to the source, what is the 'Drashta' in the philosophy of Patanjala Yoga?
(A) The Purusha, which is pure consciousness and the power of seeing.
(B) The phenomenal world composed of the three Gunas.
(C) The faculty of the mind responsible for perception.
(D) The mistaken identification of the self with the body.

282. The 'Drishya' or the Seen, is described as having a dual purpose. What are these two purposes?
(A) To cause pleasure (sukha) and pain (dukha).
(B) For the experience (bhoga) and liberation (apavarga) of the Purusha.
(C) To facilitate activity (rajas) and inertia (tamas).
(D) To create the body (sharira) and the mind (chitta).

283. What is identified in the text as the root cause of suffering, termed 'Prakriti-Purusha Samyoga'?
(A) The inherent impurity of the Purusha.
(B) The apparent conjunction or mistaken identification of the Seer with the Seen.
(C) The predominance of the Tamas Guna in the world.
(D) The natural evolution of Prakriti.

284. How does the source characterize the essential nature of the Purusha (Drashta)?
(A) As eternally pure, conscious, free, and merely the power of seeing.
(B) As an active agent that experiences change and suffering.
(C) As a composite of the three Gunas.
(D) As an object to be experienced and ultimately transcended.

285. The ultimate goal of dissolving the false conjunction between the Seer and the Seen is to enable the Drashta to:
(A) gain complete control over Prakriti and its manifestations.
(B) merge completely with the Drishya in a state of unity.
(C) realize its own true, isolated nature, distinct from the Seen.
(D) create a new, perfected reality for itself.

Direction : Please read the following source carefully.

The Sadhana Paada provides a brief but essential introduction to Ashtanga Yoga, the eight-limbed path that forms the practical core of the system. The first two limbs, Yama and Niyama, constitute the ethical and moral foundation. The Yamas are the five great universal vows (Mahavrata), which are not limited by class, place, time, or circumstance. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. Patanjali notes that when these vows are opposed by negative thoughts (Vitarka), the practitioner should cultivate the opposite, positive thought, a practice known as pratipaksha-bhavana. The Niyamas are the five personal observances: purity, contentment, austerity, self-study, and surrender to a higher principle. Following the ethical limbs are Asana (posture), which should be steady and comfortable, and Pranayama (regulation of breath), which prepares the mind for concentration by controlling the vital energy. The fifth limb, Pratyahara, is the conscious withdrawal of the senses from their objects, acting

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300. The concept of 'Vasana' is crucial in the Kaivalya Paada. What does it refer to?

(A) The subtle subconscious tendencies that perpetuate rebirth.

(B) The four types of karma.

(C) The five means of attaining Siddhis.

(D) The cloud of virtue Samadhi.

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(D) Dharana is absorption where the self is lost, which is the definition of Dhyana.

293. The concept of 'Parinamatraya' refers to the three-fold transformation. Which of the following is NOT one of the transformations mentioned?
(A) Dharma parinama (change of form)
(B) Lakshana parinama (change of time-characteristic)
(C) Avastha parinama (change of condition)
(D) Karma parinama (change of action)

294. According to the text, what is the state of Samadhi in the context of Sanyama?
(A) The initial act of fixing the mind on an object.
(B) A state of absorption where the mind loses its own identity and only the object shines.
(C) A state where the mind is completely empty of all content.
(D) The ethical foundation required for meditation.

295. The practice of Sanyama on which of the following is said to grant knowledge of past lives?
(A) Parinamatraya
(B) The attributes of Ishwara
(C) Chitta Samskaras
(D) The external elements

Direction : Please read the following source carefully.

The Kaivalya Paada, the final section of the Yoga Sutras, discusses the nature of liberation and the advanced states leading to it. It opens by outlining five means by which Siddhis (supernatural powers) can be attained: by birth, by herbs (aushadhi), by mantra, by austerity (tapas), and by Samadhi. However, the text emphasizes that only the Siddhis achieved through Samadhi are truly valuable on the spiritual path as they are free from the karmic residue that accompanies others. A significant concept introduced here is the 'Nirman Chitta', or the artificially created mind. A yogi who has attained a high level of mastery can create these minds from their own sense of 'I-am-ness' to work out residual karma without creating new karmic bondage. The paada also classifies Karma into four types for a yogi: white (good), black (bad), a mixture of white and black, and neither white nor black, which is the karma of a liberated yogi. It further explores the concept of Vasana, the subtle subconscious tendencies or desires that perpetuate the cycle of rebirth. The culmination of the yogic path is Dharmamegha Samadhi, the "cloud of virtue" Samadhi, where the yogi loses all interest even in the highest knowledge and powers, leading to the complete cessation of Kleshas and Karmas. This state precipitates Viveka Khyati Nirupanam, the uninterrupted flow of discriminative knowledge, which finally results in Kaivalya Nirvachana, the absolute freedom and isolation of the Purusha.

Based on the above source, attempt the following five questions.

296. According to the Kaivalya Paada, which of the five means of attaining Siddhis is considered most spiritually valuable?
(A) Siddhis obtained by birth (janma).
(B) Siddhis obtained through herbs (aushadhi).
(C) Siddhis obtained through mantra.
(D) Siddhis obtained through Samadhi.

297. What is the 'Nirman Chitta' as described in the source?
(A) An artificially created mind used by a yogi to exhaust karma.
(B) The original, pure state of the mind-stuff.
(C) The mind of a person bound by Kleshas and Vasanas.
(D) A collective mind shared by a group of yogis.

298. The text categorizes the karma of a liberated yogi as which of the four types?
(A) White (shukla)
(B) Neither white nor black (ashukla-akrisna)
(C) Black (krishna)
(D) A mixture of white and black (shukla-krishna)

299. What is the ultimate state that follows Dharmamegha Samadhi, leading to complete freedom?
(A) The attainment of all Siddhis.
(B) Kaivalya Nirvachana, the absolute isolation of the Purusha.
(C) The creation of a Nirman Chitta.
(D) The accumulation of white karma.

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(B) Asmita (egoism)
(C) Abhinivesha (fear of death)
(D) Avidya (ignorance)

274. The term 'Kleshas' in the context of Sadhana Paada refers to:
(A) The root causes of human suffering and mental afflictions.
(B) The eight limbs of yoga.
(C) The five types of mental modifications (Vrittis).
(D) The obstacles (Antarayas) to concentration.

275. The source describes five Kleshas. Which pair correctly identifies two of these afflictions?
(A) Avidya and Asana
(B) Svadhyaya and Tapas
(C) Raga and Dvesha
(D) Asmita and Pranayama

Direction : Please read the following source carefully.

The Sadhana Paada further elaborates on the consequences of the Kleshas by introducing the concept of the Karmashaya and Karmavipaka. The Karmashaya is the 'reservoir' or deposit of karmas, built up by actions rooted in the Kleshas over countless lifetimes. These latent impressions of actions await the right conditions to mature and bear fruit. The process of this fruition is known as Karmavipaka, which determines the individual's birth (jati), lifespan (ayu), and the nature of their experiences (bhoga). The text emphasizes the inherent nature of Dukha (pain or suffering) in worldly existence. All experiences, even those perceived as pleasurable, are ultimately tinged with pain for the discerning yogi, because pleasure leads to attachment, which in turn causes suffering when the object of pleasure is lost. This is a central tenet of the Chaturvyuhavada, the four-fold doctrine of suffering, which posits that (1) the future suffering is to be avoided (heyam), (2) the cause of this suffering is the conjunction of the Seer and the Seen (heya-hetu), (3) the cessation of this conjunction is the liberation (hanam), and (4) the means to achieve this liberation is discriminative knowledge (hanopaya). This framework provides a systematic, philosophical diagnosis and prescription for the human condition of suffering.

Based on the above source, attempt the following five questions.

276. What is the 'Karmashaya' according to the source?
(A) The reservoir of latent karmic impressions from past actions.
(B) The immediate fruit of an action.
(C) The ethical code governing right action.
(D) The liberation from the cycle of action and reaction.

277. 'Karmavipaka' is described as the fruition of karma which determines three specific outcomes. Which of the following is NOT one of them?
(A) Jati (birth)
(B) Ayu (lifespan)
(C) Bhoga (experiences)
(D) Klesha (affliction)

278. From the perspective of a discerning yogi as described in the text, why are even pleasurable experiences ultimately a source of Dukha?
(A) Because pleasure is an illusion and does not truly exist.
(B) Because pleasure creates attachment, which leads to suffering upon loss.
(C) Because pleasure is always followed by an equal amount of pain.
(D) Because experiencing pleasure is considered an immoral act.

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279. The Chaturvyuhavada is a four-fold doctrine concerning suffering. What does 'heyam' represent within this framework?
(A) The means of liberation.
(B) The cause of suffering.
(C) The future suffering that is to be avoided.
(D) The state of liberation itself.

280. In the context of the Chaturvyuhavada, what is identified as 'heya-hetu', the cause of suffering?
(A) The existence of the Kleshas.
(B) The accumulation of negative karma.
(C) The lack of devotion to Ishwara.
(D) The conjunction of the Seer and the Seen.

Direction : Please read the following source carefully.

A pivotal philosophical section of the Sadhana Paada is dedicated to understanding the fundamental dualism that causes bondage: the relationship between the Seer (Drashta) and the

ANSWERS

1. (B) The cessation of mental modifications (Chitta Vritti Nirodha).
Patanjali defines the discipline in the second sutra as the suppression of fluctuations within the mind-stuff. This process involves restraining the five types of thoughts that usually distract consciousness from its source. Achieving this state allows the internal witness to remain in its own essential nature. It is not merely a physical exercise but a mental training focused on achieving stillness and clarity by stopping cognitive disturbances.

2. (A) Resting in one's own true nature (Svarupe avasthanam).
When the mental fluctuations are stilled, the individual consciousness resides in its fundamental state of being. This condition is described as the seer abiding in its own essence. Without this stillness, the self tends to identify with the shifting patterns of the mind. Consequently, the primary objective of the practice is to realize this inherent identity by removing the superimposed mental activities that cloud true perception.

3. (C) The mind-stuff, comprising intellect, ego, and mind.
In this philosophical framework, the term refers to the collective internal instrument consisting of the higher intellect, the sense of individuality, and the processing mind. It serves as the medium through which the external world is perceived and internal experiences are processed. Understanding this complex is crucial because its modifications are what must be controlled to achieve the ultimate goal of mental silence and spiritual liberation.

4. (D) Ekagra is the state of absolute thoughtlessness and is the final goal.
The state of one-pointedness involves focused concentration on a single object rather than the complete absence of all thoughts. While it is a highly advanced level of mental discipline, it is not the final stage of the path. The ultimate goal is the state of total restraint where even the most subtle impressions are stilled. Therefore, characterizing the one-pointed state as absolute thoughtlessness is inaccurate here.

5. (C) Pramana, Viparyaya, Vikalpa, Nidra, Smriti
These five modifications represent the entire range of mental activities that occur within the mind-stuff. They include valid cognition, erroneous perception, verbal delusion or imagination, the state of deep sleep, and memory. Each of these can be either painful or non-painful depending on how they affect the practitioner. Mastering the control over these specific patterns is the fundamental task required to achieve ultimate mental silence.

6. (A) Both Statement I and Statement II are true.
The twin pillars of practice involve a persistent effort toward stability and a simultaneous cultivation of detachment. Continued exertion helps the mind reach a state of tranquility, while non-attachment ensures that worldly desires do not pull the consciousness away from its focus. These two methods work in tandem to regulate the fluctuations of the mind, providing a balanced approach to attaining higher meditative states and realization.

7. (D) Vairagya
This practice involves the cultivation of non-attachment toward both seen and heard objects. When a practitioner still feels a pull toward material pursuits despite understanding their futility, it indicates that the sense of detachment is not yet perfected. Strengthening this quality helps to free the mind from the influence of external attractions. It is essential for neutralizing the desires that cause the mind to fluctuate.

8. (A) Kshipta
This specific state of the mind is characterized by extreme restlessness and a lack of stability. It is dominated by the quality of activity, causing the consciousness to jump constantly from one object to another. In this condition, concentration is impossible because the mind is perpetually agitated and distracted by external

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59. (D) Shaucha (Cleanliness)
The first limb of the eight-fold path includes five specific ethical restraints: non-violence, truthfulness, non-stealing, continence, and non-possessiveness. Cleanliness, however, is categorized under the second limb, which deals with personal observances. While both are important for purification, they serve different functions. The first group regulates social conduct and prevents harm to others, while the second group focuses on the internal and external disciplines required for the practitioner's own personal development and clarity.

60. (D) 1, 2, 3, and 4
The eight-limbed path provides a comprehensive framework for spiritual development, leading to the removal of ignorance. The first five limbs, ranging from ethical conduct to sense withdrawal, are considered external preparation. The final three limbs, involving concentration, meditation, and absorption, are internal mental practices. Sense withdrawal acts as a critical link between the external and internal stages. Together, they form a cohesive system designed to systematically refine the human consciousness toward ultimate liberation.

61. (C) The practice of Yamas universally, without being limited by class, place, time, or circumstance.
When the five ethical restraints are followed without any conditions or exceptions, they are elevated to the status of a great vow. This means the practitioner commits to non-violence and truthfulness in every situation, regardless of personal convenience or social pressure. Such an uncompromising adherence to moral principles creates an immensely powerful foundation for spiritual growth. It ensures that the yogi's mind remains undisturbed by the complexities of selective ethical behavior in daily life.

62. (D) Contemplating the opposite, positive thought when disturbed by negative ones.
This mental technique is used to counteract harmful thoughts that arise during the practice of ethical disciplines. When the mind is occupied by anger, greed, or delusion, the practitioner deliberately focuses on the opposing virtuous quality. For example, if a thought of violence occurs, one should contemplate the benefits of compassion. This systematic replacement of negative patterns with positive ones helps to stabilize the mind and reinforce the commitment to a moral path.

63. (A) Santosha
This personal observance involves cultivating a state of satisfaction with whatever one has, without craving for more. It is an internal discipline that prevents the mind from being distracted by endless worldly desires. By accepting current circumstances and possessions, the practitioner finds a deep sense of inner peace. This contentment is described as a source of supreme happiness, as it frees the individual from the constant agitation and disappointment associated with material pursuit.

64. (A) P-2, Q-4, R-1, S-3
Perfection in each ethical restraint leads to specific extraordinary results or perfections. Non-violence causes all hostility to cease in one's presence, while truthfulness ensures that actions and their fruits are effective. Non-stealing results in all treasures appearing before the yogi, and non-possessiveness provides knowledge about the nature of one's past and future existences. these sidhis serve as indicators of the practitioner's profound alignment with the fundamental laws of nature and morality through consistent practice.

65. (B) A posture that is steady and comfortable (Sthira Sukham Asanam).
Patanjali defines the third limb of the eight-fold path not as a series of movements, but as a quality of being. A posture must be both stable and easy to maintain for a long duration. This balance ensures that the physical body does not become a source of distraction during meditation. When the effort of holding the pose is relaxed and the mind is focused on the infinite, the practitioner achieves mastery over the body.

66. (A) The yogi is no longer disturbed by the pairs of opposites (like heat/cold, pleasure/pain).
Once a practitioner achieves perfection in physical posture, the body becomes so stable and relaxed that it is no longer affected by external conditions. The dualities of nature, such as extreme temperatures or physical discomfort, cease to cause mental agitation. This physical

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negligence. These distractions create agitation and prevent the practitioner from achieving one-pointed focus. Cultivating positive qualities like friendliness helps to counteract these negative states. Therefore, it serves as a supportive practice rather than a barrier to success.

18. (A) Ektattva Abhyasa
To overcome the various mental distractions and their physiological symptoms, Patanjali recommends the practice of concentrating on a single principle. This focused effort trains the mind to remain steady regardless of external or internal disturbances. By repeatedly bringing the attention back to one point, the practitioner gradually weakens the power of the obstacles. This method is foundational for developing the stability required for deeper meditation.

19. (A) P-2, Q-3, R-4, S-1
These terms describe specific obstacles that disrupt mental stability during practice. Languor refers to a lack of mental flexibility or dullness, while carelessness involves a failure to perform necessary duties. Erroneous perception leads to false views about the path or one's progress, and instability refers to the inability to maintain a state of concentration once achieved. Recognizing these specific hurdles allows the practitioner to apply the correct remedies.

20. (D) The process of purifying and tranquilizing the mind.
This concept involves various techniques designed to make the mind clear and calm. It is achieved through the cultivation of specific attitudes toward others and through various meditative focal points. A purified mind is less susceptible to the distractions caused by the obstacles and their symptoms. This tranquility is a prerequisite for achieving the higher stages of concentration and discriminative discernment mentioned throughout the text.

21. (C) Statement I is true, but Statement II is false.
The mind is purified by cultivating specific social attitudes: friendliness toward the happy, compassion for the suffering, and joy toward the virtuous. However, the correct attitude toward the non-virtuous or wicked is indifference, not toward those who are virtuous. These practices help to eliminate negative emotions like jealousy and hatred, which cause mental agitation. By maintaining these refined attitudes, the practitioner ensures a steady and peaceful inner environment.

22. (B) Regulation of prana through exhalation and retention.
One of the methods mentioned for stabilizing the mind involves the conscious control of the breath. Specifically, the practice of exhaling the breath and then holding it helps to quiet the nervous system and calm mental activity. This physiological approach directly influences the mind-stuff, making it more receptive to concentration. It is presented as one of several practical options for a yogi to achieve a tranquil state.

23. (D) The truth-filled consciousness of Samprajnata Samadhi.
This term refers to a specialized state of wisdom where the consciousness is filled with absolute truth. It arises during the highest levels of cognitive absorption when the mind is completely purified. Unlike ordinary knowledge gained through the senses or logic, this wisdom provides direct insight into the essential nature of objects. It is a critical milestone that marks the transition toward the final stages of spiritual liberation and freedom.

24. (A) Adhyatmaprasada
When the subtle stages of meditation are perfected and the mind becomes exceptionally clear, a state of inner lucidity arises. This spiritual clarity provides a profound sense of peace and direct knowledge. It is the result of the mind being free from the coloring of the three qualities of nature. This state paves the way for the arising of truth-bearing wisdom, which is essential for final discriminative discernment.

25. (A) 1, 2, and 3 only
Cognitive absorption involves focusing on a specific object and is known as seeded meditation because it contains a point of focus. It progresses through four distinct stages: analytical, reflective, blissful, and ego-oriented. While it is a necessary step, it is not the final goal of yoga, nor is it free from all modifications. It serves to refine the mind and prepare it for the ultimate state of seedless absorption.

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26. (A) Mental cessation with only samskaras remaining.
This advanced state occurs when all mental modifications have been stilled through supreme detachment. In this condition, no cognitive activity remains, and the mind is characterized only by the presence of latent impressions. It follows the perfection of cognitive absorption and represents the threshold of total liberation. Here, the practitioner has transcended the use of any object for concentration, leading toward the final dissolution of the mind's functions.

27. (D) Sabeeja has a seed; Nirbeeja is seedless.
The primary distinction lies in whether the state of concentration relies on an object or "seed" for focus. Seeded absorption uses gross or subtle objects, including the sense of individuality, to anchor the mind. In contrast, the seedless state is achieved when all modifications, including the seed itself, are stilled. This transition marks the move from refined mental activity to the total cessation of the mind's involvement with nature.

28. (A) Both A and R are true and R is the correct explanation of A.
Seedless absorption is characterized by the total suppression of all mental modifications and their underlying impressions. In this state, the potential for future mental fluctuations is eliminated because the seeds of past actions are neutralized. This level of stillness is the highest goal as it leads directly to absolute freedom. Without any seeds to sprout into new thoughts or experiences, the consciousness is finally liberated from the cycle of nature.

29. (C) Samapatti
This term describes a state of total cognitive absorption where the mind becomes completely identified with the object of focus. Just as a transparent crystal takes on the color of whatever is placed near it, the purified mind assumes the form and qualities of the object it contemplates. This process involves the subject, the object, and the act of knowing all becoming unified. It is a fundamental mechanic of deep meditation.

30. (D) Samapatti is cognitive absorption; Samadhi is the overall state.
While closely related, these terms highlight different aspects of the meditative experience. One refers specifically to the process of the mind assuming the form of the object of concentration. The other is a more general term for the various levels of meditative absorption and the final goal of stillness. Understanding this distinction helps in grasping how the mind interacts with objects during the systematic progression of deep mental focus and restraint.

31. (D) 1, 2, 3, and 4
This supreme being is described as a distinct consciousness that remains forever free from afflictions, actions, their consequences, and latent impressions. Furthermore, this entity is identified as the ultimate source of knowledge and the teacher of even the most ancient spiritual masters. Unlike individual souls, this being is never bound by the limitations of time or ignorance. These attributes define the unique status of the divine within this philosophical system.

32. (B) Aum (Pranava)
The sacred sound is designated as the verbal symbol for the supreme being. Chanting this syllable while contemplating its profound meaning is recommended as a way to achieve mental focus and remove obstacles. It serves as a direct link between the practitioner and the divine consciousness. This practice helps to turn the attention inward and quiet the modifications of the mind, facilitating the progress toward the higher goals of yoga.

33. (B) Devotional surrender of action fruits to Ishwara.
This practice involves the total dedication of one's actions and their outcomes to the supreme being. It is not merely a ritualistic performance but a deep internal attitude of surrender and lack of ego. By offering everything to the divine, the practitioner reduces personal attachment and the burden of karma. This path is presented as a highly effective and direct way to achieve the state of meditative absorption.

34. (A) Removing obstacles and turning consciousness inward.
The repetitive chanting of the sacred syllable, combined with deep reflection on its significance, has a specific transformative effect. It helps to dissolve the mental and physical hindrances

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that prevent spiritual progress. Furthermore, it facilitates the inward withdrawal of the senses and the mind. This practice simplifies the path by providing a single point of focus that aligns the practitioner's consciousness with the highest divine reality.

35. (C) Savitarka Samprajnata
This initial stage of cognitive absorption involves focusing on a gross physical object while still being influenced by words and logical reasoning. The mind analyzes the object's form, name, and conceptual meaning. It represents the first step in training the mind to remain fixed on an external anchor. Although it involves analytical thought, it is a significant advancement over the ordinary distracted state, leading toward more refined levels of concentration.

36. (D) Nirvitarka Samapatti
In this refined state of absorption on a gross object, the mind transcends the limitations of verbal descriptions and conceptual categories. Only the essential nature of the object remains in the consciousness, as if the mind has lost its own identity and become the object itself. The confusion between the word, the meaning, and the actual object is resolved. This represents a deeper level of stillness than the initial analytical stage of concentration.

37. (C) To minimize the Kleshas and prepare the mind for Samadhi.
The yoga of action is designed to reduce the power of the five mental afflictions that cause suffering. By practicing austerity, self-study, and devotion, the seeker weakens the grip of ignorance and egoism. This systematic purification makes the mind-stuff more transparent and stable. Consequently, it creates the necessary internal conditions for the practitioner to successfully enter deep states of meditative absorption and eventually achieve final spiritual liberation.

38. (B) Tapas, Svadhyaya, Ishwarapranidhana
This three-fold path of action consists of self-discipline, the study of sacred texts, and surrender to the divine. These components work together to purify the physical and mental instruments of the practitioner. Disciplined effort burns away impurities, while introspection provides clarity of purpose. Devotional surrender helps to eliminate the ego's resistance. Together, they form a powerful preparatory practice for those seeking to advance toward the higher stages of the eight-limbed path.

NODIA

39. (C) Statement I is false, but Statement II is true.
The yoga of action is specifically prescribed for practitioners who are not yet ready for the highest levels of concentration. It is intended for those whose minds are still clouded by gross impurities and the five afflictions. This systematic approach helps to attenuate these obstacles, making the mind fit for more advanced meditative work. Those who already possess a highly purified mind follow a different, more direct path toward mental restraint.

40. (C) P-4, Q-1, R-2, S-3
Each component of the yoga of action has a specific role in the practitioner's development. Austerity involves the fire of discipline to remove impurities, while self-study includes the reflection on spiritual truths. Devotion focuses on surrendering personal agency to a higher power. Collectively, these practices are aimed at weakening the afflictions and facilitating the attainment of absorption. They represent a practical approach for aspirants to refine their internal state and spiritual focus.

41. (C) Avidya (Ignorance)
Ignorance serves as the fertile ground for the manifestation of all other afflictions. It involves mistaking the non-eternal for the eternal and the impure for the pure. This fundamental lack of awareness leads to the development of egoism, attachment, aversion, and the clinging to life. Eliminating this primary cause through discriminative discernment is necessary to dissolve the other four afflictions and achieve the goal of total liberation and peace.

42. (A) Raga
This affliction is characterized by the strong attraction or attachment that follows a pleasant experience. It is the desire to repeat or possess things that have previously provided satisfaction. This craving keeps the mind in a state of constant seeking and agitation, binding the individual to the external world. Recognizing this pattern is essential for a practitioner who wishes to

sensory inputs. It represents the most common and least disciplined level of mental functioning in humans.

9. (C) Erroneous knowledge which is later corrected.
This mental modification occurs when one perceives an object incorrectly, resulting in a false understanding of its true nature. It is knowledge that does not correspond to the actual reality of the situation and is eventually displaced by correct perception. A classic example is mistaking a rope for a snake in dim light. This type of fluctuation must be stilled to attain clarity in meditative practice.

10. (A) Asana (Posture)
The primary tools for restraining the modifications of the mind are persistent practice and detachment. While physical postures are part of the eight-limbed path, they are not categorized as the two fundamental means for achieving mental suppression in the initial sutras. The combination of effort and non-attachment provides the necessary internal environment to quiet the mind. These two principles are the foundational pillars of yoga.

11. (D) Bhavapratyaya
This type of absorption occurs naturally in beings who are born with a predisposition toward meditative states due to their efforts in previous lives. It is not dependent on specific techniques practiced in the current lifetime. Instead, it arises from the residual impressions of past spiritual accomplishments. This form of samadhi is typically associated with celestial beings or those who have nearly reached the goal before.

12. (B) Vikalpa - Wrong Knowledge
This specific modification refers to the creation of mental images based on words that do not have a corresponding physical object in reality. It is more accurately described as imagination or verbal delusion rather than simple error. Wrong knowledge is actually a different category that involves misperceiving something that does exist. Distinguishing between these subtle mental patterns is vital for a practitioner seeking to understand mental functions.

13. (A) Both A and R are true and R is the correct explanation of A.
The two primary methods for achieving mental stillness work together to create a stable consciousness. Regular and devoted effort builds the strength to keep the mind steady on a chosen object. Simultaneously, the practice of non-attachment removes the underlying motives that cause the mind to wander toward external distractions. This combined approach is effective because it addresses both the active and passive causes of fluctuations.

14. (D) Upayapratyaya
This form of absorption is achieved by human practitioners through a systematic and effortful path. It requires the cultivation of faith, energy, mindfulness, concentration, and wisdom. Unlike natural predispositions, this state is earned through rigorous and conscious application of specific spiritual disciplines. It leads the practitioner toward discriminative discernment and eventually to the highest state of liberation by systematically refining the quality of the mind.

15. (A) Ishwarapranidhana (Devotion to God)
The set of five factors required for achieving effortful absorption includes faith, vigor, mindfulness, concentration, and discernment. While devotion is a valid path to achieve the goal, it is listed as an alternative or additional method rather than one of the specific five components of this particular developmental sequence. These five qualities represent the internal psychological strengths a seeker must build to advance through the stages of samadhi.

16. (B) 1, 2, and 3 only
Successful practice must be grounded in three essential conditions to become firmly established. It requires a long duration, should be performed without interruptions, and must be accompanied by a sense of devotion or high regard. These factors ensure that the practice leaves a deep and lasting impression on the mind. However, it cannot be independent of detachment, as practice and non-attachment are interdependent tools for progress.

17. (B) Maitri (Friendliness)
Friendliness is categorized as a method for purifying the mind rather than a hindrance to progress. The actual obstacles include conditions like sickness, mental dullness, doubt, and

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51. (C) The absolute cessation of the union between the Seer and the Seen.
This term represents the state of liberation where the mistaken identification between consciousness and matter is completely dissolved. When the cause of suffering is removed, the witness returns to its essential nature, free from the influence of the three qualities of nature. This state is the ultimate goal of the yogic path. It is characterized by the total absence of pain and the end of the need for further experiences within nature.

52. (D) Unbroken discriminative discernment (Viveka Khyati).
The method to achieve the cessation of suffering is the continuous and unwavering realization of the difference between pure consciousness and the mind-stuff. This discernment allows the practitioner to see that the witness is independent of the objects it perceives. By maintaining this clear awareness, the bond of ignorance is broken. This realization is not merely intellectual but a profound, direct experience that eventually leads to the final state of absolute liberation.

53. (C) It is pure, unchanging, and absolute consciousness.
The objects of experience are characterized by the three qualities of nature and include everything from the physical elements to the subtle mind. Their inherent purpose is to serve the witness by providing both experience and the eventual opportunity for liberation. However, they are fundamentally different from pure consciousness, as they are subject to change and transformation. Absolute consciousness belongs solely to the witness, which remains the independent observer of all natural phenomena.

54. (A) Both Statement I and Statement II are true.
The witness is defined as pure consciousness that remains unchanged despite observing the transformations of the world. While it is not itself the actor or the sufferer, it experiences the world by reflecting in the intellect. Because it identifies with these reflections, it appears to be the enjoyer of pleasure and the victim of pain. Realizing this distinction is crucial for the practitioner to detach from mental modifications and return to their true nature.

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55. (D) The mistaken identification or union of the Seer with the Seen.
The fundamental cause of all human suffering is the confusion between the observer and the observed. This union occurs when the pure, independent consciousness identifies with the temporary and changing instruments of nature, such as the mind and body. This entanglement leads to the experience of pain and the cycle of birth and death. Resolving this misidentification through spiritual practice is the primary objective for those seeking permanent freedom from all misery.

56. (A) Avidya (Ignorance).
The primary reason for the mistaken identification between consciousness and matter is a fundamental lack of awareness. This ignorance causes the individual to perceive the temporary as permanent and the self as the mind-body complex. It is not an external force but an internal clouding of vision that binds the witness to the objects of experience. Removing this ignorance through the cultivation of wisdom is the only way to dissolve the bond of suffering.

57. (C) Yama, Niyama, Asana, Pranayama
The systematic eight-limbed path begins with external ethical disciplines and personal observances. These are followed by physical postures and the regulation of the life force through the breath. This specific order ensures that the practitioner builds a strong moral and physical foundation before attempting more advanced mental techniques. Each stage prepares the mind and body for the subsequent levels of concentration and meditation, leading toward the final goal of total absorption.

58. (A) Yama
The first limb of the eight-fold path focuses on ethical restraints that govern the practitioner's relationship with others and the world. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. By adhering to these principles, the yogi creates a stable social and moral environment. This ethical foundation is considered essential because it prevents the mental agitation caused by harmful actions and conflicting desires, making the mind more suitable for deeper spiritual work.

the "how and why" of one's birth is a powerful motivator for attaining final liberation from the cycle.

75. (A) Both A and R are true and R is the correct explanation of A.
The interaction between consciousness and matter is the fundamental source of pain because it leads to a false sense of identity. The changeless witness appears to experience the births, deaths, and transformations of the material world by reflecting through the mind. This entanglement causes the self to suffer from the limitations and afflictions of nature. Only by separating these two entities through discriminative discernment can the individual find permanent relief from the cycle of misery.

76. (B) The perfection of Samadhi.
Total surrender to the supreme being is presented as a direct and powerful path to achieving the highest state of absorption. By dedicating all actions and thoughts to the divine, the practitioner eliminates the ego-driven obstacles that usually hinder meditative progress. This devotion leads to the removal of mental fluctuations and facilitates the transition into deep samadhi. It is considered one of the most effective methods for reaching the ultimate goals of the eight-limbed path.

77. (C) Negative thoughts and feelings that are contrary to the principles of Yama and Niyama.
Within the context of ethical training, this term refers to harmful mental tendencies like the urge to lie, steal, or act violently. These negative inclinations arise from underlying greed, anger, or delusion and can manifest in various degrees of intensity. They are the primary obstacles to maintaining moral conduct. The practitioner must recognize these disruptive thoughts and apply the technique of contemplating their opposites to maintain mental purity and progress on the spiritual path.

78. (D) The acquisition of great vigor, energy, and vitality (Virya).
Perfection in continence or self-restraint results in the conservation and sublimation of vital energy. This internal power provides the yogi with the immense physical and mental strength required for the arduous tasks of deep meditation and spiritual inquiry. This vigor is not just physical stamina but a refined force that fuels the higher functions of the mind. It is an essential asset for anyone attempting to cross the difficult thresholds of the internal limbs of yoga.

79. (A) Disgust for one's own body and a desire for non-contact with others.
The practice of internal and external purity leads to a profound realization of the body's true nature as a temporary and inherently unclean vessel. This awareness results in a natural detachment from physical form and a lack of interest in seeking gratification through bodily contact with others. Rather than vanity, the yogi develops a focus on the purity of the mind and the self. This shift in perspective is essential for transcending sensory attachments and focusing inward.

80. (B) Satya
Truthfulness is not just about avoiding lies but also about ensuring that speech is used rightly and with control. Observing silence is a practical discipline to master the organ of speech and ensure that when one does speak, it is with purpose and integrity. This control over the tongue is a foundational aspect of moral discipline. It helps to simplify the practitioner's interactions and reduces the mental agitation caused by careless or deceptive communication.

81. (B) Niyama - Personal observances
The second limb of the path consists of internal disciplines that refine the practitioner's character and lifestyle. These include purity, contentment, austerity, self-study, and devotion. Unlike the first limb, which focuses on social interactions, these observances are directed toward personal self-regulation. They help to create the internal conditions of clarity and discipline necessary for spiritual advancement. Each observance plays a specific role in preparing the mind and body for the more advanced stages of meditation.

82. (A) Experience (Bhoga) and Liberation (Apavarga)
The entire manifest world exists solely to serve the needs of the witness. Its first purpose is to provide the self with a wide variety of sensory and mental experiences through the interactions of the three qualities. Its second and final purpose is to provide the opportunity for the self to realize its own independent nature and attain freedom.

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resilience is a crucial step because it allows the seeker to remain in deep meditation for extended periods without being pulled back into bodily awareness. It marks the successful preparation for breath control.

67. (A) Both Statement I and Statement II are true.
Breath control involves the regulation of inhalation, exhalation, and retention to manage the flow of vital energy. According to the systematic path, this practice should be undertaken only after the practitioner has achieved a steady and comfortable posture. Proper control of the life force helps to quiet the mind and prepare it for concentration. This sequence ensures that the practitioner is physically stable enough to handle the subtle internal changes produced by regulated breathing.

68. (D) Dharana
The practice of breath control has a specific purifying effect on the mind. It thins the veil of ignorance that obscures the inner light of clarity and wisdom. As this covering is removed, the mind becomes exceptionally steady and capable of focused concentration. This fitness for one-pointedness is the essential prerequisite for entering the internal limbs of the path. Thus, regulating the life force through the breath serves as the final preparation for deep mental work.

69. (C) The control and withdrawal of the senses from their respective objects.
The fifth limb of the path involves the conscious withdrawal of the sensory organs from the external world. In this state, the senses no longer follow their objects but instead imitate the nature of the stilled mind. This practice prevents external distractions from reaching the consciousness, creating a state of internal focus. It acts as the bridge between the external disciplines and the purely internal stages of concentration, meditation, and total absorption.

70. (B) Supreme mastery over the sense organs.
When sense withdrawal is perfected, the practitioner gains complete control over their sensory faculties. The senses no longer pull the mind toward external attractions or aversions against the yogi's will. This supreme mastery is essential for deep meditation because it ensures that the internal state remains undisturbed by environmental stimuli. It represents the highest level of sensory discipline, allowing the practitioner to focus entirely on the internal objects of concentration without interference.

71. (D) Dvesha
This mental affliction is defined as the aversion or hatred that follows a painful experience. It is the deep-seated desire to avoid things or people associated with suffering. Like attachment, it keeps the mind in a state of agitation and prevents clarity. Recognizing and overcoming this tendency to push away unpleasant things is a necessary part of the purification process. It allows the practitioner to maintain an even and peaceful mind regardless of circumstances.

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72. (C) 1, 2, and 3 only
The manifest world is composed of three fundamental qualities and exists in four different states, ranging from specific elements to the unmanifest primary cause. While these qualities serve the witness, the witness itself is not the cause of their manifestation. Instead, the interaction between consciousness and matter is what drives the evolutionary process. Understanding these layers of reality helps the practitioner to differentiate between the changing world of nature and the eternal, unchanging witness.

73. (C) The Seer is only the power of seeing, pure consciousness.
The witness is described as the absolute power of awareness, which remains pure and unmodified. Although it perceives the world through the reflections in the mind, it does not actually change its nature. It is not an object that can be seen but the subject that makes all seeing possible. Recognizing the witness as independent of the mental instruments is the central goal of the path. This realization breaks the false identification that causes suffering.

74. (A) Knowledge of past and future lives.
When a practitioner perfectly adheres to the principle of non-possessiveness, they lose the desire to accumulate things for the future. This total freedom from worldly attachments allows the mind to become exceptionally clear and insightful. As a result, the yogi gains a profound understanding of the chain of cause and effect across multiple existences. This insight into

cultivate the detachment necessary for reaching higher states of mental stability.

43. (D) Asmita
This mental affliction arises when the pure consciousness of the seer is mistakenly identified with the instruments of perception, such as the mind or body. It creates a false sense of "I-am-ness" that limits the true self to temporary and changing phenomena. This ego-based identity is a significant barrier to spiritual realization because it obscures the witness's true, independent nature. Overcoming this misidentification is a key step in the process of liberation.

44. (D) 1, 2, 3, 4, and 5
The five afflictions are the fundamental causes of human suffering and the ongoing cycle of existence. They exist in various states, from dormant to fully active, and dictate the quality of one's experiences. Ignorance provides the foundation, while egoism, attachment, aversion, and the fear of death follow. These factors create the karmic impressions that lead to future births. Understanding their nature is vital for any seeker aiming to systematically remove them.

45. (C) Karmashaya
This term refers to the reservoir of latent impressions created by past actions that are motivated by the five afflictions. These impressions are stored in the mind-stuff and wait for the appropriate conditions to manifest as future experiences. This accumulation of potential results is what drives the cycle of birth and death. As long as the root afflictions exist, this storehouse continues to grow, determining the circumstances and duration of future lives.

46. (D) The fruition or ripening of past actions.
This concept describes the process by which the stored impressions of previous deeds eventually bear fruit. Just as a seed matures into a plant, actions performed under the influence of the kleshas inevitably lead to specific results. This ripening determines the type of birth, the length of life, and the nature of one's experiences in subsequent existences. Understanding this law of cause and effect is central to the ethical and spiritual framework of yoga.

47. (A) Jati (species of birth), Ayus (lifespan), and Bhoga (experiences).
The ripening of the storehouse of actions manifests in three specific ways for the individual. First, it determines the particular species or social condition of the next birth. Second, it dictates the chronological length of that life. Finally, it results in the specific mixture of pleasant and painful experiences the individual will encounter. These outcomes are the direct result of the quality of actions performed in previous states of existence.

48. (A) Both A and R are true and R is the correct explanation of A.
A person of high spiritual discrimination perceives even pleasurable experiences as ultimately painful. This is because they recognize that pleasure is temporary, leads to new cravings, and is followed by the anxiety of loss. Furthermore, the inherent conflict between the changing qualities of nature and the presence of past impressions creates a continuous underlying state of dissatisfaction. Therefore, the wise seek to transcend all worldly experiences to find true and lasting peace.

49. (B) Heya
Within the four-fold framework of suffering, this term identifies the pain that has not yet arrived but is to be avoided. Since past suffering is gone and present suffering is already being experienced, the focus of the practitioner is on preventing future misery. This is achieved by removing the underlying causes that lead to the manifestation of pain. Identifying what needs to be avoided is the first step toward achieving absolute freedom.

50. (A) The cause of suffering, which is the union of Purusha and Prakriti.
The root cause of all misery is identified as the mistaken identification between the pure consciousness of the witness and the objects of experience. This union allows the changeless self to become entangled in the ever-shifting qualities of nature. Because of this entanglement, the self experiences the fluctuations of the mind and body as its own. Eliminating this fundamental confusion is the key to stopping the cycle of future suffering.

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Thus, nature is both the field of play and the means of escape for the conscious self.

83. (C) 4, 2, 3, 1, 5
The systematic progression of the path moves from external physical stability to internal mental absorption. After mastering a steady posture, the practitioner learns to withdraw the senses from external objects. This sets the stage for fixing the mind on a single point. Once this focus becomes continuous, it transforms into meditation. Finally, when the meditator's self-identity is lost in the object, the state of total absorption is reached. This sequence ensures a gradual refinement of consciousness.

84. (D) Dharana
This sixth limb involves the initial effort to bind the mind to a specific location or object, whether internal or external. It is the practice of repeatedly bringing the attention back to the chosen point of focus whenever it wanders. This discipline trains the mind's ability to remain steady and one-pointed. It serves as the essential foundation for the subsequent stage of continuous meditation. Successful practice here marks the beginning of the internal limbs of the path.

85. (C) The uninterrupted and continuous flow of cognition towards the object of concentration.
This seventh limb is defined by the quality of continuity in mental focus. Unlike the initial stage of concentration, which involves effort and distraction, this state is a steady stream of awareness directed at the chosen object. It is like the smooth flow of oil from one vessel to another. This sustained mental focus deepens the practitioner's connection with the object and prepares the consciousness for the final stage of total absorption where the self-identity dissolves.

86. (B) Samadhi
In this final stage of the eight-fold path, the mental focus becomes so intense that the awareness of the self as the meditator disappears. Only the object of meditation shines forth in its essential form, as if the mind has become completely hollowed out. The subject and the act of knowing merge into the object. This state of total absorption is the culmination of the meditative process and leads toward final discriminative discernment and absolute spiritual freedom.

87. (D) Dharana, Dhyana, Samadhi
The integration of concentration, meditation, and total absorption on a single object constitutes this powerful mental tool. When these three internal limbs are practiced consecutively, the practitioner gains profound insight and mastery over the object of focus. This combined practice is essential for attaining various supernatural powers and higher wisdom. It represents the pinnacle of the eight-limbed path, focusing specifically on the internal aspects of yoga. Success here allows for the direct perception of subtle realities.

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88. (A) Both Statement I and Statement II are true.
The term refers to the simultaneous application of the three highest stages of the eight-fold path on one object. These practices are considered internal because they deal directly with the mind, whereas the first five limbs involve external discipline, physical body, and breath. This distinction highlights the shift from preparatory work to the actual transformative power of deep meditative absorption. Perfecting this internal process is what leads to the manifestation of extraordinary knowledge and spiritual perfections.

89. (C) The shining forth of prajna (higher consciousness or wisdom).
Mastery over the combined practice of concentration, meditation, and absorption leads to the arising of a superior light of knowledge. This wisdom provides direct and clear insight into the true nature of any object or principle upon which it is directed. It is not limited by the ordinary processes of logic or sensory perception. This clarity is a critical milestone that allows the yogi to progress toward the highest levels of discriminative discernment and final liberation.

90. (A) Dharma, Lakshana, and Avastha Parinama
The theory of transformation explains how objects change over time in three distinct ways. These include changes in the property or form of the substance, changes in the temporal characteristic from future to present or past, and changes in the overall condition or state. Understanding these three transformations allows the practitioner to grasp the underlying continuity of nature despite its constant shifting appearance. This knowledge is fundamental for performing meditative analysis on the manifest world.

107. (D) Birth, Herbs, Mantra, Tapas, and Samadhi
There are five distinct ways through which extraordinary perfections can manifest in an individual. Some are born with these abilities due to past efforts, while others gain them through specific medicines, sacred sounds, or intense self-discipline. The most significant and superior method, however, is through the state of total meditative absorption. These various means illustrate that while the results may appear similar, the source and the spiritual impact of the powers can differ greatly.

108. (B) A result of meritorious deeds from a past life.
Extraordinary abilities that are present from the moment of birth are attributed to the spiritual accomplishments of a previous existence. The latent impressions from past efforts carry over into the current life, allowing the individual to manifest certain powers without apparent effort in the present. This concept reinforces the idea of karmic continuity across different lifetimes. It suggests that spiritual progress is never lost and serves as the foundation for the next stage of evolution.

109. (C) Samadhi
Among the five means of attaining extraordinary powers, the state of total meditative absorption is considered the most superior. This is because perfections gained through this method are free from egoism and do not generate new binding karmic impressions. Unlike powers gained through external aids or birth, those arising from deep meditation are the direct result of refined consciousness. They represent the highest level of spiritual achievement and are most conducive to reaching the ultimate goal of liberation.

110. (D) Artificially created minds projected by a yogi's consciousness.
Highly advanced practitioners possess the ability to project multiple mental units from their own ego-sense. These secondary minds are created to allow the yogi to experience and exhaust various karmas simultaneously in different forms. This extraordinary capability demonstrates the power of consciousness over the mind-stuff. While these projected minds perform actions, they are temporary and remain under the direction of the original consciousness of the yogi. It is a specialized manifestation of advanced power.

111. (A) The original, natural mind (Chitta) of the yogi.
When a practitioner creates multiple projected mental units, there is a single primary consciousness that serves as the source and director of all of them. This original mind coordinates the activities of the secondary minds, ensuring they serve the intended purpose of exhausting karmic debts. Despite the multiplicity of appearances, the underlying unity of the yogi's consciousness remains intact. This centralized control is what allows for the coherent management of several different experiences at once.

112. (B) They are free from the deposit of karmic impressions (ashaya).
The primary reason for the superiority of meditative perfections is their lack of binding influence. Actions and experiences that arise from the highest state of absorption do not leave behind the latent impressions that usually drive the cycle of birth and death. While powers gained through herbs or birth are still tied to the qualities of nature, those born of meditation are pure and ego-free. They facilitate the journey toward liberation rather than creating new attachments.

113. (B) Nishkama (Action without desire)
The text classifies actions into four categories based on their ethical quality and karmic impact. Ordinary actions can be white, black, or a mixture of both. However, the actions of a perfected practitioner fall into a fourth category that is neither white nor black. While "action without desire" is a common concept in other traditions, it is not listed as one of these four specific technical categories in this particular framework. Understanding these classifications helps in analyzing karmic consequences.

114. (A) No karmic fruit, thus not perpetuating the cycle of birth and death.
The actions of an advanced yogi are performed with such high levels of detachment and ego-freedom that they do not generate any future results. Because these deeds are neither virtuous in a worldly sense nor harmful, they do not add to the reservoir of latent impressions. Consequently, they do not create the necessity for future births to experience their fruits. This specialized category of action is a critical milestone on the path toward absolute liberation and spiritual independence.

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99. (C) On the pratyaya (content/idea) in the mind.
By directing meditative focus onto the mental content or ideas present in another person's mind-stuff, the yogi can gain direct knowledge of their thoughts. However, this insight usually extends only to the thoughts themselves, not the underlying motivations or supporting factors, unless further focus is applied. This ability demonstrates the interconnectedness of mental phenomena and the capacity of a stilled consciousness to perceive the subtle modifications occurring within the minds of other living beings.

100. (D) 1, 2, 3, and 4
Various extraordinary insights are achieved by focusing meditative power on specific celestial and anatomical points. Concentration on the sun reveals knowledge of the cosmic regions, while focusing on the moon and the pole star provides understanding of the arrangements and movements of the stars. Additionally, focus on the navel center yields complete knowledge of the body's internal structure. These perfections highlight the yogi's ability to gain profound knowledge of both the macrocosm and the microcosm.

101. (C) The form of the body, by suspending its perceptibility.
The ability to become unseen is achieved by directing meditative focus on the physical form of the body and breaking the connection between its appearance and the eyes of others. By suspending the quality of perceptibility, the yogi's body no longer reflects light in a way that can be processed by sensory organs. This extraordinary power demonstrates the yogi's mastery over the physical elements and the fundamental laws of perception that govern how objects are observed in the world.

102. (C) P-2, Q-1, R-3, S-4
Specific anatomical focal points yield different results when subjected to deep meditative focus. Concentration on the throat pit eliminates hunger and thirst, while focus on the tortoise-shaped channel brings immobility and steadiness to the body. Directing attention to the light in the head allows the practitioner to see perfected beings, and focus on the heart provides deep insight into the nature of the mind itself. These techniques illustrate the systematic internal exploration of the human system.

103. (D) Ekagrata Parinama
This mental transformation occurs when the mind moves toward a state of complete one-pointedness. It is characterized by the subsiding of distracting impressions and the simultaneous arising of focused, steady impressions on a single object. In this state, the mind's tendency to wander is significantly reduced. This is a crucial stage in the development of meditative depth, as it provides the stability needed for the higher levels of concentration and ultimate discriminative discernment.

104. (A) The flow of the mind becoming calm by the influence of moments of cessation.
This transformation refers to the process where the moments of mental restraint begin to outweigh the moments of mental fluctuation. As the impressions of suppression become stronger and more frequent, the mind develops a calm and steady flow. This condition represents a high level of mental discipline where the consciousness is less likely to be disturbed by external or internal triggers. It is the result of continuous and successful effort in restraining modifications.

105. (C) Statement I is true, but Statement II is false.
While advanced meditative techniques naturally result in extraordinary powers, they are viewed as potential pitfalls rather than goals to be advertised. Seeking or displaying these abilities to gain fame or followers is strongly discouraged because it reinforces the ego and distracts from the ultimate objective of liberation. The practitioner is advised to remain humble and indifferent to such powers to ensure they do not become new sources of attachment and karmic bondage.

106. (A) Kaivalya Paada
The fourth and final section of the text is dedicated to the ultimate state of absolute freedom and spiritual independence. It explores the nature of consciousness after it has been completely liberated from the influence of the three qualities of nature. This section also discusses the origin of mental impressions, the nature of time, and the final dissolution of the mind's purpose. It provides the philosophical and practical conclusion to the systematic path of yoga.

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91. (D) Dharma Parinama (Transformation of form/ property)
This type of change occurs when a substance takes on a new form or property while the underlying material remains the same. When clay is shaped into a pot, its essential nature as clay does not change, but its specific manifestation does. This is the transformation of the external attribute. Recognizing this allows the yogi to see the relationship between the permanent cause and the temporary effect in all physical and mental phenomena during deep contemplation.

92. (B) Lakshana Parinama
This transformation deals with the temporal aspect of an object as it moves through the stages of time. An object or characteristic exists first in the future, then manifests in the present, and finally recedes into the past. This shift in the temporal characteristic happens while the object's form remains the same. By focusing on this process, the yogi can understand the nature of time and the way objects exist across different points on the timeline.

93. (C) Avastha Parinama
This final type of transformation refers to the change in the condition or state of an object as it ages or undergoes subtle shifts within its current form. For example, a new pot gradually becomes old through constant wear. This is a change in the intensity or state of the existing characteristic over time. Contemplating these subtle shifts in condition helps the practitioner to perceive the continuous flow of change that characterizes all aspects of nature.

94. (A) Both A and R are true and R is the correct explanation of A.
By applying deep meditative focus to the three types of transformation, the practitioner gains insight into the entire timeline of an object. Understanding how properties, temporal characteristics, and conditions shift allows the yogi to perceive what was in the past and what will manifest in the future. This extraordinary knowledge arises from a profound mastery of the laws of nature. It demonstrates the power of internal mental discipline over the limitations of ordinary temporal perception.

95. (A) Samskaras
These are the deep-seated mental impressions left behind by every action, thought, and experience. They reside in the mind-stuff and act as the seeds for future mental modifications and behaviors. These latent tendencies influence how a person perceives and reacts to the world. As long as these impressions exist, the mind continues to fluctuate and generate new experiences. Purifying and eventually dissolving these impressions is a central task in the process of achieving final liberation.

96. (B) Knowledge of previous births.
By directing deep meditative focus toward the latent impressions stored in the mind, the practitioner can trace them back to their origins. This process reveals the chain of cause and effect that spans multiple lifetimes. The yogi gains direct insight into the specific experiences and actions from past existences that have shaped their current internal state. This knowledge serves to confirm the continuity of consciousness and the reality of the laws governing karmic accumulation and fruition.

97. (B) They are obstacles to the highest Samadhi (Kaivalya) if one becomes attached to them.
Although extraordinary powers arise naturally from advanced practice, they are not the ultimate goal. In fact, if a practitioner becomes fascinated or attached to these abilities, they become significant hindrances to final liberation. While they may appear as perfections in the worldly sense, they are distractions that pull the consciousness back into the realm of nature and ego. The wise practitioner acknowledges them but remains focused on the goal of absolute stillness and spiritual freedom.

98. (A) Divine hearing
By focusing the combined power of concentration, meditation, and absorption on the relationship between the sense of hearing and the element of space, the yogi develops a supernatural auditory faculty. This allows them to hear sounds that are beyond the range of ordinary human perception, including celestial sounds or distant communications. This siddhi illustrates how mastering the interaction between the senses and their elemental mediums leads to the manifestation of extraordinary sensory capabilities and profound insights.

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115. (C) The subliminal activators or deep-rooted tendencies that give rise to samskaras and memories.
These are the powerful, deep-seated latent tendencies that drive the human psyche and the cycle of existence. They are the subtle inclinations that lead to the formation of memories and determine how an individual reacts to various stimuli. These tendencies are carried over from lifetime to lifetime and are what give continuity to the personality across different births. Eradicating these root activators is essential for stopping the modifications of the mind and attaining final freedom.

116. (A) Both A and R are true and R is the correct explanation of A.
The deep-rooted tendencies of the mind are described as having no beginning because the basic instinct for self-preservation and the desire to live are eternal qualities within the world of nature. These tendencies are continuously reinforced and carried forward through the chain of cause and effect across countless lifetimes. This beginningless nature explains why they are so difficult to remove. Only the highest level of discriminative discernment can finally dissolve these ancient patterns of the consciousness.

117. (C) The complete cessation of Kleshas and Karmas.
When a practitioner achieves the highest state of meditative absorption, characterized by a rain-cloud of virtue, the fundamental afflictions and all remaining karmic results are totally extinguished. This state represents the final purification of the consciousness, where all binding influences of nature are removed. The practitioner is no longer subject to the fluctuations caused by ignorance, egoism, or the ripening of past actions. This total cessation is the immediate precursor to the state of absolute freedom.

118. (B) It showers the 'rain cloud of dharma' (virtue/truth), leading to liberation.
This specialized state of absorption is named for its ability to provide an abundance of highest knowledge and virtue. Just as a rain-cloud pours down water, this samadhi showers the practitioner with profound insights that wash away the remaining traces of ignorance and desire. It arises when the seeker is detached even from the most refined levels of meditative discernment. This abundance of truth marks the transition from the seeded state to the final seedless state.

119. (D) Having fulfilled their purpose, they resolve back into their cause (Prakriti).
The three fundamental qualities of nature exist solely to provide experience and liberation to the conscious witness. Once the practitioner has attained the highest wisdom and absolute freedom, the work of these qualities is complete. Therefore, they lose their reason for being active and return to their original unmanifest state. This marks the end of the evolutionary cycle for that particular individual, as consciousness now stands alone in its own essential and independent nature.

120. (A) The uninterrupted flow of discriminative discernment between Purusha and Prakriti.
This term refers to the constant and clear realization of the difference between pure consciousness and the mind-stuff. It is the final and most powerful mental tool for achieving liberation. When this discernment becomes steady and unbroken, it dissolves the fundamental ignorance that binds the self to nature. This realization allows the practitioner to see that all experiences belong to nature, while the witness remains independent. It is the key that unlocks the door to absolute freedom.

121. (C) The establishment of the Power of Consciousness (Chiti-shakti) in its own true nature.
Absolute liberation is defined as the state where pure consciousness is no longer identified with the objects of nature. It occurs when the fundamental qualities of nature have finished their purpose and returned to their cause. In this condition, the witness stands in its own essential purity and independence, free from all modifications and suffering. It is not a union with another entity but the realization of the self's inherent and eternal autonomy and light.

122. (A) 1, 3, 2, 4
The journey begins with the yoga of action to purify the mind, followed by the systematic eight-limbed path to build moral and mental strength. These practices lead to the actual

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the journey, not the definition of final spiritual liberation itself.

138. (A) All treasures and wealth naturally come to the yogi.
When a practitioner perfectly adheres to the ethical discipline of not stealing, even in thought, they align themselves with the fundamental integrity of nature. As a result of this profound honesty and lack of greed, all riches and treasures manifest before them. This extraordinary result serves as an indicator of the yogi's internal purity and harmony. It is one of the various perfections that arise from the uncompromising practice of the first limb of the eight-fold path.

139. (D) The effect of Pranayama as described by Patanjali.
The practice of regulating the life force through the breath has the specific consequence of thinning the veil of mental impurities. This purification process reveals the inner clarity of the mind, which was previously obscured by the heavy qualities of dullness and activity. Consequently, the mind becomes exceptionally fit for the next stage of concentration. This illustrates how the physical and energetic disciplines of the path directly facilitate the more advanced mental and spiritual stages of the journey.

140. (B) Pratyahara
This fifth limb of the path involves the mastery of the sensory organs by withdrawing them from external objects. When perfected, the senses no longer respond to environmental stimuli but instead follow the stilled state of the mind. This allows the practitioner to remain focused and undisturbed even in chaotic surroundings. This supreme control over sensory input is essential for the transition into the purely internal stages of meditation. It represents a significant level of mental and sensory discipline.

141. (C) Sanyama
The sequential integration of concentration, meditation, and total absorption on a single object is known as this unified mental process. It is the most powerful tool for gaining extraordinary knowledge and perfections. By focusing these three internal limbs together, the practitioner can perceive the subtle essence and temporal changes of any object or principle. This unified practice is what allows the light of higher wisdom to shine forth, leading eventually to the highest levels of spiritual insight.

142. (D) The body becomes extremely light, and the yogi can levitate or walk on water.
By directing deep meditative focus toward the specific vital air responsible for the upward movement of energy, the practitioner gains control over the body's weight and relationship with external elements. This mastery results in the ability to move through space or walk on surfaces like water or thorns without contact. This extraordinary power is one of the many perfections that arise from understanding and manipulating the subtle energetic functions of the human system through the unified practice of concentration.

143. (A) The ability to create wealth out of thin air.
The various perfections listed in the text include extraordinary knowledge of the past, future, and other people's minds, as well as physical transformations like invisibility or lightness. However, the direct creation of material wealth as a supernatural power is not mentioned among these specific results. The focus of the perfections is on gaining profound insight into the laws of nature and the human system, rather than fulfilling worldly desires for material possessions or financial gain.

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144. (B) Shukla-Krishna (Mixed)
Most human actions fall into the category of being a mixture of good and bad qualities. These deeds are motivated by a combination of virtuous and selfish intentions, resulting in a corresponding mix of pleasant and painful outcomes. This mixed karma is what keeps most individuals bound to the ongoing cycle of birth and death, as they must experience the results of their previous actions. Only the specialized action of a perfected practitioner transcends this dualistic karmic classification.

145. (B) Vasanas are the deepest tendencies that activate the Karmashaya, leading to Smriti (memory) and action.
These three concepts form a continuous chain that drives human behavior and experience. The beginningless tendencies of the psyche provide the motivation and structure for the storage of

other hand, the highest form of absorption is achieved through the total absence of craving even for the most refined qualities of nature. This supreme detachment leads to the total cessation of all mental modifications. Both stages are critical milestones in the systematic journey from ordinary distracted awareness to absolute spiritual independence and freedom.

131. (C) Ishwara is not influenced by the reservoir of latent karmic impressions.
This supreme divine entity is uniquely defined as being eternally free from the storage of past actions and their potential results. Unlike individual souls, whose lives are determined by the ripening of previous deeds, this being remains untouched by the binding influence of karma. This complete independence ensures that the divine consciousness is always pure and unconditioned. It is this unique status that makes this entity a perfect source of guidance and a teacher of all spiritual masters.

132. (D) The study of sacred texts and introspection.
This component of the yoga of action involves the regular reading of spiritual scriptures and the repetition of sacred sounds. It is not merely an intellectual exercise but a process of self-reflection that leads to a deeper understanding of one's own nature. This practice helps to clarify the path and aligns the practitioner's mind with higher truths. Combined with discipline and devotion, it serves as a powerful tool for purifying the mind and weakening the afflictions.

133. (C) The pure as impure, the painful as pleasurable, the non-Self as Self, and the non-eternal as eternal.
Fundamental ignorance is defined by these four primary errors of perception. It is the root cause of all suffering because it leads the individual to value temporary and painful things as if they were permanent and satisfying. Furthermore, it causes the witness to identify with the mind and body. This deep-seated confusion provides the foundation for all other afflictions like egoism and attachment. Overcoming this ignorance through discriminative discernment is the only way to attain final liberation.

134. (B) Abhinivesha
This mental affliction refers to the powerful, instinctive clinging to life and the profound fear of death. It is present in all living beings, from the simplest creatures to the most learned scholars, as a result of experiences in countless previous lives. This automatic survival drive is a deep-seated habit of the consciousness that keeps the individual bound to physical existence. Recognizing its pervasive nature is necessary for a practitioner who seeks to transcend the identification with the body.

135. (D) Because they understand that pleasure is temporary and leads to craving and eventual pain (Parinama-dukha).
A person of high spiritual discrimination sees the hidden misery in worldly happiness. They realize that pleasure is fleeting and inevitably followed by the pain of its loss or the agitation of new desires. Furthermore, the constant change within nature and the presence of past impressions create an underlying state of dissatisfaction. Because they recognize these patterns, the wise view all worldly experiences as inherently flawed and seek the permanent peace that lies beyond nature's dualities.

136. (D) 4
Within the four-fold framework of suffering, the means of cessation corresponds to the unwavering practice of discriminative knowledge. This realization of the difference between pure consciousness and the mind-stuff is the specific tool that dissolves ignorance and ends suffering. It acts as the "medicine" that cures the "disease" of worldly existence. This continuous awareness is the final achievement of the eight-limbed path, directly leading to the state of absolute spiritual freedom and independence from nature.

137. (C) In the state of Kaivalya, the Purusha gains mastery over the Gunas.
The ultimate state of liberation is characterized by the witness standing in its own nature after the qualities of nature have finished their work. These qualities resolve back into their original unmanifest state, rather than being controlled by the witness. This distinction is important because the witness is eternally independent and does not actually interact with or govern nature. Mastery over nature is a secondary power attained during

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153. (C) In Nirvitarka, the mind is free from the association of name (shabda) and concept (jnana).
The transition from the initial analytical stage of absorption to the more refined stage involves the loss of verbal and conceptual interference. In the first stage, the object is still mixed with its name and the knowledge derived from it. In the second stage, these mental overlays drop away, and the object shines forth in its essential form. This deeper state of absorption represents a significant increase in mental stillness and a closer identification with the object's reality.

154. (A) P-2, Q-3, R-1, S-4
The systematic structure of the text places different concepts in specific sections. The yoga of action is a preparatory method found in the section on practice. The theory of transformations and extraordinary powers are explored in the third section. The classification of mental modifications is introduced in the first section on absorption. Finally, the creation of projected minds and the nature of absolute liberation are discussed in the concluding section. This organization reflects the logical progression of the path.

155. (A) Both A and R are true and R is the correct explanation of A.
The five mental afflictions, such as ignorance and attachment, are the fundamental drivers of the karmic cycle. As long as these afflictions are present in the mind, every action performed will leave behind a latent impression that must bear fruit in the future. These impressions accumulate in a reservoir that determines the circumstances of subsequent births. Therefore, the only way to stop the accumulation of karma is to eliminate the underlying afflictions through spiritual practice and wisdom.

156. (B) Tapa-Dukha
This specific type of suffering arises from the continuous mental agitation and anxiety associated with maintaining pleasant experiences and avoiding unpleasant ones. Even when a person is happy, the fear of losing that happiness creates a subtle form of pain. This state of constant worry is an inherent part of worldly existence. A person of high spiritual discrimination recognizes this hidden anxiety in all activities and seeks a state of peace that is independent of these external dualities.

157. (C) Kaivalya - The eternal union of Seer and Seen
The ultimate goal of the path is actually the total separation of pure consciousness from the objects of nature, not their union. Suffering is caused by the mistaken identification or "union" between these two distinct entities. Therefore, liberation involves dissolving this bond so that the witness can stand in its own essential nature. Characterizing this final state as an eternal union is a fundamental misunderstanding of the philosophical framework, which emphasizes the independence and autonomy of the self.

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158. (D) Satya
When the discipline of truthfulness is practiced without any limitations of time, place, or circumstance, it becomes part of a great universal vow. This means the practitioner is committed to absolute integrity in every aspect of their life. Such an unwavering adherence to the truth creates a powerful internal stability and aligns the individual with the fundamental laws of reality. This is an example of how a specific moral restraint is elevated to a foundational spiritual principle.

159. (A) Pratipaksha Bhavana
This mental technique involves the deliberate cultivation of a virtuous thought to counteract a harmful or negative one. When the mind is disturbed by anger, greed, or violence, the practitioner consciously focuses on the opposing quality, such as love or compassion. This systematic replacement of mental patterns helps to neutralize the destructive influence of negative thoughts and maintains internal balance. It is a key tool for overcoming the obstacles to ethical conduct and achieving a steady state of mind.

160. (B) Santosha
This personal observance focuses on the cultivation of satisfaction with one's current state and possessions. By eliminating the constant craving for more, the practitioner removes a major source of mental agitation and disappointment. This internal contentment is described as leading to a state of supreme happiness that far exceeds the pleasure derived from any material acquisition. It allows the yogi to remain peaceful

karmic impressions. When these impressions are triggered, they manifest as memories and current mental modifications, which then lead to new actions. This cycle reinforces the existing tendencies and adds to the reservoir of potential results. Breaking this interconnected loop is a primary goal of the systematic practice of yoga.

146. (A) Established in its own essential nature.
In the final state of absolute liberation, pure consciousness is no longer identified with the fluctuations of the mind or the objects of the world. It stands independent and pure, free from the influence of the three fundamental qualities of nature. This condition is not a change in the self's nature but a return to its original and eternal status. It is the end of all suffering and the realization of the witness's total autonomy and inherent clarity.

147. (A) 4, 2, 1, 3
Cognitive absorption progresses through a specific hierarchy of refinement. It begins with focus on gross objects using analytical logic, then moves to subtle objects through reflective thought. The practice then matures into a state of pure bliss and finally reaches the subtle sense of individual existence. This systematic sequence helps the practitioner to gradually detach from the external world and the internal mental instruments, leading toward the final stage of total mental cessation and liberation.

148. (D) A state of being tossed about by rajas, completely restless and agitated.
This initial state of the mind-stuff is dominated by the quality of activity and passion. The consciousness is constantly moving from one sensory object to another, driven by desires and external attractions. In this condition, there is no stability or capacity for concentration. It is the most common state of the undisciplined mind, where thoughts and emotions are scattered and unstable. Overcoming this agitation is the first major step in the journey toward achieving mental stillness.

149. (C) Vikalpa
This mental modification occurs when someone accepts a concept based on verbal descriptions despite the absence of a corresponding real-world object. It is a process of imagination where the mind constructs a reality out of words alone. This is distinct from valid knowledge or memory because the focus is on a linguistic entity that has no physical existence. Recognizing this type of modification helps the practitioner to understand how the mind can be misled by abstract thoughts and descriptions.

150. (A) 1 and 3 only
The fundamental tools for mental restraint are persistent practice and non-attachment. These methods work together with the systematic eight-limbed path to remove the root causes of human suffering. While preparation for absorption is important, the unified internal practice of concentration, meditation, and absorption is a more advanced stage than the ethical foundations. Understanding these relationships is crucial for navigating the various levels of practice and theory presented throughout the text to achieve the final goal of liberation.

151. (D) Bhrantidarshana (Erroneous Perception)
Among the various hindrances to spiritual progress, this specific obstacle involves holding false views or having incorrect perceptions about the path and one's own advancement. It leads to confusion and can cause the practitioner to lose their way or become discouraged. Unlike positive qualities like contentment or energy, these obstacles create mental agitation and prevent the mind from achieving one-pointed focus. Identifying and correcting such false perceptions is essential for maintaining steady progress toward mental silence and clarity.

152. (A) Achieving Chitta-prasadanam (calmness of mind).
One of the techniques for purifying and stabilizing the mind involves focusing on a radiant and sorrowless light within the heart or the head. This practice helps to elevate the mind above its usual distractions and afflictions. By contemplating this effulgent inner light, the practitioner achieves a state of clarity and tranquility. It is presented as an effective alternative for those seeking to quiet mental modifications and prepare the consciousness for deeper stages of meditative absorption.

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restraint of mental modifications, which is the definition of the meditative goal. Finally, when this restraint is perfected and ignorance is dissolved, the practitioner reaches the ultimate state of absolute freedom. This logical sequence moves from external preparatory actions to the final realization of the self's independent nature.

123. (C) All of the above
The text identifies nine specific mental and physical conditions that act as obstacles to spiritual progress. These include sickness, mental dullness, doubt, negligence, laziness, and sensuality. These hindrances cause distraction and prevent the mind from achieving the stability required for meditation. They are accompanied by symptoms like pain and despair. Overcoming these various distractions through focused practice and devotion is a primary task for the yogi to ensure a steady path toward mental silence.

124. (B) Vikshipta
This state of the mind-stuff is characterized by occasional periods of focus amidst general distraction. It is superior to the completely restless or dull states because it contains the potential for sustained concentration. In this condition, the mind begins to move toward a one-pointed focus, although it is still frequently pulled away by external attractions. It is the stage where most serious practitioners begin their training, using disciplined effort to gradually increase the duration of focus.

125. (C) Hearing the phrase "the son of a barren woman" which has no real-world object.
This specific mental modification occurs when a person understands a concept through words even though the concept does not exist in the physical world. It is a form of imagination or verbal delusion where the mind processes a linguistic construct that lacks a corresponding reality. This is different from erroneous perception, where an existing object is misidentified. Recognizing these subtle differences in mental activity helps the practitioner to understand how words can create unnecessary mental fluctuations.

126. (D) Styana
This particular obstacle is defined as a lack of mental flexibility or a state of inner dullness that prevents any effort toward concentration. It is not a physical tiredness but a psychological barrier where the mind feels incapable of work. This condition makes it impossible for the practitioner to follow the prescribed disciplines. Recognizing this state of languor is important so that the correct remedies, such as invigorated practice or devotion, can be applied to restore mental readiness.

127. (A) Vitaraga-vishayam va chittam
One of the methods for purifying and stabilizing the mind is to meditate on the consciousness of a person who has attained a high state of non-attachment. By focusing on the mental state of a great sage or enlightened being, the practitioner's own mind begins to reflect those calm and passionless qualities. This technique leverages the principle that the mind takes on the qualities of its object. It provides a living example of mental peace to follow.

128. (B) Gross objects
These two stages of cognitive absorption deal with the initial concentration on physical or external objects. The first includes analytical thought involving words and concepts, while the second transcends these mental labels to perceive the object's essential nature directly. Both are part of the broader process of training the mind to remain fixed on a tangible anchor. Mastery over these gross levels of concentration is a necessary prerequisite for progressing to the more refined levels of meditation.

129. (B) Subtle objects (Tanmatras)
These stages of meditative absorption focus on the subtle underlying elements of nature, such as the sensory potentials or the mind itself. The process moves from reflective analysis involving time and space to a state of pure perception of the subtle essence. This transition represents a significant refinement of the mind's capabilities. By focusing on the subtle causes of the physical world, the practitioner gains deeper insights into the structure of reality and the nature of consciousness.

130. (A) Both Statement I and Statement II are true.
Seeded absorption is so named because it still relies on an object or "seed" to maintain focus, which leaves behind latent impressions. On the

and focused on the internal journey toward spiritual realization and final freedom.

161. (B) All beings cease to feel hostility in the yogi's presence.
Perfection in non-violence creates an aura of profound peace and harmlessness around the practitioner. This state is so powerful that it influences the environment and other living creatures, causing even natural enemies to lose their aggressive tendencies in the yogi's vicinity. This extraordinary result is a testament to the transformative power of moral discipline when practiced to its highest degree. It illustrates how an internal state of being can have a direct and tangible effect on the external world.

162. (A) By relaxing the effort and meditating on the infinite (Ananta).
Achieving perfection in physical posture requires a combination of physical and mental elements. The practitioner must learn to release all tension and effort, allowing the body to become still and effortless. Simultaneously, the mind should be directed toward the infinite, transcending the limitations of the physical form. This approach leads to a state where the posture is both steady and comfortable, providing the ideal foundation for the subsequent practices of breath control and meditation.

163. (C) Bodily effulgence or gastric fire.
By directing deep meditative focus toward the specific vital air that governs the digestive process and internal warmth, the practitioner gains mastery over these functions. This result manifests as a brilliant glowing appearance of the body or a highly efficient internal metabolic fire. This extraordinary power is one of many perfections attained by understanding and manipulating the subtle energetic currents of the system through advanced concentration. It demonstrates the profound influence of the stilled mind over physical and energetic processes.

164. (D) Dhyana is flow; Samadhi is loss of the meditator's self.
While both are internal limbs of the path, they represent different levels of mental absorption. One is characterized by a continuous and uninterrupted stream of thought toward a single object. The other occurs when that focus becomes so intense that the awareness of being the meditator disappears, and only the object shines forth. This transition from a flow of awareness to the total merging of the subject and object is the final threshold of the meditative journey toward liberation.

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165. (C) Attain lightness of body and traverse through space.
By focusing the combined power of concentration, meditation, and absorption on the relationship between the physical body and the element of space, the yogi gains control over the body's weight. This mastery allows the practitioner to become as light as a piece of cotton, enabling them to move through the air or walk on fragile surfaces. This siddhi illustrates the yogi's ability to transcend ordinary physical laws through the profound understanding and mental manipulation of elemental relationships.

166. (B) Attaining perfections through specific preparations.
One of the five ways to achieve extraordinary powers involves the use of specialized medicinal preparations or plant-based substances. These aids can trigger certain latent capacities or transformations within the human system. While this method is recognized, it is considered different from the perfections born of meditative absorption, which are more spiritually significant. This path highlights the existence of various chemical and environmental influences that can interact with the subtle body to produce unusual capabilities and insights.

167. (D) Because actions are performed without attachment or ego.
The actions of an advanced practitioner do not create future karmic results because they are completely free from selfish desire and the sense of personal agency. Since there is no "I" that claims the action or its fruits, no latent impressions are stored in the mind-stuff. This specialized state of being allows the yogi to interact with the world without becoming further entangled in the cycle of birth and death. It is the pinnacle of ethical and spiritual conduct.

168. (A) The desire to live is eternal across countless lives.

analysis helps the practitioner to understand the continuity of objects despite their temporal shifts. Focusing on these transformations is a powerful meditative technique for gaining extraordinary knowledge of the timeline of all physical and mental phenomena.

184. (A) Antardhana (invisibility)
By directing deep meditative focus on the physical form of the body and breaking its connection with the visual perception of others, the yogi can become unseen. This siddhi involves suspending the body's quality of being perceptible to the eyes. It is one of the many extraordinary powers that arise from a profound mastery over the physical elements and the laws of sensory interaction. This ability illustrates the extent to which a stilled mind can influence material reality and perception.

185. (C) Nirmana Chittas
Highly advanced practitioners can project multiple mental units from their own primary sense of individuality. These secondary minds are created to allow the yogi to undergo multiple experiences simultaneously, thereby exhausting past karmic debts more efficiently. While these minds appear as separate entities, they are all directed by the original consciousness of the yogi. This extraordinary capability demonstrates the power of the stilled mind to manipulate and multiply its own cognitive instruments for the purpose of spiritual liberation.

186. (D) 1, 2, and 3
Projected mental units are temporary instruments created from the practitioner's sense of "I-am-ness." Although they perform various activities, they are always under the centralized control of the yogi's primary consciousness. This original mind serves as the director, ensuring all actions serve the goal of spiritual progress. This relationship between the one source and the many projected minds illustrates the profound level of mental control achieved by advanced practitioners. It is a specialized manifestation of power used to achieve liberation.

187. (D) Viveka-nimnam kaivalya-pragbharam chittam
When a practitioner has reached a high level of spiritual development, their mind naturally gravitates toward discriminative knowledge and flows toward absolute liberation. This state is characterized by a steady movement away from worldly distractions and toward the realization of the self's independent nature. The consciousness becomes like a river that is consistently directed toward its destination. This powerful internal orientation is the result of continuous and successful practice on the eight-limbed path toward ultimate spiritual independence and freedom.

188. (B) 3, 1, 2, 4
The path toward final liberation follows a systematic progression. First, the practitioner attains the continuous realization of the difference between consciousness and the mind-stuff. This leads to the highest state of absorption, characterized by a rain-cloud of virtue. As a result, the fundamental afflictions and all remaining karmic results are completely extinguished. Finally, the consciousness is permanently established in its own true nature, free from all suffering. This sequence represents the ultimate journey of the human soul.

189. (C) It is different from the objects known through testimony or inference.
The knowledge provided by this truth-bearing wisdom is unique because it pertains to specific and subtle objects that are beyond the reach of ordinary logic or the reports of others. While traditional means of knowledge deal with general categories, this meditative insight reveals the essential and individual truth of things. This direct perception is a critical milestone on the spiritual path, providing the practitioner with absolute clarity that is necessary for final realization and spiritual liberation.

190. (D) Avidya
The fundamental reason for the mistaken identification between pure consciousness and the mind-stuff is a profound lack of awareness. This ignorance causes the witness to believe it is the one experiencing the transformations and dualities of nature. It acts as the root cause from which all other afflictions and suffering arise. Only by removing this cloud of ignorance through the cultivation of discriminative wisdom can the individual break the bond and achieve final liberation from the cycle of existence.

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that marks the practitioner's transition toward final spiritual realization.

176. (B) The practice of austerity and discipline to purify the system.
This component of the yoga of action involves the use of self-discipline to remove mental and physical impurities. It includes practices that help the practitioner to endure dualities like heat and cold with a steady mind. By undergoing these voluntary disciplines, the yogi weakens the grip of the afflictions and strengthens the will. This purification is essential for making the mind-stuff transparent and stable, which is a necessary condition for achieving higher meditative states and wisdom.

177. (B) Weakened by the practice of Kriya Yoga.
Through the systematic application of disciplined action, self-study, and devotion, the five mental afflictions are significantly reduced in their intensity. In this weakened state, they no longer have the power to cause gross mental fluctuations or bind the individual strongly to worldly experiences. Although not yet completely destroyed, they are made manageable and are easier to overcome during deep meditation. This attenuation is a key goal of the preparatory path, paving the way for eventual liberation.

178. (A) Samskara-Dukha
This form of suffering is caused by the reactivation of latent impressions stored in the mind from previous painful experiences. Even in the absence of an immediate external cause, the memory of past pain can trigger current mental distress. A person of high spiritual discrimination understands that the mind is a storehouse of such impressions, ensuring a continuous potential for suffering. This insight reinforces the desire to transcend the mind's modifications and reach the state of absolute spiritual freedom.

179. (C) The Purusha
The entire manifest world, with all its varied experiences and transformations, exists for the benefit of the conscious witness. Its role is twofold: first, to provide the self with the opportunity to experience the world through the senses, and second, to eventually lead the self toward liberation. Nature has no purpose of its own; it is simply a stage where the witness can realize its own independence. Once this realization is achieved, the function of nature for that individual ends.

180. (D) The eight limbs of Ashtanga Yoga.
The systematic eight-fold path provides the practical means for attaining the state of discriminative discernment that ends all suffering. By practicing ethical conduct, self-discipline, physical stability, breath control, sense withdrawal, concentration, and meditation, the practitioner gradually removes the veil of ignorance. This leads to the final stage of total absorption and absolute freedom. Each limb plays a vital role in refining the consciousness and preparing the practitioner for the ultimate realization of the self's independent nature.

181. (C) The yogi's actions and their fruits become potent and immediately effective.
When a practitioner achieves absolute perfection in truthfulness, their words and thoughts become so aligned with reality that whatever they say or intend comes to fruition. This extraordinary power means that the normal delay between an action and its result is eliminated. It is a testament to the profound harmony the yogi has established with the fundamental laws of existence. This perfection is one of the various results that arise from the uncompromising practice of the first ethical limb.

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182. (C) Statement I is true, but Statement II is false.
This fifth limb of the path serves as the essential transition from external preparations to internal meditative work. It involves the withdrawal of the senses from external objects, not the intense focus on a single object, which belongs to the subsequent limbs. By mastery over the sensory organs, the practitioner prevents external distractions from reaching the mind. This internalizes the awareness, creating the necessary quietness for the subsequent stages of concentration, meditation, and total absorption to occur.

183. (D) Lakshana Parinama
This type of transformation focuses on the shift of a characteristic through the stages of time. It describes how an attribute moves from its unmanifest state in the future to its manifest state in the present, and eventually to its past state. This

chain of cause and effect across multiple births. Understanding the "how and why" of one's birth becomes possible as the mind is no longer clouded by the constant pursuit and maintenance of material things.

229. (C) Being ego-free, it bears no karmic fruits.
The actions of an advanced practitioner fall into a specialized category because they are performed with complete detachment and without a sense of personal agency. Since there is no "I" to claim the action or its outcomes, no new latent impressions are created in the mind-stuff. This prevents the accumulation of karma that would necessitate future births. This state of ego-free action is a critical milestone on the journey toward absolute spiritual independence and the end of suffering.

230. (B) Angamejayatva
The nine mental obstacles are accompanied by several distressing symptoms that indicate a state of agitation. These include pain, despair, irregular breathing, and the unsteadiness or trembling of the body. When a practitioner cannot maintain a steady posture due to such tremors, it is a sign that mental and physical distractions are present. Overcoming these companions through focused practice and devotion is necessary to restore the stability required for deep meditation and progress on the spiritual path.

231. (D) Kaivalya section
The discussion regarding the beginningless nature of mental tendencies is found in the final section of the text, which explores the nature of absolute liberation. It explains that these deep-rooted inclinations exist because the fundamental will to live and the instinct for self-preservation are eternal qualities of nature. This section also explores how these tendencies are carried forward through the cycle of karma and how they are eventually dissolved through the highest wisdom and the realization of consciousness.

232. (A) The nine Antarayas and their companions.
To overcome the various mental and physical hindrances that disrupt practice, the text recommends focusing the mind on a single principle or object. This consistent effort to maintain one-pointedness trains the mind to remain steady regardless of the presence of sickness, doubt, or laziness. By repeatedly bringing the attention back to one point, the power of the obstacles is gradually weakened. This method is foundational for developing the mental stability required for the more advanced internal limbs.

233. (C) Para Vairagya
The highest level of detachment is achieved when the practitioner is completely free from any craving, even for the most refined and subtle qualities of nature. This state arises from the profound realization of the witness's independent nature. Unlike initial detachment from worldly objects, this supreme non-attachment leads directly to the total cessation of all mental modifications. It is an essential prerequisite for the final state of absolute spiritual freedom and the permanent establishment of consciousness in its essential purity.

234. (A) Aum
The sacred syllable is identified as the verbal designation for the supreme being. Chanting this sound while contemplating its deep spiritual meaning is recommended as a way to achieve mental focus and eliminate obstacles. It serves as a direct link between the individual practitioner and the divine consciousness. This practice helps to turn the attention inward, quieting mental fluctuations and facilitating progress toward higher states of absorption. It is presented as an alternative path to the goal.

235. (D) 1, 2, 3, 4, and 5
The mind-stuff undergoes five distinct types of modifications: valid knowledge through right means, erroneous perception, verbal delusion or imagination, deep sleep focused on absence, and the recollection of past experiences. These fluctuations can be either painful or non-painful and encompass the entire range of human cognitive activity. Understanding and eventually restraining these specific patterns is the fundamental task of the practitioner seeking to achieve mental silence and clarity. This classification is central to the entire system.

236. (B) Complete steadiness and immobility of the body.
By directing deep meditative focus toward the tortoise-shaped energy channel located in the chest area, the practitioner achieves absolute

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191. (A) Asana
Perfection in physical posture results in a state of absolute stability where the body is no longer a source of distraction. The practitioner becomes immune to the agitations caused by the dualities of nature, such as heat and cold or physical discomfort. This mastery is essential because it allows the yogi to remain in deep meditation for extended periods without being pulled back to bodily awareness. It is the direct consequence of relaxing effort and focusing on the infinite during practice.

192. (B) Making the body disappear from the sight of others.
By directing meditative focus toward the relationship between the physical form of the body and the faculty of sight, the yogi can disconnect the body's appearance from the eyes of observers. This results in the body becoming invisible to others. This extraordinary power demonstrates the profound mastery the stilled mind can achieve over physical elements and the mechanics of perception. It is one of the many perfections that arise from deep meditative analysis of the nature of physical reality.

193. (B) Establishing the Power of Consciousness in its nature.
Final liberation is defined as the state where pure consciousness is established in its own essential and independent nature. It occurs after the qualities of nature have finished their work and returned to their primary unmanifest state. This condition is characterized by absolute freedom from any involvement with the mind or the material world. It is the ultimate goal of the entire system of yoga, representing the permanent end of ignorance, suffering, and the cycle of birth and death.

194. (A) Samadhi
Among the various methods for attaining extraordinary powers, only those born of the highest meditative absorption are free from binding karmic impressions. While powers gained through birth, herbs, or mantras are still tied to the qualities of nature and can leave latent traces in the mind, the results of deep samadhi are pure and ego-free. This makes them a supportive part of the spiritual journey rather than a source of new attachment, leading more directly toward final liberation.

195. (B) P-2, Q-1, R-4, S-3
The five mental afflictions have specific definitions and relationships. Ignorance is the root error of mistaking the non-eternal for the eternal. Egoism arises when consciousness identifies with the instruments of perception. Attachment is the desire for pleasant things based on past satisfaction, and aversion is the desire to avoid things associated with past pain. Together, these afflictions drive the modifications of the mind and the accumulation of karma, keeping the individual bound to the cycle of suffering.

196. (D) Dharana
The eight-limbed path is divided into external and internal stages. The first five limbs, which range from ethical conduct to sense withdrawal, are considered external preparations for the mind and body. The final three limbs, starting with concentration, are purely internal mental practices. Therefore, fixing the mind on a single point belongs to the internal group. This distinction marks the transition from training the senses and life force to the actual direct work of meditative absorption and spiritual realization.

197. (C) Rising and subsiding of thoughts
The continuous transformation of the mind-stuff is understood by observing the constant movement of mental modifications. Every time a new thought arises, a previous thought or state of restraint must subside. By focusing on this perpetual cycle of emergence and dissolution, the practitioner gains insight into the nature of mental processes. This analysis is fundamental to mastering the three types of transformation and eventually achieving the total cessation of modifications required for final spiritual liberation and peace.

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198. (A) Both A and R are true and R is the correct explanation of A.
The mind is not inherently conscious but is an object that is perceived by the witness. This is because it is a compound entity subject to change and cannot be both the observer and the observed at the same time. The light of consciousness comes from the witness alone, which illuminates the mind and its modifications. Recognizing that

The deep-rooted tendencies of the psyche are considered to have no beginning because the fundamental instinct for self-preservation and the will to exist are eternal within nature. These tendencies are carried forward from one life to another, creating a continuous loop of behavior and experience. This explains why they are so pervasive and resistant to change. Only the highest level of discriminative discernment can stop this beginningless process and lead the consciousness to its final state of independence.

169. (C) The Kleshas and Karmas cease completely.
Immediately following the attainment of the highest state of absorption, characterized by a rain-cloud of virtue, the fundamental afflictions and all remaining karmic potentials are extinguished. This total cessation marks the end of all binding influences that keep the individual tied to the world of nature. The practitioner reaches a state of absolute purity where no new suffering can arise. This is the final step that directly precedes the permanent establishment of consciousness in its own essential nature.

170. (A) It resolves back into Prakriti, its purpose being fulfilled.
The mind-stuff is an instrument of nature created to provide the witness with experience and the opportunity for liberation. Once the practitioner has achieved absolute wisdom and spiritual freedom, the purpose of this instrument is completed. Therefore, it ceases its active modifications and returns to the primary unmanifest state of nature. This dissolution of the mind's function marks the final stage of liberation, where pure consciousness stands alone, eternally free from any further involvement with material phenomena.

171. (C) Practice of devotion to Ishwara
The text presents total surrender to the supreme being as a comprehensive remedy for the nine obstacles and their associated symptoms like pain and despair. By focusing on the divine, the practitioner gains the strength and clarity needed to overcome mental and physical distractions. This devotion helps to turn the consciousness inward and facilitates the removal of fluctuations. It is offered as a direct and powerful alternative path for achieving the goal of mental stillness and spiritual advancement.

172. (A) 1, 2, and 4 only
Detachment involves the conscious withdrawal of craving from both worldly and celestial objects. Its highest form is reached when the practitioner is free from any desire even for the fundamental qualities of nature. This quality is an essential partner to persistent practice, as the two together are the primary means for achieving the restraint of mental modifications. Without this non-attachment, the mind would continuously wander toward external attractions, preventing the attainment of steady one-pointed focus.

173. (C) Bhavapratyaya
This form of absorption is experienced by beings who have nearly attained the goal in previous lives or those who have merged with the elements. It is not the result of effort in the current lifetime but arises from the lingering impressions of past spiritual accomplishments. These beings possess a natural predisposition toward meditative states. However, because it is not grounded in current discriminative discernment, it is distinguished from the effortful path followed by most human practitioners seeking final liberation.

174. (D) Sukha (Pleasure)
The nine mental obstacles are accompanied by four specific distressing symptoms: physical and mental pain, despair, unsteadiness of the body, and irregular breathing. These companions indicate a state of mental agitation and a lack of focus. Pleasure, however, is not listed among these negative signs. Recognizing these symptoms is important because they alert the practitioner to the presence of hindrances that must be overcome through concentrated effort and devotion to restore a steady and peaceful inner state.

175. (A) It pertains to a specific object, beyond the range of normal perception.
The truth-filled wisdom that arises in deep meditation is superior to knowledge gained from logic or the testimony of others. This is because it provides a direct, intuitive insight into the specific and subtle nature of an object that cannot be reached through ordinary means. While logic and testimony deal with generalities, this meditative wisdom reveals the essential and unique truth of things. It is a critical milestone

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By performing deep meditative focus on the differences between these three components, the yogi gains the ability to understand the communication of all living beings. This insight reveals the universal essence of language and meaning across species. This siddhi illustrates how mastering the subtle mechanics of perception and cognition leads to extraordinary knowledge and a profound connection with all aspects of life.

207. (A) It would cause a significant confusion of memories and impressions.
A single mind cannot simultaneously perceive several different minds because the resulting flood of information would lead to total cognitive chaos. The memories and impressions of each mind would be mixed together, making it impossible to distinguish between them. This highlights the inherent limitations of the mental instrument as an object of perception. Only the pure consciousness of the witness can observe mental modifications without becoming confused by them, due to its changeless and independent nature.

208. (B) The highest virtue or attribute-less consciousness.
Within the context of the highest state of absorption, this term refers to the manifestation of ultimate truth and pure knowledge. It is not about religious duty but about the arising of a "rain-cloud" of spiritual clarity that washes away all remaining traces of ignorance and desire. This state represents the final refinement of the consciousness before it achieves absolute freedom. The abundance of virtue showered upon the practitioner leads directly to the permanent establishment of the self in its nature.

209. (B) Gunas recede into their cause, establishing consciousness in its nature.
The final description of absolute liberation involves the fundamental qualities of nature losing their purpose. Having provided both experience and the means of freedom to the witness, they resolve back into their unmanifest state. In this condition, pure consciousness is established in its own essential purity and independence, free from any further involvement with material phenomena. This state is the culmination of the entire yogic journey, representing the final and eternal end of all suffering and ignorance.

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210. (A) Chitta Bhumis - Kaivalya section
The systematic analysis of the levels of the mind is fundamentally related to the initial discussion on absorption and mental modifications. In contrast, the concluding section of the text focuses on the ultimate state of freedom and the nature of consciousness after the qualities of nature have resolved. This distinction is important for understanding the structure of the text, which moves from the analysis of mental states to practice, then to extraordinary powers, and finally to absolute spiritual independence.

211. (C) The practice of countering negative thoughts with positive ones.
This mental technique is used to overcome harmful inclinations that arise during the practice of ethical disciplines. When the mind is disturbed by anger, greed, or violence, the practitioner consciously cultivates the opposite virtuous quality, such as compassion or honesty. This systematic replacement of mental patterns helps to neutralize the destructive influence of negative thoughts and maintains internal balance. It is a key tool for ensuring steady progress on the moral and spiritual foundation of the eight-limbed path.

212. (D) One's own Samskaras (latent impressions).
By directing deep meditative focus toward the stored mental impressions of past experiences, the yogi can trace the chain of cause and effect across multiple lifetimes. This reveals the specific actions and experiences from previous births that have shaped their current internal state and life circumstances. This insight provides direct confirmation of the continuity of consciousness and the laws of karma. It is an extraordinary power gained through the systematic internal exploration of the mind-stuff and its latent contents.

213. (A) Both Statement I and Statement II are true.
The mind is an instrument of nature that is constantly undergoing transformations through rising and subsiding thoughts. In contrast, the pure consciousness of the witness remains forever unchanged and unmodified, even as it observes the mind's modifications. This fundamental

distinction between the changing mind and the changeless seer is a central tenet of the entire philosophical framework. Realizing this difference through discriminative discernment is the key to achieving final liberation from the cycle of suffering and ignorance.

214. (B) To non-yogis (Shukla, Krishna, Mixed) and yogis (Neither).
The classification of actions depends on the ethical quality and the internal state of the individual. Ordinary people perform deeds that are virtuous, harmful, or a mixture of both, all of which bear corresponding karmic fruits. However, the actions of an advanced practitioner are performed without ego or attachment, making them neither white nor black. These deeds do not generate new binding impressions. This highlights the specialized ethical status of the yogi on the journey toward absolute spiritual freedom.

215. (D) It is pure, unmodified consciousness.
The witness is defined as the absolute power of awareness that remains forever independent and changeless. It is the subject that makes all perception possible but is never an object itself. Although it appears to experience the fluctuations of the mind and body by reflection, its essential nature is never affected by the qualities of nature. Recognizing this inherent purity and independence is the primary goal of the path, as it leads to the final state of spiritual liberation.

216. (A) Nidra
This specific mental modification occurs during deep sleep when the mind is focused on the experience of absence or nothingness. It is not a state of total unconsciousness but a type of fluctuation where the quality of dullness predominates. Because a person can remember having slept well, it is classified as a modification of the mind-stuff rather than its total absence. Stilling even this subtle form of mental activity is required for attaining the highest levels of meditative silence.

217. (C) Mudha
This state of the mind-stuff is characterized by extreme dullness, laziness, and a lack of awareness. It is dominated by the quality of inertia, leading to confusion and a failure to perceive things correctly. In this condition, the mind is incapable of either focused concentration or productive action. It represents one of the lower levels of mental functioning that must be overcome through disciplined effort and purification to move toward a more stable and one-pointed state of consciousness.

218. (A) Ishwarapranidhana (Surrender to God)
Total dedication to the supreme being is presented as a powerful personal observance that directly leads to the perfection of meditative absorption. By surrendering the fruits of all actions and the sense of personal agency to the divine, the practitioner dissolves the ego-driven obstacles that usually hinder progress. This internal attitude of surrender facilitates the transition into deep samadhi more effectively than effort alone. It is a cornerstone of both the yoga of action and the eight-limbed path.

219. (D) Imagined to be done by oneself (Bhavita)
The harmful tendencies that obstruct moral conduct are analyzed based on how they are carried out: whether one does them directly, causes others to do them, or simply approves of them when others do. These actions arise from underlying greed, anger, or delusion and vary in intensity. However, simply "imagining" them is not listed as one of these three specific technical categories of manifestation. Understanding these pathways of negative action helps the practitioner to identify and counteract them through virtuous contemplation.

220. (B) Viveka Khyati
This term refers to the constant and clear realization of the fundamental difference between pure consciousness and the mind-stuff. When this discernment becomes steady and uninterrupted, it effectively dissolves the ignorance that binds the witness to nature. This profound wisdom allows the practitioner to see that all experiences and modifications belong to the material world, while the self remains forever independent. It is the final and essential tool for achieving absolute freedom and the end of suffering.

221. (D) 1, 2, 3, and 4

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The core philosophy encompasses the restraint of mental fluctuations to allow the seer to reside in its true nature. It identifies five fundamental afflictions that drive human suffering and explains how the yoga of action serves to weaken them. Furthermore, the systematic eight-limbed path provides a comprehensive journey from ethical conduct to total absorption. The unified practice of the internal limbs is what leads to extraordinary perfections and wisdom. Together, these concepts form a complete spiritual and practical framework.

222. (D) Sasmita Samapatti
This most refined stage of cognitive absorption occurs when the mind transcends all other objects to focus solely on the subtle sense of individual existence or "I-am-ness." In this state, the practitioner is aware only of the root of identity, separate from the body and the thinking mind. It is the final level of seeded absorption, representing the highest refinement of the ego before it is eventually transcended in the final state of absolute spiritual independence and liberation.

223. (A) They resolve back into their primordial cause, having fulfilled their purpose for that specific Purusha.
The fundamental qualities of nature exist only to provide experience and the eventual opportunity for liberation to the witness. Once absolute freedom has been attained, the work of these qualities for that individual is completed. Consequently, they lose their active impulse and return to their original unmanifest state. This dissolution of nature's influence marks the final stage of the yogic journey, where the consciousness stands established in its own essential and eternal nature, free from any dualities.

224. (B) Mistaking a shiny seashell for a piece of silver.
This specific mental modification occurs when one perceives an object incorrectly, resulting in knowledge that does not correspond to reality. It is a false cognition that is eventually corrected by right perception. A common example is misidentifying a physical object due to external conditions like poor lighting or internal confusion. This type of error is one of the five fluctuations of the mind that must be stilled to achieve the clarity and truth required for spiritual realization.

225. (A) Both A and R are true and R is the correct explanation of A.
Although extraordinary powers naturally arise from advanced meditative practice, they are considered potential pitfalls for those seeking final liberation. If a practitioner becomes fascinated or attached to these abilities, they may lose focus on the ultimate goal of absolute stillness. This attachment reinforces the ego and creates new mental impressions that bind the seeker to nature's dualities. Therefore, the wise are advised to remain indifferent to these perfections to ensure a direct path toward spiritual freedom.

226. (A) P-3, Q-1, R-2, S-4
The four-fold framework for analyzing suffering provides a systematic path from diagnosis to cure. It identifies the pain to be avoided, its cause in the mistaken identification of consciousness with matter, the final state of liberation where this bond is broken, and the eight-limbed path as the practical means to achieve that cessation. This structured approach helps the practitioner to understand the logical necessity of each stage of the spiritual journey and the final goal of freedom.

227. (C) One eternal reality (Prakriti) accounts for a changing world.
The theory of transformation explains how a single underlying material reality can manifest as a constantly changing world of forms and conditions. It accounts for all changes in property, temporal state, and intensity while maintaining the continuity of the fundamental substance. This perspective is vital for the practitioner to understand the relationship between the permanent and the temporary in nature. It provides the basis for the meditative analysis of both physical and mental phenomena throughout the journey.

228. (D) Knowledge of past and future lives.
When a practitioner perfectly adheres to the ethical discipline of not accumulating possessions or being greedy, they achieve a state of profound mental clarity. This freedom from worldly attachments allows the yogi to gain deep insight into the nature of existence and the

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the mind is an object helps the practitioner to detach from its fluctuations and realize their true identity as the independent seer.

199. (D) It gravitates towards liberation (Kaivalya).
When a practitioner has reached a high level of discriminative knowledge, their consciousness is naturally pulled toward the state of absolute freedom. This is like a river that has overcome its obstacles and is now flowing steadily toward the ocean. The mind is no longer distracted by worldly attractions but is focused on the realization of the self's independent nature. This powerful internal orientation is the direct result of the successful practice of discriminative discernment and the removal of fundamental ignorance.

200. (B) 1, 2, 3, and 4 only
The text covers a wide range of topics, including the means of attaining extraordinary powers, the creation of projected minds, the classification of actions, and the definition of absolute liberation. While preparatory practices like the yoga of action are essential, they are not the primary focus of the concluding section on freedom. These core concepts provide a comprehensive framework for understanding the nature of the mind, the causes of suffering, and the systematic journey toward spiritual independence and independence.

201. (C) Vikalpa
This specific mental modification occurs when a concept is formed based on words alone, without any corresponding physical or real object. It is a form of verbal delusion or imagination where the mind accepts a linguistic construct that lacks actual existence. This is distinct from erroneous perception or valid knowledge. Understanding how words can trigger mental modifications without reality helps the practitioner to recognize and still these unnecessary fluctuations during the process of attaining deep meditative silence and clarity.

202. (A) Universally, without exception of class, place, time, or circumstance.
The five ethical restraints are elevated to the status of a great vow when they are followed unconditionally in all situations. This means the practitioner commits to non-violence, truthfulness, and integrity regardless of social pressure or personal convenience. Such an uncompromising adherence to moral principles creates an exceptionally strong foundation for spiritual development. It ensures that the yogi's mind remains undisturbed by the conflicts of selective morality, facilitating progress toward higher meditative states and final spiritual realization.

203. (D) Sananda Samapatti
This stage of cognitive absorption occurs when the mind transcends gross and subtle objects to focus on a state of pure joy or bliss. It represents a more refined level of meditation where the agitations of analytical and reflective thought have stilled, leaving only the experience of happiness. While a highly advanced state, it is still within the realm of seeded absorption because it contains the "seed" of the blissful feeling. It serves as a precursor to the final stages of realization.

NODIA

204. (B) The cure (liberation)
Within the four-fold framework used to analyze the problem of human existence, this term identifies the state where suffering has completely ceased. It is the spiritual equivalent of a permanent cure for a disease. This condition is achieved when the cause of suffering is removed through the appropriate means. It represents the ultimate goal of the yogic path, where the individual is forever free from the cycle of birth, death, and pain, residing in their true essential nature.

205. (C) Great mental and emotional strength.
By directing deep meditative focus toward positive social attitudes like friendliness, compassion, and joy, the practitioner develops immense psychological resilience and power. This strength allows the yogi to remain undisturbed by the behavior of others and maintains a calm inner environment. These perfections are not supernatural powers in the physical sense but refined qualities of the mind that are essential for spiritual stability. They represent the internal transformative power of cultivating virtuous qualities through disciplined and concentrated effort.

206. (D) The distinction between word (shabda), meaning (artha), and idea (pratyaya).
Ordinarily, humans confuse the word, its object, and the underlying idea as a single entity.

physical stability. This siddhi results in the body becoming completely still and unmoved by external forces or internal agitations. This mastery over physical movement is one of several perfections gained by exploring the subtle anatomy of the human system through concentrated effort. It provides an ideal physical foundation for the more advanced and prolonged stages of meditative absorption.

237. (C) Lakshana Parinama
This type of transformation describes how an attribute moves through the stages of time, transitioning from a future potential to a present manifestation and then to a past memory. It focuses on the shift in the temporal characteristic of the property while the property itself remains the same. Contemplating this process allows the practitioner to gain extraordinary insight into the nature of time and the temporal existence of all objects. It is one of three fundamental ways change is analyzed.

238. (D) Asmita-matra (the sense of 'I-am-ness' alone).
Advanced practitioners have the extraordinary capacity to project multiple mental units from their primary sense of individuality. These created minds are used to experience and exhaust various karmas simultaneously. While they appear as independent entities, they are derived from the basic ego-sense of the yogi. This demonstrates the profound level of mastery achieved over the mental substance. These projected minds are temporary and remain under the direction of the original consciousness of the practitioner throughout their activity.

239. (A) Dharmamegha Samadhi
When a practitioner is detached even from the highest levels of discriminative knowledge, they reach a specialized state of absorption characterized by an abundance of virtue and truth. This samadhi showers the practitioner with profound insights that wash away the remaining traces of afflictions and karma. It is the highest seeded state and serves as the immediate threshold for final liberation. This transition marks the end of all mental modifications and the permanent establishment of consciousness in its own essence.

240. (B) Steady, stable, and comfortable.
The third limb of the path is defined by two essential qualities: the posture must be physically stable and mentally easy to maintain. This balance ensures that the physical body does not become a distraction during meditation. When effort is relaxed and the mind is focused on the infinite, the practitioner achieves mastery over the body. This steady foundation is a necessary prerequisite for the subsequent practices of breath control and the higher internal limbs of the systematic path.

241. (B) Establishing the Power of Consciousness in its own true nature.
Final liberation is the state where pure consciousness stands alone, free from any identification with the objects of nature. This occurs after the qualities of nature have completed their purpose and resolved back into their original unmanifest state. This condition is characterized by absolute independence and the permanent end of ignorance and suffering. It is the realization of the self's inherent purity and autonomy, representing the ultimate goal and conclusion of the entire system of yoga.

242. (A) 3, 2, 4, 5, 1
The systematic progression of the path moves from external ethical disciplines to physical stability, followed by sense withdrawal and then internal mental concentration and meditation. This sequence ensures a gradual refinement of consciousness, beginning with moral conduct and moving through physical and energetic regulation to the final stages of mental stillness. Each limb builds upon the foundation of the previous one, preparing the practitioner for the ultimate goal of total absorption and spiritual independence from nature.

243. (A) Both Statement I and Statement II are true.
The mind-stuff is an object of perception that is illuminated by the witness, and therefore it is something that can be known. In contrast, pure consciousness is the ultimate subject and can never be made an object of its own perception. This fundamental distinction between the knowable mind and the unknowable seer is a central tenet of the philosophy. Recognizing this difference helps the practitioner to avoid

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279. (C) The future suffering that is to be avoided.
Within the systematic diagnosis of the human condition, this term identifies the specific problem that the yogic path aims to solve. It refers to the pain and misery that have not yet occurred but are inevitable if the cycle of bondage continues. By recognizing what needs to be avoided, the practitioner can focus on the means to achieve liberation.

280. (D) The conjunction of the Seer and the Seen.
The fundamental reason for human suffering is the apparent connection or identification between pure consciousness and the phenomenal world. This mistaken association leads the eternal self to believe it is experiencing the changes and pains of the material world. Breaking this false link is the primary objective of yoga. It is the core diagnosis provided in the four-fold doctrine.

281. (A) The Purusha, which is pure consciousness and the power of seeing.
The true self is described as an eternal, pure observer that possesses the inherent capacity for awareness. This entity remains unaffected by the various changes occurring in the material world or the mind. It is distinct from the objects it perceives and the mental processes it witnesses. Realizing the isolated nature of this consciousness is the ultimate goal of the system.

282. (B) For the experience (bhoga) and liberation (apavarga) of the Purusha.
The phenomenal world, composed of the three fundamental qualities of nature, exists specifically for the sake of the conscious self. It provides the field where the individual can undergo various life experiences. Ultimately, it also serves as the means through which the self can realize its own distinction from nature and achieve final freedom from the cycle of rebirth.

283. (B) The apparent conjunction or mistaken identification of the Seer with the Seen.
Misery arises when pure consciousness falsely identifies with the fluctuations of the mind and the material world. This confusion leads the eternal self to believe it is the one undergoing changes and experiencing pain. This mistaken identity is the fundamental bond that keeps the individual in a state of suffering. Yoga aims to dissolve this false connection through discriminative insight.

284. (A) As eternally pure, conscious, free, and merely the power of seeing.
The core consciousness is described as an entity that is inherently devoid of impurities and always remains in a state of liberation. Its primary function is simply to observe without being an active participant in the material world's activities. This unchanging nature stands in stark contrast to the ever-shifting world of nature. Understanding this essence is critical for spiritual realization.

285. (C) realize its own true, isolated nature, distinct from the Seen.
By eliminating the mistaken identity between consciousness and the material world, the observer achieves a state of absolute freedom. This realization involves understanding that the self is separate from the mind and the external environment. This isolation is not a state of loneliness but the attainment of pure, unconditioned existence. It represents the final destination of the entire yogic journey.

286. (D) Mahavrata
These ethical commitments are considered universal because they apply to all practitioners regardless of their social standing, location, or time. They form the moral foundation of the eight-limbed path. By adhering to these principles of non-violence, truth, and others, the yogi creates a stable external and internal environment. These vows are essential prerequisites for progressing into deeper spiritual practices.

NODIA

287. (C) Cultivating the opposite, positive thought (pratipaksha-bhavana).
When negative or harmful thoughts arise that oppose ethical principles, the practitioner is advised to deliberately foster contrary, beneficial ideas. This psychological technique helps to neutralize destructive tendencies and maintain mental balance. By consistently replacing negativity with positivity, the yogi strengthens their commitment to the path and prevents the mind from being led astray. It is a vital tool for mental discipline.

288. (B) Pratyahara
This stage involves the conscious withdrawal of the senses from their external objects, allowing the attention to turn inward. It marks the

concentration and realization. It represents the foundational goal of the entire yogic system.

252. (A) Ekagra
The mind-stuff exists in five distinct functional states known as bhumis. Among these, the state characterized by single-pointed focus is essential for advanced spiritual practice. In this condition, the mental energy is directed entirely toward one object or principle. This level of concentration is a prerequisite for achieving the deepest states of absorption and eventual liberation.

253. (C) Painful (klishta) and non-painful (aklishta)
Mental modifications are classified based on their impact on the individual's spiritual journey. Some fluctuations create suffering or bondage, while others facilitate clarity and progress toward stillness. Understanding this distinction helps practitioners identify which thoughts to diminish and which to utilize during practice. Both types must eventually be restrained to reach the ultimate goal of complete mental cessation.

254. (D) Abhyasa and Vairagya
Achieving the cessation of mental fluctuations requires a dual approach involving consistent effort and non-attachment. Persistent practice provides the stability needed to calm the mind, while detachment ensures that cravings do not pull the attention back into worldly distractions. Together, these two fundamental tools create the necessary balance for a yogi to master the internal mental environment.

255. (C) The practice of detaching the mind from cravings for objects.
Non-attachment involves the conscious withdrawal of the mind from desires related to experienced or heard-about objects. This practice helps to eliminate the thirst for sensory gratifications that otherwise disturb mental peace. By cultivating a state of indifference toward worldly attractions, the practitioner gains the internal freedom required to focus entirely on spiritual realization and deep meditative concentration.

256. (B) Chitta-Vikshepas
Internal distractions act as impediments that scatter the practitioner's focus and energy during the path of yoga. These mental obstacles create agitation and prevent the mind from reaching a state of stillness. Identifying these specific barriers is crucial for applying the correct remedies. They represent significant challenges that must be systematically overcome through specialized techniques of concentration and purification.

257. (D) To concentrate the mind on a single principle to overcome distraction.
Focusing the mind on a single reality serves as a powerful method to counteract mental scattering. This intense application of attention withdraws consciousness from various distractions and consolidates its inherent power. By maintaining this one-pointed focus, the practitioner overcomes the internal obstacles that hinder spiritual progress. It is a practical psychological tool designed to manage the mind's natural turbulence.

258. (A) Showing compassion for the suffering.
Cultivating specific benevolent attitudes helps to purify the mind-stuff and reduce internal agitation. By feeling empathy for those who are in pain, the practitioner eliminates negative tendencies like indifference or cruelty. This process of mental purification creates a serene environment that is highly conducive to deep concentration. These attitudes serve as practical means for achieving lasting internal clarity.

259. (C) Reduce internal disturbances like jealousy and hatred.
Adopting specific emotional responses toward different types of people serves to eliminate deep-seated psychological impurities. Feelings of friendliness, compassion, joy, and indifference target negative mental states that otherwise disrupt peace. By removing these internal disturbances, the practitioner establishes a stable and clear foundation for advanced meditation. This purification is essential for managing the inherent fluctuations of the mind.

260. (A) Chitta-prasadanam
Achieving a state of mental clarity and serenity involves practicing specific attitudes toward others. This process purifies the mind of negative emotions such as jealousy and pride. By fostering internal pleasantness, the practitioner creates an environment where the fluctuations of

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consciousness can be more easily stilled. It is a vital preparatory step for attaining the higher stages of yogic concentration.

261. (D) Samprajnata Samadhi
Deep concentration that relies on a specific object or support for focus is characterized by the presence of a 'seed'. In this state, the practitioner maintains awareness of the object and the meditative process itself. While this is a profound level of mental stillness, it involves distinct progressive stages. It serves as an essential stepping stone toward more advanced states.

262. (B) Ritambharaprajna
When the mind achieves extreme clarity and lucidity through profound internal concentration, a special kind of intuitive insight emerges. This unique wisdom is characterized by its ability to perceive the absolute truth of reality. It arises from the purification of consciousness and represents a significant milestone in the yogic journey. This insight transcends ordinary knowledge derived from senses or logic.

263. (C) Asamprajnata Samadhi is 'without seed' and transcends all mental supports.
Advanced states of absorption are distinguished by whether they utilize an object for concentration. The higher state involves the cessation of all mental modifications, including the support used in earlier stages. At this level, only residual subconscious impressions remain within the consciousness. It represents a total transcendence of mental activity, moving beyond the dualism of the meditator and the object.

264. (D) a deep absorption where the mind takes the form of its object, preceding full Samadhi.
This state of deep absorption occurs when the mind becomes so clear that it reflects the nature of the object of contemplation. Like a transparent crystal, the consciousness takes on the qualities of whatever it focuses upon. This process is a critical part of the transition into more integrated states of meditation. It represents a high level of concentration and focus.

265. (A) Adhyatmaprasada
As the practitioner progresses through the stages of object-based concentration, a profound state of internal clarity is attained. This lucidity reflects the purity of the mind-stuff when it is no longer disturbed by external fluctuations. This state is essential because it facilitates the emergence of higher intuitive wisdom. It signifies a significant degree of mastery over the internal mental processes.

266. (B) A special Purusha untouched by kleshas, karma, and its fruits.
Within the yogic framework, the supreme consciousness is viewed as a unique being that remains eternally free from afflictions and the consequences of actions. This entity serves as the original teacher, unconditioned by the constraints of time. Unlike conventional creator deities, this figure represents an ideal state of perfection and liberation. It provides a focal point for devotion and practice.

267. (B) Devotion and surrender to Ishwara by dedicating all actions to it.
This practice involves a complete dedication of one's efforts and the results of those efforts to the supreme ideal of consciousness. By surrendering the individual will and ego, the practitioner finds a more direct path to mental stillness. This devotional approach serves as an effective alternative for those who find technical disciplines too challenging. It helps overcome internal obstacles.

268. (A) It is achieved through methodical effort involving faith, vigor, and wisdom.
Certain states of high absorption are reached through a deliberate and structured process rather than innate predisposition. This method requires the cultivation of specific qualities such as conviction, energy, mindfulness, and deep insight. By following this systematic path, the yogi ensures that the state of Samadhi is stable and leads toward ultimate liberation. It is the result of conscious spiritual discipline.

269. (C) Prakriti (primordial matter)
The source specifically identifies the unique consciousness as being unaffected by mental afflictions, the performance of actions, the fruition of those actions, and the subconscious reservoirs of karma. While this being exists independently of these factors, the text does not explicitly categorize it as being free from

NODIA

primordial nature in the same specific list of attributes.

270. (D) A direct method for overcoming obstacles and attaining Samadhi.
Surrender to the supreme ideal of consciousness offers a streamlined approach to spiritual progress. This practice helps the yogi bypass various mental and physical impediments that typically hinder concentration. By dedicating all actions to this perfect state of being, the practitioner more easily achieves the depth of absorption necessary for higher realization. It is considered a highly effective spiritual technique.

271. (C) Vairagya (non-attachment)
The preparatory practice of yoga consists of three specific disciplines: disciplined effort, self-study including the study of scriptures, and surrender to a higher principle. While non-attachment is a fundamental concept in the broader yogic path, it is not explicitly listed as one of the three core elements that comprise this particular preliminary and practical form of yoga.

272. (B) To cultivate Samadhi and weaken the Kleshas.
Engaging in the preliminary practices of austerity, self-study, and surrender serves a dual function. It prepares the mind for the deepest states of concentration while simultaneously reducing the power of deep-seated mental afflictions. By attenuating these psychological impurities, the practitioner creates a stable foundation for the eight-limbed path. This preparation is essential for achieving the ultimate goal of liberation.

273. (D) Avidya (ignorance)
Among the various mental afflictions that cause human suffering, the lack of true knowledge is identified as the fundamental source. It provides the fertile soil where all other disturbances, such as egoism and attachment, take root and grow. Until this primal ignorance is addressed and removed, the cycle of suffering and mental fluctuation continues to dominate the individual's internal experience.

274. (A) The root causes of human suffering and mental afflictions.
These specific psychological impurities represent the underlying factors that drive human misery and mental instability. They exist in various states of activity, ranging from dormant to fully active. Understanding their nature is crucial for a practitioner because the goal of yoga involves their systematic attenuation and eventual elimination. They are the obstacles that keep the mind bound to worldly suffering.

275. (C) Raga and Dvesha
The system identifies five specific mental afflictions that create bondage. These include attachment or craving for pleasurable experiences and aversion or hatred toward painful ones. These two factors work together to keep the mind in a state of constant reaction and agitation. Recognizing these tendencies is the first step toward weakening their influence through disciplined yogic practices and self-awareness.

276. (A) The reservoir of latent karmic impressions from past actions.
Actions driven by mental afflictions leave behind subtle traces that accumulate over many lifetimes. This collection of latent impressions serves as a storage for potential consequences that await the appropriate conditions to manifest. This reservoir is the direct result of past conduct and determines the future circumstances of an individual's life. It is the fundamental basis for the karmic process.

277. (D) Klesha (affliction)
The maturation of past actions directly influences specific aspects of an individual's current existence. These include the type of birth or species, the length of the lifespan, and the various experiences of pleasure or pain encountered. While mental afflictions are the root cause that builds up the reservoir of karma, they are not themselves considered an outcome of maturation.

278. (B) Because pleasure creates attachment, which leads to suffering upon loss.
For a discerning practitioner, even positive experiences are viewed as inherently painful due to their transient nature. Pleasure inevitably fosters a desire for its continuation or repetition. When the object of that pleasure is eventually lost, the resulting craving and attachment lead to profound misery. This realization encourages the yogi to seek a state of peace beyond temporary gratifications.

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misidentifying the self with the modifications of the thinking instrument.

244. (D) Mantra
One of the five methods for obtaining extraordinary powers is the repetition of sacred sounds and formulas. This practice can trigger specific mental and physical transformations or insights when performed correctly under the guidance of a teacher. While different from the perfections born of meditative absorption, it is recognized as a valid means of achieving unusual results. This method highlights the power of sound and language to influence the human system and facilitate progress on certain spiritual paths.

245. (B) 1, 2, and 3 only
The attainment of the highest state of absorption leads to several profound consequences, including the total cessation of all mental afflictions and the exhaustion of karmic potential. In this state, the fundamental qualities of nature return to their cause as their purpose is fulfilled. However, the practitioner does not become attached to the bliss of this state, as true liberation requires detachment even from the most refined experiences. These results mark the threshold of final absolute freedom.

246. (B) Attainment of great physical vigor (Virya).
Perfection in internal and external purity leads to a detachment from the physical body and a lack of interest in seeking gratification through contact with others. It also results in a purified state of awareness and one-pointedness. However, the acquisition of great energy and vigor is specifically associated with the practice of continence rather than cleanliness. Understanding these specific results helps the practitioner to track their progress in the various observances of the second limb of the systematic path.

247. (A) Both A and R are true and R is the correct explanation of A.
The mind-stuff is a compound entity subject to constant transformation and exists solely to serve the needs of the conscious witness. Since it is not self-aware, its modifications must be perceived by an independent subject. This relationship proves that the mind's purpose is to provide experience and eventual liberation to the consciousness. Recognizing that the mind is an instrument for another helps the practitioner to detach from its fluctuations and realize their true identity.

248. (A) Antarayas
Conditions such as doubt and negligence are categorized as obstacles that distract the mind and prevent spiritual progress. These hindrances cause mental agitation and are accompanied by symptoms like pain and irregular breathing. Identifying these obstacles is the first step in applying the appropriate remedies, such as focused practice or devotion. Overcoming these various mental and physical distractions is necessary to achieve the stability required for deep concentration and the higher internal limbs of the systematic path.

249. (C) P-2, Q-4, R-1, S-3
Each internal limb of the path has a unique characteristic. Sense withdrawal involves the control of the senses, while concentration is the fixing of the mind on a point. Meditation is defined by a continuous flow of awareness toward the object, and total absorption occurs when the sense of self vanishes and only the object shines forth. Understanding these distinctions is essential for the practitioner to navigate the stages of mental refinement leading toward ultimate spiritual realization and freedom.

250. (B) 1, 2, 3, 4 and 5
The core philosophy involves the systematic restraint of mental modifications to allow the witness to reside in its own essential nature. It identifies the mistaken union of consciousness and matter as the root cause of suffering. Discriminative knowledge is the means to end this bond, leading to the state where the witness stands alone in purity. Preparatory actions help to weaken the afflictions that drive the mind's agitations. Together, these principles form the comprehensive path toward absolute liberation.

251. (B) The cessation of the modifications of the mind-stuff.
Patanjali defines yoga as the restriction of mental fluctuations within the consciousness field. This process involves silencing various thoughts and activities that disturb the natural tranquility of the mind. By achieving this state of stillness, the practitioner moves toward higher levels of

NODIA

transition from physical and ethical disciplines to the purely mental practices of concentration and meditation. By mastering the senses, the practitioner ensures that external distractions no longer disturb the focus. It is the crucial fifth limb of the system.

289. (D) The cessation of hostility in one's presence.
Perfection in the practice of non-violence leads to a profound internal state that influences the surrounding environment. When a yogi becomes firmly established in this virtue, even naturally aggressive beings lose their desire to cause harm when near them. This transformation reflects the power of ethical mastery over external conditions. It is one of the extraordinary results mentioned in the text.

290. (A) It must be steady and comfortable.
The physical posture used for meditation must possess the qualities of stability and ease. This ensures that the body does not become a distraction during the internal practices of concentration and absorption. By achieving a firm yet relaxed position, the practitioner can direct all mental energy toward the object of focus. These two characteristics are the fundamental requirements for any pose.

291. (C) Sanyama
The integration of concentration, continuous meditation, and total absorption on a single object is known by a specific technical name. This combined practice represents the highest level of internal discipline in the eight-limbed path. Applying this focused power to different objects or principles allows the yogi to gain extraordinary insights and supernatural abilities. It is the key to mental mastery.

292. (A) Dhyana is the continuous, uninterrupted flow of attention, evolving from Dharana.
While the initial stage of concentration involves repeatedly fixing the mind on a point, the subsequent stage is reached when that focus becomes a steady and unbroken stream. This transition represents a deeper level of mental engagement where distractions no longer interrupt the meditative process. Understanding this progression is essential for a practitioner moving from basic focus to advanced meditation states.

293. (D) Karma parinama (change of action)
The text explores how the mind and objects undergo three specific types of changes: transformations of form, time-characteristics, and conditions. These three processes provide a complete framework for understanding the evolving nature of reality. While actions are a major theme in yoga, they are not categorized as one of the three fundamental transformations discussed within this particular theoretical framework.

294. (B) A state of absorption where the mind loses its own identity and only the object shines.
In the culmination of internal focus, the distinction between the meditator and the meditation process disappears. The mind becomes so completely absorbed in the object of concentration that it effectively merges with it. In this profound state, only the essential nature of the object remains prominent in consciousness. It is the most advanced stage of the three internal practices.

295. (C) Chitta Samskaras
By applying the combined power of concentration, meditation, and absorption to the subconscious impressions stored within the mind-stuff, a yogi can gain extraordinary insights. This specific application of mental focus reveals the history of these latent traces, providing knowledge about previous existences. It is one of the many powers that arise from mastering the internal limbs of the yogic path.

296. (D) Siddhis obtained through Samadhi.
The text identifies several ways that supernatural powers can be acquired, including through birth, herbs, mantras, or austerities. However, the abilities gained through deep meditative absorption are considered superior because they are not accompanied by the karmic residue associated with other methods. These powers are integrated into the spiritual path and do not hinder the ultimate goal of liberation.

NODIA

297. (A) An artificially created mind used by a yogi to exhaust karma.
An advanced practitioner who has achieved great mastery can generate multiple mental faculties from their own sense of egoism. These constructs are utilized to work through and eliminate

12. The text 'Siddhasiddhantapaddhati' is primarily attributed to which of the following yogis?
(A) Svatmarama
(B) Gorakshanath
(C) Gheranda
(D) Vashishtha

13. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Hatha Yoga is often misunderstood as a purely physical discipline.
Reason (R): The ultimate goal of Hatha Yoga is to prepare the body and mind for the experience of Samadhi, aligning it with the goals of Raja Yoga.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is a true statement, but Reason R is false.
(D) Assertion A is a false statement, but Reason R is true.

14. 'Ghatashuddhi' or purification of the 'Ghata' is considered a prerequisite for which advanced practice in Hatha Yoga?
(A) Asana
(B) Dhyana
(C) Yama
(D) Pranayama

15. What is the main objective of performing Shodhana Kriyas?
(A) To balance the three doshas (Vata, Pitta, Kapha).
(B) To increase muscular strength and flexibility.
(C) To develop supernatural powers (Siddhis).
(D) To prepare for public speaking and debates.

16. Which of the following Hatha Yoga texts is structured as a dialogue between Shiva and Parvati?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Gheranda Samhita
(D) Goraksha Samhita

17. Which of the following statements about the rules for a Hatha Yoga sadhaka is correct?
(A) The yogi should engage in public debates to clarify doubt.
(B) The yogi should avoid over-exertion and maintain regulation.
(C) The yogi should practice in noisy places for concentration.
(D) The yogi should eat to maximum capacity for physical energy.

18. The 'Yoga Beeja' text is attributed to which of the following masters?
(A) Gorakshanath
(B) Matsyendranath
(C) Patanjali
(D) Gheranda

19. Which of the following is one of the Dasha Niyamas (ten observances) mentioned in Hatha Yoga texts?
(A) Ksama (forgiveness)
(B) Daya (compassion)
(C) Tapa (austerity)
(D) Arjava (sincerity)

20. Match List I (Concept) with List II (Meaning).
List I:(Concept)
P. Mitaahara
Q. Ghata
R. Matha
S. Prayasa
List II:(Meaning)
1. Over-exertion
2. Suitable place for practice
3. Moderate diet
4. The body as a vessel
(A) P-3, Q-4, R-2, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-2, R-1, S-3

21. The Hatha Pradeepika describes 'sthairyam' (steadiness) as one of the primary benefits of which practice?
(A) Pranayama
(B) Mudra
(C) Asana
(D) Shatkarma

22. How many asanas are described in detail in the Hatha Pradeepika?
(A) 84
(B) 15

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CHAPTER 05

Hatha Yoga Texts

1. What is the primary aim of Hatha Yoga?
(A) Achieving physical fitness and flexibility.
(B) Preparation for the higher state of Raja Yoga.
(C) Mastering psychic powers for worldly gain.
(D) Developing a philosophical understanding of the self.

2. Which of the following is considered a Hatha Yoga text that synthesizes earlier traditions?
(A) Hatha Pradeepika
(B) Yoga Sutras of Patanjali
(C) Bhagavad Gita
(D) Brahma Sutras

3. In Hatha Yoga, which of the following is a 'Sadhaka Tattva' or a factor favorable for success?
(A) Atyahara (Overeating)
(B) Prayasa (Over-exertion)
(C) Utsaha (Enthusiasm)
(D) Prajalpa (Idle talk)

4. The concept of 'Ghata' in Hatha Yoga primarily refers to:
(A) The specific physical posture or asana technique.
(B) The yogic diet and principles of Mitaahara.
(C) The dedicated place of practice known as a Matha.
(D) The human body viewed as a vessel or clay pot.

5. Identify the incorrect statement regarding the prerequisites of Hatha Yoga.
(A) Hatha Yoga requires a disciplined lifestyle.
(B) Mitaahara is considered an essential component.
(C) The practice is only for ascetics living in seclusion.
(D) Sadhaka and Badhaka tattvas guide the practitioner's conduct.

6. Which text is known for its detailed description of the six 'Shatkarmas' or cleansing techniques?
(A) Shiva Samhita
(B) Gheranda Samhita
(C) Goraksha Samhita
(D) Yoga Beeja

7. 'Mitaahara' as described in Hatha Yoga means:
(A) Consuming only raw foods.
(B) Eating to one's full capacity.
(C) A diet completely free of salt and sugar.
(D) A moderate and well-regulated diet.

8. Which of the following is a 'Badhaka Tattva' or an obstacle in the path of Yoga?
(A) Jana-sanga (Company of common people)
(B) Dhairya (Patience)
(C) Nischaya (Determination)
(D) Tatva-jnana (Knowledge of the essence)

9. Given below are two statements.
Statement I: 'Ghatashuddhi' refers to the purification of the body-mind complex.
Statement II: Shodhana Kriyas are the primary means to achieve Ghatashuddhi.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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10. What is the concept of 'Matha' in the context of Hatha Yoga Sadhana?
(A) The ideal hermitage or place for practice.
(B) The practitioner's personal belief system.
(C) The lineage or school of a guru.
(D) A specific type of meditative posture.

11. Which of the following is NOT one of the Dasha Yamas mentioned in texts like Vashishtha Samhita?
(A) Ahimsa
(B) Satya
(C) Asteya
(D) Ishvara Pranidhana

remaining subconscious impressions from past actions without creating new bonds. This specialized technique allows the yogi to accelerate the process of clearing karmic debts, facilitating the final steps toward absolute freedom.

298. (B) Neither white nor black (ashukla-akrisna)
While ordinary individuals perform actions that are good, bad, or a mixture of both, the deeds of an enlightened practitioner fall into a unique category. These actions do not generate any further karmic residue because they are performed without attachment or ego. This state of action ensures that the yogi remains free from the cycle of cause and effect.

299. (B) Kaivalya Nirvachana, the absolute isolation of the Purusha.
The highest state of absorption leads to the complete cessation of all mental afflictions and the consequences of actions. This process results in the final liberation of the conscious self from the influence of nature. The self then exists in its own true, eternal, and independent state of being. This isolation represents the fulfillment and end of the entire yogic journey.

300. (A) The subtle subconscious tendencies that perpetuate rebirth.
These deep-seated desires and mental impressions are stored within the mind-stuff and drive the continuous cycle of existence. They arise from past experiences and influence future behavior and circumstances. Eliminating these tendencies is a critical part of the final stages of the yogic path. Without these underlying triggers, the cycle of birth and death finally comes to an end.

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(C) 32
(D) 4

23. Which text classifies asanas into categories such as seated, reclining, and standing, and provides a systematic description of 32 asanas?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Vashishtha Samhita
(D) Gheranda Samhita

24. According to Shiva Samhita, how many primary asanas are recommended for practice out of the total 84?
(A) 4
(B) 2
(C) 8
(D) 10

25. Which of the following Hatha Yoga texts describes 112 asanas?
(A) Hatha Pradeepika
(B) Gheranda Samhita
(C) Hatha Ratnavali
(D) Shiva Samhita

26. Which of the following asanas is NOT mentioned in the Hatha Pradeepika's list of 15 postures?
(A) Trikonasana
(B) Swastikasana
(C) Gomukhasana
(D) Dhanurasana

27. Given below are two statements.
Statement I: The Gheranda Samhita begins its curriculum with Shatkarmas.
Statement II: The Hatha Pradeepika begins its curriculum with Asanas.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

28. The 'Vashishtha Samhita' describes how many asanas?
(A) 4
(B) 10
(C) 8
(D) 16

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29. What is the definition of Asana according to the Hatha Pradeepika?
(A) A yogic practice that results in external physical beauty.
(B) A yogic practice that makes the internal body systems strong.
(C) A practice that leads to steadiness, health, and lightness of body.
(D) A practice that allows one to sit for hours without any movement.

30. The text 'Hatha Ratnavali' was authored by:
(A) Svatmarama
(B) Gheranda
(C) Gorakshanath
(D) Srinivasa Yogi

31. Which of the following Hatha texts gives special importance to 'Siddhasasana', calling it the most important among the 84 asanas?
(A) Hatha Pradeepika
(B) Gheranda Samhita
(C) Shiva Samhita
(D) Vashishtha Samhita

32. The 'Gheranda Samhita' is structured as a teaching from Sage Gheranda to:
(A) King Janaka
(B) King Chanda Kapali
(C) Svatmarama
(D) Lord Shiva

33. Which of the following is a key prerequisite for practicing asanas according to Hatha Yoga?
(A) A completely empty stomach for at least 24 hours.
(B) A clean and solitary place for practice.
(C) The ability to hold one's breath for several minutes.
(D) A deep knowledge of Sanskrit.

34. Consider the following benefits of asana practice:
(a) Sthairyam (Steadiness)
(b) Arogyam (Health/Freedom from disease)
(c) Angalaghavam (Lightness of limbs)
(d) Prajalpa (Idle Talk)
Which of the above statement(s) is/are correct?
(A) (a) and (b) only
(B) (a), (b) and (c) only
(C) (b) and (d) only

(D) Its role in promoting ancient religious dogmatic views.

80. Consider the following statements about Bandhas and Mudras:
(a) Uddiyana Bandha is said to be the best of bandhas.
(b) Khechari Mudra involves placing the tongue in the nasal cavity.
(c) Hatha Pradeepika describes 10 mudras.
(d) Gheranda Samhita describes only 3 mudras.
(e) Maha Mudra combines bandhas with a specific posture.
Which of the statement(s) is/are correct?
(A) (a), (b), (c), (d)
(B) (a), (b), (c), (e)
(C) (b), (c), (d), (e)
(D) (a), (c), (d), (e)

81. The term 'Hatha' is often interpreted as a union of 'Ha' (Sun) and 'Tha' (Moon), which correspond to:
(A) The mind and the body.
(B) The right and left nostrils, or Pingala and Ida nadis.
(C) The Guru and the disciple.
(D) The day and the night.

82. Which of the following texts is traditionally referenced for its philosophical underpinnings in Yoga?
(A) Yoga Sutras of Patanjali
(B) Yoga Beeja
(C) Siddhasiddhantapaddhati
(D) Vashishtha Samhita

83. Which of the Dasha Niyamas involves faith in the teachings of the Vedas and the Guru?
(A) Santosha (Contentment)
(B) Tapa (Austerity)
(C) Astikya (Faith)
(D) Hri (Modesty)

84. Identify the Sadhaka Tattva (favorable factor) from the list below, as per Hatha Pradeepika.
(A) Lalyam (Fickleness)
(B) Niyamagrahah (Adherence to rules with attachment)
(C) Jana-sanga (Public contact)
(D) Dhairya (Patience/Perseverance)

85. 'Ghatashuddhi' is a concept central to which text's seven-fold path?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Gheranda Samhita
(D) Yoga Beeja

86. Which of the following is NOT one of the six Shatkarmas mentioned in Gheranda Samhita and Hatha Pradeepika?
(A) Dhauti
(B) Asana
(C) Basti
(D) Trataka

87. According to Hatha Pradeepika, how much of the stomach should be left empty when practicing Mitaahara?
(A) One-half
(B) One-third
(C) The stomach should be filled completely.
(D) One-quarter

88. Given below are two statements.
Statement I: The Shiva Samhita emphasizes Advaita Vedanta philosophy.
Statement II: It posits that knowledge (Jnana) alone is the means to liberation.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

89. A Hatha Yoga practitioner's dwelling or 'Matha' should ideally be free from which of the following?
(A) A small door and no windows.
(B) A well-plastered floor with cow dung.
(C) Proximity to fire, water, or dry leaves.
(D) An altar for worship.

90. The concept of Dasha Yama and Dasha Niyama is elaborated in which of the following texts?
(A) Vashishtha Samhita
(B) Hatha Pradeepika
(C) Gheranda Samhita
(D) Shiva Samhita

91. What is the most appropriate description of a common misconception about Hatha Yoga?

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46. Which of the following is NOT one of the Ashta Kumbhakas mentioned in Hatha Pradeepika?
(A) Suryabhedana
(B) Ujjayi
(C) Bhramari
(D) Kapalabhati

47. The Gheranda Samhita categorizes Pranayama into 'Sagarbha' and 'Nirgarbha'. What is the basis of this classification?
(A) With or without mantra repetition.
(B) With or without sound.
(C) With or without breath retention.
(D) With or without a guru's presence.

48. Given below are two statements.
Statement I: The Shiva Samhita emphasizes Nadi Shodhana Pranayama for the purification of the nadis.
Statement II: It suggests a specific ratio of 1:4:2 for Puraka, Kumbhaka, and Rechaka.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

49. What is 'Kevala Kumbhaka' as described in Hatha Yoga?
(A) A simple breathing exercise for beginners.
(B) Breath retention that occurs spontaneously without effort.
(C) A long and forceful inhalation.
(D) Rapid exhalation performed in cycles.

50. The Vashishtha Samhita describes Pranayama primarily in the context of:
(A) The Vedic concept of Prana and its control.
(B) Preparing the body for warfare.
(C) Achieving aesthetic physical perfection.
(D) Curing common ailments like the cold.

51. What is the primary precaution regarding the practice of Pranayama?
(A) It should only be practiced in a group setting.
(B) It should always be followed by a heavy and large meal.
(C) It should be learned and practiced under the guidance of a competent Guru.
(D) It must be practiced for at least three consecutive hours daily from the start.

52. The Hatha Pradeepika compares the taming of Prana to the taming of which animals?
(A) Domesticated animals like dogs and cats.
(B) Dangerous reptiles like snakes and scorpions.
(C) Strong work animals like horses and bulls.
(D) Powerful beasts like lions, elephants, and tigers.

53. Which pranayama involves breathing through the left nostril and exhaling through the right, and then vice-versa?
(A) Ujjayi
(B) Bhastrika
(C) Nadi Shodhana
(D) Sitali

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54. Which of the following Pranayamas is described as creating a cooling effect in the body?
(A) Suryabhedana
(B) Sitali
(C) Bhastrika
(D) Ujjayi

55. Match List I (Pranayama) with List II (Key Feature) as per Hatha Pradeepika.
List I:(Pranayama)
P. Bhramari
Q. Murcha
R. Plavini
S. Suryabhedana
List II:(Key Feature)
1. Leads to a state of swoon or senselessness
2. Generates heat, activates solar energy
3. Makes the practitioner float on water
4. Produces a humming sound like a bee
(A) P-4, Q-1, R-3, S-2
(B) P-3, Q-2, R-4, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-3, S-4

56. According to Gheranda Samhita, what is the ideal ratio for Pranayama for a beginner (Adhama)?
(A) 1:4:2
(B) 1:2:1
(C) 1:1:1
(D) 1:3:2

57. The 'Bhastrika' pranayama is compared to the working of:

(D) (a), (b), (c) and (d)

35. The Shiva Samhita states that there are 84 lakh asanas. How many of these does it recommend as being useful for humans?
(A) 84
(B) 32
(C) 4
(D) 15

36. Which of the following is a special feature of the 'Hatha Ratnavali'?
(A) It is the only text to describe Pranayama.
(B) It rejects the practice of Shatkarmas.
(C) It is written in a dialogue format between a king and a sage.
(D) It describes more asanas than Hatha Pradeepika and includes new ones.

37. What is the primary purpose of Asana in the broader scheme of Hatha Yoga?
(A) To perfect the physical body for aesthetic and artistic purposes.
(B) To achieve the physical ability to levitate through the air.
(C) To prepare the body for the safe and effective practice of pranayama.
(D) To serve as the final stage of total and absolute yogic attainment.

38. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Gheranda Samhita provides a seven-fold path of yoga.
Reason (R): This path begins with Asana, considering it the most foundational practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

39. The name 'Hatha Pradeepika' translates to:
(A) The Essence of Hatha Yoga
(B) The Secret of Hatha Yoga
(C) The Path of Hatha Yoga
(D) The Light on Hatha Yoga

40. Consider the following statements about Hatha Yoga texts:
(a) Hatha Pradeepika was written by Svatmarama.
(b) Gheranda Samhita describes a seven-limbed yoga.
(c) Shiva Samhita presents yoga from a Shaivite, Advaita Vedanta perspective.
(d) Hatha Ratnavali was written by Gorakshanath.
Which of the statement(s) is/are correct?
(A) (a), (b), (c)
(B) (a), (c), (d)
(C) (b), (c), (d)
(D) (a), (b), (d)

41. According to Hatha Yoga, 'Prana' is:
(A) The physical breath that we inhale and exhale.
(B) A specific type of muscular or somatic contraction.
(C) The vital life force energy that pervades the universe.
(D) The internal sound produced during deep meditation.

42. The practice of controlling the vital life force through breath regulation is known as:
(A) Pranayama
(B) Asana
(C) Mudra
(D) Pratyahara

43. Which are the three main phases of Pranayama?
(A) Inhalation, Retention, Concentration
(B) Slow, Medium, Fast
(C) Morning, Noon, Evening
(D) Puraka, Kumbhaka, Rechaka

44. According to Hatha Pradeepika, when should Pranayama be practiced?
(A) Only after mastering all 84 asanas.
(B) When the nadis are purified.
(C) Immediately upon starting a yoga practice.
(D) Only during the winter months.

45. The Hatha Pradeepika describes eight types of Kumbhaka, collectively known as:
(A) Nadi Shodhana
(B) Sahita Kumbhaka
(C) Ashta Kumbhaka
(D) Kevala Kumbhaka

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69. In the context of Gheranda Samhita, Pratyahara is described as:
(A) The practice of difficult physical postures.
(B) A specific breathing technique for cooling the body.
(C) The withdrawal of the mind from external sense objects.
(D) The final stage of Samadhi.

70. Which text provides the most detailed account of 'Nada' (inner sound) and 'Nadanusandhan' (absorption in inner sound)?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Hatha Ratnavali

71. According to Hatha Pradeepika, what is the first stage (Arambha Avastha) of Nadanusandhan characterized by?
(A) The practitioner's physical body becomes divine.
(B) The practitioner's mind becomes absorbed in void.
(C) The practitioner's prana enters the Sushumna nadi.
(D) Sounds like the buzzing of bees and the vina are heard.

72. What is the ultimate goal of Hatha Yoga?
(A) Attainment of Raja Yoga or Samadhi.
(B) Attainment of perfect physical health.
(C) Development of siddhis or supernatural powers.
(D) Living a long and prosperous life.

73. The 'Ghata Avastha' in Nadanusandhan is the stage where:
(A) The practice is just beginning.
(B) Prana, Apana, Manas, and Buddhi are united.
(C) The sound of a drum (mardala) is heard.
(D) The practitioner achieves the final liberation.

74. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Hatha Yoga is considered a preparatory path for Raja Yoga.
Reason (R): Hatha Yoga practices like Asana and Pranayama purify the body and stabilize the mind, making it fit for the higher meditative practices of Raja Yoga.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

75. The 'Nishpatti Avastha' is the final stage of Nadanusandhan. What is its key characteristic?
(A) Hearing loud and varied external sounds.
(B) The yogi feels a great lightness in body.
(C) The emergence of a pleasant divine smell.
(D) The mind becomes one with the sound, like salt in water.

76. Which of the following is NOT one of the ten mudras mentioned in Hatha Pradeepika?
(A) Maha Mudra
(B) Ashwini Mudra
(C) Khechari Mudra
(D) Viparita Karani

77. The concept of 'Dhyana' in Gheranda Samhita directly follows which limb?
(A) Pranayama
(B) Mudra
(C) Pratyahara
(D) Asana

78. Which of the following represents the correct relationship between Hatha Yoga and Raja Yoga?
(A) They are two completely separate and opposing paths.
(B) Hatha Yoga is a set of practices within Raja Yoga.
(C) Raja Yoga is a physical preparation for Hatha Yoga.
(D) One cannot practice Raja Yoga without first mastering Hatha Yoga.

79. In contemporary times, the relevance of Hatha Yoga is primarily seen in:
(A) Its application as a system for stress management and therapy.
(B) Its use in training for professional circus performances.
(C) Its historical value as an ancient and obsolete practice.

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(A) A flowing river
(B) A buzzing bee
(C) A blacksmith's bellows
(D) A cool breeze

58. Identify the incorrect pair of a Hatha Yoga practice and its primary purpose.
(A) Prajalpa - Nischaya (Determination)
(B) Asana - Sthairyam (Steadiness)
(C) Shodhana Kriya - Ghatashuddhi (Body purification)
(D) Pranayama - Laghavam (Lightness)

59. What is the goal of Pranayama according to Hatha Pradeepika?
(A) To make the practitioner's mind unsteady and agitated.
(B) To increase the overall breathing rate permanently.
(C) To stop the natural flow of prana within the nadis.
(D) To make the mind steady and achieve 'manonmani' state.

60. Arrange the following steps of the seven-fold path of Gheranda Samhita in chronological order.
(i) Asana
(ii) Dhyana
(iii) Mudra
(iv) Pranayama
(v) Shatkarma
Which of the following is the correct sequence?
(A) (v), (i), (iv), (iii), (ii)
(B) (v), (i), (iii), (iv), (ii)
(C) (i), (v), (iv), (iii), (ii)
(D) (i), (iv), (iii), (v), (ii)

61. Which of the following is defined as a 'seal', 'gesture', or technique to lock and channel prana in the body?
(A) Asana
(B) Pranayama
(C) Mudra
(D) Yama

62. The practice of locking the chin to the chest is known as which Bandha?
(A) Moola Bandha
(B) Uddiyana Bandha
(C) Maha Bandha
(D) Jalandhara Bandha

63. Which text describes 25 Mudras, including the five 'Dharana' mudras?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Vashishtha Samhita

64. 'Maha Bandha' is the combination of which three individual Bandhas?
(A) Jalandhara, Ashwini, and Moola
(B) Jalandhara, Uddiyana, and Moola
(C) Uddiyana, Moola, and Vajroli
(D) Jalandhara, Khechari, and Moola

65. Which Mudra is hailed in Hatha Pradeepika as the "conqueror of time and death"?
(A) Maha Mudra
(B) Khechari Mudra
(C) Shambhavi Mudra
(D) Vajroli Mudra

66. Given below are two statements.
Statement I: Bandhas are psychic locks that redirect the flow of prana into Sushumna Nadi.
Statement II: They are typically practiced independently and never in conjunction with Pranayama or Asana.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is false.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

67. 'Uddiyana Bandha' involves the contraction and lifting of which part of the body?
(A) The throat and neck.
(B) The perineal muscles.
(C) The abdominal muscles, inwards and upwards.
(D) The entire spinal column.

68. The Gheranda Samhita divides Dhyana (meditation) into three types. Which of the following is NOT one of them?
(A) Sthula Dhyana (Gross Meditation)
(B) Jyotir Dhyana (Luminous Meditation)
(C) Sukshma Dhyana (Subtle Meditation)
(D) Shoonya Dhyana (Void Meditation)

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(A) The idea that it is a path to Samadhi.
(B) The understanding that it requires a diet.
(C) The view that it purifies the subtle nadis.
(D) The belief that it is only about contorting the body into difficult postures.

92. The Siddhasiddhantapaddhati primarily explains the philosophy of which yogic tradition?
(A) The Bhakti Yoga tradition.
(B) The Nath tradition.
(C) The Raja Yoga tradition.
(D) The Vedanta tradition.

93. The Hatha Ratnavali includes practices like 'Chakri Karma'. What kind of practice is this?
(A) An Asana
(B) A Pranayama
(C) A Shodhana Kriya
(D) A Mudra

94. Which of the following is considered a contraindicated food for a Hatha Yogi according to Hatha Pradeepika?
(A) Wheat
(B) Ghee
(C) Milk
(D) Curd

95. What special feature regarding asanas is found in the Shiva Samhita?
(A) It mentions 84 lakh asanas, but details only four.
(B) It describes 84 asanas in detail.
(C) It describes only one asana, Siddhasasana.
(D) It rejects the practice of asanas entirely.

96. Which asana is described in Hatha Pradeepika as destroying all diseases and is one of the four main asanas recommended?
(A) Siddhasasana
(B) Swastikasana
(C) Padmasana
(D) Bhadrasana

97. The Gheranda Samhita's description of 32 asanas aims to provide what primary benefit?
(A) Laghavam (Lightness)
(B) Dridhata (Firmness/Strength)
(C) Siddhis (Psychic powers)
(D) Moksha (Liberation)

98. Match List I (Text) with List II (Number of Asanas Described).
List I:(Text)
P. Hatha Pradeepika
Q. Gheranda Samhita
R. Shiva Samhita
S. Hatha Ratnavali
List II:(Number of Asanas)
1. 32
2. 4 (from 84)
3. 15
4. 112
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

99. The posture 'Mayurasana' is praised in Hatha texts for its ability to:
(A) Improve balance and concentration.
(B) Make the body as light as a feather.
(C) Cure all diseases and aid digestion of even poison.
(D) Allow the yogi to hear inner sounds.

100. Consider the following statements regarding asanas:
(a) The primary goal of asana is to prepare for pranayama.
(b) Vashishtha Samhita describes 10 asanas.
(c) Hatha Ratnavali introduces asanas not found in Hatha Pradeepika.
(d) Gheranda Samhita groups asanas by body position.
(e) Shiva Samhita considers Padmasana as the only important asana.
Which of the statement(s) is/are correct?
(A) (a), (b), (c)
(B) (a), (b), (c), (d)
(C) (b), (c), (d), (e)
(D) (a), (c), (d), (e)

101. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): The practice of asanas in Hatha Yoga should be done with ease and without strain.
Reason (R): The purpose of asana is to achieve steadiness (sthairyam) and comfort, which is hindered by excessive effort (prayasa).
(A) Both A and R are true and R is the correct

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explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

102. Which Hatha text is known for describing asanas like Chakrasana and various other dynamic postures not commonly found in earlier texts?
(A) Hatha Pradeepika
(B) Hatha Ratnavali
(C) Gheranda Samhita
(D) Shiva Samhita

103. 'Simhasana' is recommended in Hatha Pradeepika for what purpose?
(A) To improve digestion and appetite.
(B) To strengthen the legs and knees.
(C) To calm the mind and prepare for meditation.
(D) To facilitate the practice of the three main bandhas.

104. What is a key contraindication for many inverted asanas?
(A) High blood pressure and heart conditions.
(B) Low blood pressure.
(C) A flexible spine.
(D) A strong core.

105. 'Paschimottanasana' is praised in Hatha Pradeepika for:
(A) Curing diseases of the throat.
(B) Making the body float on water.
(C) Stimulating the gastric fire and reducing obesity.
(D) Awakening the Kundalini.

106. The concept of 'Prana Vayu' moving through the nadis is fundamental to the practice of:
(A) Pranayama
(B) Asana
(C) Yama
(D) Niyama

107. Identify the correct statement regarding pranayama.
(A) Pranayama should always be practiced with maximum force and speed.
(B) Kevala Kumbhaka is a pranayama for beginners.
(C) Pranayama has no effect on the state of the mind.
(D) Improper pranayama can cause diseases.

108. Which pranayama is described as purifying the frontal sinuses and being beneficial for 'kapha' disorders?
(A) Ujjayi
(B) Kapalabhati
(C) Suryabhedana
(D) Sheetali

109. Given below are two statements.
Statement I: 'Sahita Kumbhaka' is a pranayama involving deliberate retention of breath.
Statement II: Gheranda Samhita describes two types of Sahita Kumbhaka: Sagarbha and Nirgarbha.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

110. The Vashishtha Samhita's approach to pranayama is rooted in:
(A) The Nath tradition's non-dual philosophy.
(B) The seven-fold path of Gheranda.
(C) A purely physical and mechanical control of breath.
(D) The Vedic tradition, integrating mantra and breath.

111. The Hatha Pradeepika states, "Chale Vate Chalam Chittam," which translates to:
(A) When the breath moves, the mind moves.
(B) When the breath is still, the mind is still.
(C) The mind is the master of the breath.
(D) The breath is an illusion of the mind.

112. The pranayama that involves inhaling through a curled tongue, creating a cooling effect, is:
(A) Sheetkari
(B) Sheetali
(C) Bhramari
(D) Ujjayi

113. Arrange the four stages of Nadanusandhana as per Hatha Pradeepika in chronological order.
(i) Parichaya Avastha
(ii) Arambha Avastha
(iii) Nishpatti Avastha

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(iv) Ghata Avastha
Which of the following is the correct sequence?
(A) (ii), (iv), (i), (iii)
(B) (i), (ii), (iii), (iv)
(C) (ii), (i), (iv), (iii)
(D) (iv), (iii), (ii), (i)

114. 'Bhastrika' Pranayama is contraindicated for individuals with:
(A) High blood pressure and heart disease.
(B) Low blood pressure.
(C) Excess mucus.
(D) Lethargy and depression.

115. Which of the Ashta Kumbhakas described in Hatha Pradeepika is said to cause the practitioner to float on water?
(A) Murcha
(B) Bhramari
(C) Plavini
(D) Sheetali

116. The concept of 'prerequisites' for pranayama primarily emphasizes:
(A) The physical ability to perform advanced asanas.
(B) A deep intellectual understanding of Vedantic philosophy.
(C) The immediate attainment of the state of Kevala Kumbhaka.
(D) A purified body (through shatkarma) and stable posture (from asana).

117. 'Suryabhedana' pranayama involves:
(A) Inhaling through the left nostril and exhaling through the right.
(B) Inhaling and exhaling through both nostrils with force.
(C) Inhaling through the right nostril and exhaling through the left.
(D) Inhaling through the mouth and exhaling through the nose.

118. Which text provides a detailed guideline on the progressive increase in the count (matra) for pranayama practice?
(A) Shiva Samhita
(B) Gheranda Samhita
(C) Hatha Pradeepika
(D) Yoga Beeja

119. Identify the incorrect statement about Pranayama.
(A) It aims to regulate the flow of Prana in the Nadis.
(B) Improper practice can be harmful.
(C) It directly influences the state of the mind.
(D) It is considered less important than asana in Hatha Yoga.

120. Match List I (Stage of Nadanusandhana) with List II (Associated Sound).
List I:(Stage)
P. Arambha Avastha
Q. Ghata Avastha
R. Parichaya Avastha
S. Nishpatti Avastha
List II:(Sound)
1. Sound of a drum (Mardala)
2. Sound of a flute and Veena
3. Tinkling sounds, buzzing of bees
4. Sound of a great bell or thunder
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-2, S-1

121. The Hatha Pradeepika describes ten mudras that are said to awaken Kundalini and bestow siddhis. This section is known as:
(A) Asana Prakaranam
(B) Pranayama Prakaranam
(C) Mudra Prakaranam
(D) Samadhi Prakaranam

122. Which mudra involves gazing at the space between the eyebrows?
(A) Shambhavi Mudra
(B) Khechari Mudra
(C) Yoni Mudra
(D) Manduki Mudra

123. The 'Viparita Karani' mudra is praised in Hatha Pradeepika for its ability to:
(A) Grant the power of levitation.
(B) Improve digestion significantly.
(C) Allow the yogi to hear distant sounds.
(D) Conquer old age and death.

124. Which of the following is a significant feature of the Hatha Ratnavali?
(A) It is the first text to mention Asana.

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(B) It describes 84 Asanas and 8 Kumbhakas.
(C) It provides a different list of Shatkarmas.
(D) It rejects the concept of Mitaahara.

125. Which of the following is NOT one of the five 'Dharana' mudras mentioned in Gheranda Samhita?
(A) Parthivi (Earthy)
(B) Vayavi (Airy)
(C) Manasi (Mental)
(D) Akashi (Ethereal)

126. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Jalandhara Bandha is practiced to prevent the nectar (amrita) from being consumed by the gastric fire.
Reason (R): It involves contracting the throat and pressing the chin firmly into the jugular notch.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

127. The concept of 'Pratyahara' is systematically explained as the fifth limb in which of these Hatha Yoga texts?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Hatha Ratnavali

128. 'Moola Bandha' is primarily associated with the contraction of which area of the body?
(A) The throat
(B) The perineum/cervix
(C) The abdomen
(D) The tongue

129. How many mudras are described in the Shiva Samhita?
(A) 4
(B) 10
(C) 15
(D) 25

130. Consider the following statements about Hatha Yoga practices:
(a) Uddiyana Bandha should be performed on an empty stomach.
(b) Khechari Mudra involves elongating the tongue.
(c) The Gheranda Samhita describes 25 mudras.
(d) Maha Vedha Mudra is a combination of posture and bandhas.
Which of the above statement(s) is/are correct?
(A) (a), (b), and (c) only
(B) (b), (c), and (d) only
(C) (a), (c), and (d) only
(D) (a), (b), (c), and (d)

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131. The 'Jyotir Dhyana' described in Gheranda Samhita is a form of meditation on:
(A) An external object like a flower.
(B) The form of one's personal deity.
(C) The inner light or flame.
(D) The formless Brahman.

132. The relationship between Hatha Yoga and Raja Yoga is often described as:
(A) Raja Yoga is a simplified version of Hatha Yoga.
(B) They are mutually exclusive paths.
(C) Hatha Yoga focuses only on the mind, and Raja Yoga only on the body.
(D) Hatha Yoga provides the 'stairway' to the 'palace' of Raja Yoga.

133. What is the defining characteristic of the 'Parichaya Avastha' of Nadanusandhan?
(A) The very beginning of hearing inner sounds.
(B) The yogi attains supernatural powers.
(C) Prana enters the Sushumna, and the mind becomes steady.
(D) The mind dissolves completely into the sound.

134. Identify the incorrect pair of a text and its author or central figure.
(A) Hatha Pradeepika - Svatmarama
(B) Hatha Ratnavali - Vashishtha
(C) Gheranda Samhita - Gheranda
(D) Siddhasiddhantapaddhati - Gorakshanath

135. What is the primary benefit of 'Maha Mudra' as extolled in the Hatha Pradeepika?
(A) It allows the yogi the magical ability to fly through the air.
(B) It makes the yogi's physical body completely

immune to fire.
(C) It grants the yogi the mental ability to read other minds.
(D) It cures consumption, leprosy, and other major ailments.

136. The 'Shiva Samhita' presents a unique perspective by including discussions on:
(A) The number of nadis and the location of chakras.
(B) The importance of a vegetarian diet.
(C) A seven-fold path to yoga.
(D) The detailed techniques of 112 asanas.

137. Which of the following is an example of a contemporary application of Hatha Yoga's principles?
(A) Using asanas solely for competitive sport.
(B) Promoting Hatha Yoga as a magical cure-all.
(C) Using pranayama techniques for anxiety reduction.
(D) Ignoring the ethical Yamas and Niyamas.

138. The goal of Hatha Yoga is often summarized as the awakening of which latent energy?
(A) Kundalini
(B) Prana
(C) Apana
(D) Ojas

139. Given below are two statements.
Statement I: The Hatha Pradeepika considers Hatha Yoga and Raja Yoga as interdependent.
Statement II: It states that without Raja Yoga, Hatha Yoga is fruitless.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

140. Which of the following practices is most directly related to Pratyahara?
(A) Ujjayi Pranayama
(B) Shambhavi Mudra
(C) Paschimottanasana
(D) Dhauti Kriya

141. The 'Goraksha Samhita' is an early text attributed to:
(A) Matsyendranath
(B) Adinatha (Shiva)
(C) Gorakshanath
(D) Svatmarama

142. Which of the following is a common misconception about Hatha Yoga that traditional texts address?
(A) That it is a scientific process.
(B) That it requires a qualified teacher.
(C) That it leads to a steady mind.
(D) That it is a form of black magic or empty ritualism.

143. Which of the following is listed as one of the Dasha Yamas in the Vashishtha Samhita?
(A) Daya (Compassion)
(B) Satya (Truth)
(C) Asteya (Non-stealing)
(D) Brahmacharya (Celibacy)

144. The concept of 'Ghatashuddhi' in Gheranda Samhita is achieved through a combination of:
(A) Asana and Pranayama only.
(B) Shatkarmas and Asanas.
(C) Dhyana and Samadhi.
(D) Mitaahara and sleep.

145. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Hatha Yoga texts place great importance on the location of the yoga practice (Matha).
Reason (R): A conducive environment, free from disturbances, is considered essential for concentration and preventing dissipation of energy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

146. Which of the six 'Badhaka Tattvas' refers to being overly rigid or dogmatic about rules?
(A) Niyamagrahah
(B) Prayasa
(C) Prajalpa
(D) Laulyam

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(D) The unleashing of latent spiritual energy that moves up the Sushumna nadi.

213. The Gheranda Samhita describes a seven-fold path. Which of the following is NOT part of that path?
(A) Shatkarma
(B) Mudra
(C) Yama
(D) Samadhi

214. The 'Siddhasiddhantapaddhati' is a key text for understanding the philosophical basis of Hatha Yoga from which tradition?
(A) The Vedanta School
(B) The Nath Yogi School
(C) The Samkhya School
(D) The Buddhist School

215. Consider the following statements about diet in Hatha Yoga:
(a) Food should be eaten to fill half the stomach.
(b) One quarter of the stomach should be filled with water.
(c) One quarter of the stomach should be left empty for the movement of air.
(d) Food offered to Shiva should be eaten.
(e) All types of spicy and sour foods are recommended.
Which of the statement(s) is/are correct?
(A) (a), (b), (e)
(B) (a), (b), (c), (d)
(C) (c), (d), (e)
(D) (a), (b), (c)

216. Match List I (Text) with List II (Unique Feature/ Concept).
List I:(Text)
P. Gheranda Samhita
Q. Hatha Ratnavali
R. Shiva Samhita
S. Hatha Pradeepika
List II:(Feature)
1. Four-fold path (Asana, Pranayama, Mudra, Nada)
2. Seven-fold path starting with Shatkarma
3. Strong Advaita Vedanta and Chakra descriptions
4. Includes 84 asanas and Chakri karma
(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

217. The concept of 'Dasha Vayus' (ten winds or pranic forces) is essential for understanding the mechanics of:
(A) Yama and Niyama
(B) Asana and Pranayama
(C) Dhyana and Dharana
(D) Samadhi

218. The 'Hatha Pradeepika' begins with a salutation to which Guru of the Nath lineage?
(A) Adinatha (Lord Shiva)
(B) Gorakshanath
(C) Gheranda
(D) Patanjali

219. Which of these is NOT a 'Badhaka Tattva' (obstacle) mentioned in Hatha Pradeepika?
(A) Prayasa (over-exertion)
(B) Prajalpa (talkativeness)
(C) Jana-sanga (bad company)
(D) Nischaya (determination)

220. The final stage of Nadanusandhana, 'Nishpatti Avastha', is characterized by the transcendence of all sound into what state?
(A) A state of loud, clanging and metallic noises.
(B) The soundless state, Para Brahman, or Shabda Brahman.
(C) A state of deep sleep and complete dreamlessness.
(D) A state of purely intellectual understanding.

221. 'Vajroli Mudra', as described in Hatha Pradeepika, is primarily concerned with:
(A) Gazing at the tip of the nose.
(B) Contracting the abdominal muscles.
(C) Preserving and sublimating sexual energy (bindu).
(D) Making a sound like a bee.

222. What is the primary reason for the inclusion of shatkarma practices in Hatha Yoga?
(A) To prepare the body for intense building competition.
(B) To serve as a total replacement for all other yoga.
(C) To demonstrate one's mastery over physical pain.

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Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

159. The term 'Rechaka' in the context of pranayama refers to:
(A) Exhalation
(B) Inhalation
(C) Internal retention of breath
(D) External retention of breath

160. Chronologically arrange the following texts based on their generally accepted time of composition (earliest to latest).
(i) Hatha Pradeepika
(ii) Gheranda Samhita
(iii) Goraksha Samhita
(iv) Hatha Ratnavali
Which of the following is the correct sequence?
(A) (iii), (i), (iv), (ii)
(B) (i), (ii), (iii), (iv)
(C) (iii), (i), (ii), (iv)
(D) (ii), (iv), (i), (iii)

161. 'Ujjayi' Pranayama is characterized by:
(A) A hissing sound made by inhaling through the teeth.
(B) A gentle, audible snoring sound from a partially closed glottis.
(C) A humming sound like a bee on exhalation.
(D) Rapid and forceful breathing like a bellows.

162. The Shiva Samhita emphasizes that the practice of pranayama leads to the mastery of:
(A) The Vayus (pranic currents).
(B) All worldly knowledge.
(C) The five elements (Pancha Tattvas).
(D) The art of debate.

163. What is the primary purpose of 'Sheetkari' Pranayama?
(A) To generate internal heat.
(B) To awaken the Kundalini energy.
(C) To calm the nervous system and cool the body.
(D) To strengthen the abdominal muscles.

164. According to Hatha Pradeepika, what happens when all the nadis are purified by pranayama?
(A) The yogi gains supernatural powers.
(B) The yogi no longer needs to eat or sleep.
(C) The prana spontaneously enters the central channel (Sushumna).
(D) The body becomes lean and lustrous.

165. The term 'Pranayama' is a compound word of 'Prana' and 'Ayama'. What does 'Ayama' mean in this context?
(A) To stop or block.
(B) To observe or witness.
(C) To extend, expand, or regulate.
(D) To count or measure.

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166. Which bandha is said to be the 'great bird' that flies upwards along the Sushumna?
(A) Jalandhara Bandha
(B) Uddiyana Bandha
(C) Moola Bandha
(D) Maha Bandha

167. Identify the correct statement about Mudras in Hatha Yoga.
(A) Mudras are purely symbolic hand gestures with no physiological effect.
(B) Only ten mudras exist in the entire Hatha Yoga tradition.
(C) Mudras should be practiced before Asanas in a typical sequence.
(D) They are techniques that combine posture, breath, and awareness to influence prana.

168. Match List I (Mudra/Bandha) with List II (Associated Body Part).
List I:(Mudra/Bandha)
P. Jalandhara Bandha
Q. Uddiyana Bandha
R. Moola Bandha
S. Khechari Mudra
List II:(Body Part)
1. Abdomen
2. Perineum
3. Tongue
4. Throat
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

169. 'Sthula Dhyana' as described in Gheranda Samhita involves meditation on:

147. Mitaahara, or moderate diet, is described in Hatha Pradeepika as eating food that is:
(A) Spicy, sour, and hot.
(B) Stale, cold, and impure.
(C) Sweet, unctuous, and pleasing to the stomach.
(D) Reheated, dry, and excessively salty.

148. Which of the following texts is considered one of the earliest to use the term 'Hatha Yoga'?
(A) Gheranda Samhita
(B) Hatha Pradeepika
(C) Shiva Samhita
(D) Yoga Beeja

149. The Hatha Pradeepika suggests that shatkarma should be practiced by those who have:
(A) A perfectly balanced constitution.
(B) Mastered all asanas.
(C) An excess of fat or phlegm.
(D) Achieved Kevala Kumbhaka.

150. Consider the following statements about Hatha Yoga principles:
(a) Success in yoga is impossible for one who overeats.
(b) Success is achieved by wearing the dress of a yogi.
(c) Enthusiasm (Utsaha) is a key to success.
(d) Company of common people (Jana-sanga) is an obstacle.
(e) Reading many books on yoga guarantees success.
Which of the statement(s) is/are correct?
(A) (a), (c), (d)
(B) (a), (b), (c)
(C) (c), (d), (e)
(D) (b), (d), (e)

151. Which of the four primary asanas mentioned in Shiva Samhita is said to grant all siddhis?
(A) Padmasana
(B) Ugrasana (Paschimottanasana)
(C) Swastikasana
(D) Siddhasasana

152. In the Gheranda Samhita, the practice of asanas gives 'Dridhata' (firmness). Which practice gives 'Laghavam' (lightness)?
(A) Mudra
(B) Shatkarma
(C) Pranayama
(D) Pratyahara

153. What is a defining feature of asana practice in Hatha Yoga?
(A) A focus solely on external physical development.
(B) A sequence performed quickly and in a dynamic manner.
(C) A conscious integration of body, breath, and awareness.
(D) A practice that has no impact on the subtle pranic body.

154. Which of the following is NOT a benefit of asana practice mentioned in classical texts?
(A) Prajalpa (Talkativeness)
(B) Arogyam (Health)
(C) Sthairyam (Steadiness)
(D) Angalaghavam (Lightness of limb)

155. Hatha Ratnavali, by Srinivasa Yogi, is notable for:
(A) Rejecting all previous Hatha Yoga texts.
(B) Focusing exclusively on the philosophical aspects of Yoga.
(C) Introducing Western gymnastics into the yogic system.
(D) Synthesizing and expanding upon the knowledge of earlier texts like Hatha Pradeepika.

156. The asana 'Bhadrasana' is also known by what other name in Hatha Pradeepika?
(A) Siddhasasana
(B) Gorakshasana
(C) Swastikasana
(D) Padmasana

157. Which text warns against practicing yoga in a land ruled by an unjust king?
(A) Gheranda Samhita
(B) Shiva Samhita
(C) Hatha Pradeepika
(D) Vashishtha Samhita

158. Given below are two statements.
Statement I: The Vashishtha Samhita emphasizes the psycho-somatic effects of pranayama.
Statement II: It links the control of prana to the control of mind and the attainment of liberation.

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180. The text 'Siddhasiddhantapaddhati' divides the human body into 'pindas'. How many such pindas does it describe?
(A) Three
(B) Five
(C) Six
(D) Nine

181. 'Dhairya' (patience) is considered a Sadhaka Tattva because success in Hatha Yoga:
(A) Happens instantly with the first practice.
(B) Is guaranteed only to those born in a specific lineage.
(C) Requires persistent effort over a long period.
(D) Depends on luck and chance.

182. Which of the following is NOT one of the aims and objectives of Hatha Yoga?
(A) To create a balance between the solar (Ha) and lunar (Tha) energies.
(B) To encourage engagement in worldly debates and arguments (Prajalpa).
(C) To purify the nadis and awaken the sushumna.
(D) To prepare for the spontaneous state of Raja Yoga.

183. Which Shodhana Kriya involves gazing fixedly at a point or flame without blinking?
(A) Neti
(B) Dhauti
(C) Nauli
(D) Trataka

184. The rules and regulations for a Hatha Yoga sadhaka are primarily designed to:
(A) Conserve and build up pranic energy.
(B) Make the path as difficult as possible.
(C) Isolate the yogi from all human contact.
(D) Test the yogi's physical endurance.

185. What is the special feature of asana definition in Hatha Yoga texts compared to the "Sthira Sukham Asanam" definition?
(A) Hatha texts reject the idea of comfort in a posture.
(B) Hatha texts define asana as a purely mental exercise.
(C) Hatha texts add health (Arogyam) and lightness (Laghavam) as outcomes.
(D) Hatha texts do not provide any definition for asana.

186. Which asana is described as resembling a 'warrior's bow'?
(A) Dhanurasana
(B) Gomukhasana
(C) Virasana
(D) Matsyendrasana

187. The Gheranda Samhita's classification of asanas is based on:
(A) The sage who invented them.
(B) The difficulty level.
(C) The alphabetical order of their names.
(D) The body's position.

188. Identify the incorrect statement regarding Pranayama in Hatha Yoga texts.
(A) Hatha Pradeepika describes eight types of kumbhakas.
(B) Shiva Samhita suggests that pranayama is unnecessary for liberation.
(C) Gheranda Samhita classifies pranayama into Sagarbha and Nirgarbha.
(D) Vashishtha Samhita connects pranayama with Vedic traditions.

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189. Given below are two statements.
Statement I: Kevala Kumbhaka is a primary goal of pranayama practice.
Statement II: It is a state where breath retention happens without conscious effort.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

190. Match List I (Badhaka Tattva) with List II (Meaning).
List I:(Badhaka Tattva)
P. Atyahara
Q. Prayasa
R. Prajalpa
S. Laulyam
List II:(Meaning)
1. Fickleness / Unsteadiness of mind
2. Idle or useless talk
3. Over-exertion
4. Over-eating
(A) P-4, Q-3, R-2, S-1

(B) The sound of a flute or vina.
(C) The sound of a large bell or drum (mardala).
(D) Absolute silence.

234. In Gheranda Samhita's seven-limbed yoga, which limb provides 'Dhairya' or stability?
(A) Pratyahara
(B) Asana
(C) Pranayama
(D) Mudra

235. What is the ultimate state that Hatha Yoga aims to facilitate?
(A) A state of permanent physical health.
(B) The ability to perform miraculous feats.
(C) A long life of worldly pleasures.
(D) The state of Samadhi or non-dual consciousness.

236. The Hatha Pradeepika describes the Yogi's mind in the state of Samadhi as being like:
(A) A blazing fire.
(B) A lamp in a windless place.
(C) A turbulent ocean.
(D) A busy marketplace.

237. Arrange the following limbs of Gheranda's Saptanga Yoga in the correct sequence.
(i) Pranayama
(ii) Pratyahara
(iii) Dhyana
(iv) Mudra
(v) Asana
Which of the following is the correct sequence?
(A) (v), (iv), (i), (ii), (iii)
(B) (v), (i), (iv), (ii), (iii)
(C) (v), (i), (ii), (iv), (iii)
(D) (v), (ii), (i), (iv), (iii)

238. The Vashishtha Samhita integrates Hatha practices with which of the following?
(A) Bhakti Yoga
(B) Karma Yoga
(C) Jnana Yoga
(D) Mantra Yoga

239. Why is 'Laulyam' or fickleness considered a Badhaka Tattva?
(A) An unsteady mind cannot achieve the one-pointedness required for yoga.
(B) It encourages the yogi to try new things.
(C) It makes the yogi popular among many people.
(D) It leads to the accumulation of wealth.

240. Consider the following statements about Hatha Yoga texts:
(a) Hatha Pradeepika mentions 15 main asanas.
(b) Gheranda Samhita describes 32 asanas.
(c) Shiva Samhita describes 4 main asanas.
(d) Hatha Ratnavali describes 84 asanas.
Which of the statement(s) is/are correct?
(A) (a), (b), and (c) only
(B) (b), (c), and (d) only
(C) (a), (c), and (d) only
(D) All of the above

241. 'Tadagi Mudra' (the 'pond' gesture) in Gheranda Samhita involves:
(A) Filling the stomach with air and floating in water.
(B) Making the abdomen hollow like a pond.
(C) Gazing at the reflection in a pond.
(D) A hand gesture resembling a pond.

242. The process of Nadanusandhana is a form of:
(A) Pratyahara and Dhyana
(B) Asana and Pranayama
(C) Yama and Niyama
(D) Shatkarma

243. The Hatha Pradeepika advises that the knowledge of Hatha Yoga should be:
(A) Published in books and distributed widely.
(B) Used for financial gain.
(C) Taught only to those who are deserving and sincere.
(D) Kept secret from everyone, including worthy disciples.

244. The Shiva Samhita is philosophically aligned with which school of Indian thought?
(A) Dvaita Vedanta
(B) Samkhya
(C) Nyaya
(D) Advaita Vedanta

245. Match List I (Practice) with List II (Associated Text).
List I:(Practice)
P. Seven-fold Path (Saptanga)
Q. Ashta Kumbhaka

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201. Which text describes 'Siddhasasana' as being so important that one need not practice any other asana if it is mastered?
(A) Gheranda Samhita
(B) Shiva Samhita
(C) Hatha Pradeepika
(D) Vashishtha Samhita

202. The benefit of 'Angalaghavam' or lightness of limbs is attributed to asana practice in which text?
(A) Hatha Pradeepika
(B) Yoga Sutras of Patanjali
(C) Gheranda Samhita
(D) Shiva Samhita

203. Which of the following is a key precaution for asana practice?
(A) To practice on a full stomach for energy.
(B) To push through any pain to show determination.
(C) To practice only in cold weather.
(D) To avoid practice during illness or extreme fatigue.

204. The pranayama 'Murcha' is so named because it is said to lead to:
(A) The sound of a buzzing bee.
(B) A state of blissful fainting or swooning.
(C) The generation of intense heat.
(D) A feeling of floating.

205. Gheranda Samhita's concept of 'Sagarbha Pranayama' refers to pranayama practiced with:
(A) Forceful retention.
(B) A specific diet.
(C) The mental repetition of a bija mantra.
(D) The eyes wide open.

206. What is a primary benefit attributed to Jalandhara Bandha?
(A) It activates the manipura chakra area.
(B) It directs prana downwards to the body.
(C) It is for strengthening the practitioner legs.
(D) It prevents pranic energy from dissipating through the upper body.

207. The Hatha Ratnavali is significant for including a detailed description of which shatkarma?
(A) Chakri Karma
(B) Neti
(C) Dhauti
(D) Trataka

208. Given below are two statements.
Statement I: The goal of Hatha Yoga is to forcibly awaken Kundalini.
Statement II: Historical texts advise a gradual and systematic approach beginning with purification and stabilization.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is false, but Statement II is true.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

209. The four Avasthas (stages) of Nadanusandhana represent a progressive:
(A) Deepening of physical postures and body flexibility.
(B) Subtlety of inner auditory perception and mental absorption.
(C) Increase in the duration of intense pranayama practice.
(D) Understanding of advanced ancient philosophical yogic texts.

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210. Which of the following practices is considered a 'contra-indication' for people with high blood pressure?
(A) Bhastrika
(B) Shavasana
(C) Nadi Shodhana
(D) Gentle neck stretches

211. What is the best description for 'Yoni Mudra' as found in Hatha Yoga?
(A) A hand gesture resembling a cow's face.
(B) A practice of contracting the anal sphincter.
(C) A technique of closing the sensory openings to induce Pratyahara.
(D) A posture for stimulating the lower energy chakras.

212. In the context of Hatha Yoga, what does the awakening of Kundalini signify?
(A) The beginning of a dangerous and unstable mental state.
(B) The attainment of physical immortality and strength.
(C) The mastery over all forms of asana and posture.

(A) The subtle form of Brahman.
(B) A radiant point of light (Jyoti).
(C) The physical form of one's chosen deity or Guru.
(D) The emptiness of the void.

170. Which stage of Nadanusandhana is associated with the piercing of the Vishnu Granthi?
(A) Ghata Avastha
(B) Arambha Avastha
(C) Parichaya Avastha
(D) Nishpatti Avastha

171. The ultimate aim of Nadanusandhana is to:
(A) Develop musical talent.
(B) Communicate with celestial beings.
(C) Cure diseases related to the ears.
(D) Dissolve the mind (Manolaya) into the inner sound.

172. How does the contemporary relevance of Hatha Yoga differ from its traditional context?
(A) It is no longer relevant in modern scientific times.
(B) Therapeutic and stress-management aspects are emphasized over traditional liberation goals.
(C) Its goals have become purely competitive and focused on athletic performance.
(D) Its practices have become significantly easier and require much less discipline.

173. What is the relationship between the 'mind' (citta) and 'prana' as described in Hatha Pradeepika?
(A) They are completely unrelated and separate entities.
(B) The mind is superior to and independent of prana.
(C) They are interconnected; controlling one helps control the other.
(D) Prana is a product of the mind's internal activity.

174. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): The Hatha Ratnavali includes a list of 84 asanas, which is a significant expansion from the Hatha Pradeepika.
Reason (R): Srinivasa Yogi, the author of Hatha Ratnavali, aimed to compile a comprehensive treatise by incorporating various traditions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

175. Consider the following statements:
(a) Vashishtha Samhita is a dialogue between Sage Vashishtha and Shakti.
(b) It describes Dasha Yamas and Dasha Niyamas.
(c) It integrates Vedic elements like pranava (OM) chanting with pranayama.
(d) It completely rejects the importance of asanas.
Which of the statement(s) is/are correct?
(A) (a), (b), (c)
(B) (a), (c), (d)
(C) (b), (c), (d)
(D) (a), (b), (d)

176. Which mudra in Gheranda Samhita is said to allow the yogi to conquer water?
(A) Ashwini Mudra
(B) Manduki Mudra
(C) Tadagi Mudra
(D) Yoni Mudra

177. The Gheranda Samhita's seven-fold path places Dhyana in which position?
(A) Fourth
(B) Sixth
(C) Fifth
(D) Seventh

178. The final stage of the Gheranda Samhita's path is Samadhi. What practice immediately precedes it?
(A) Dhyana
(B) Pranayama
(C) Mudra
(D) Asana

179. In Hatha Pradeepika, which of the following is praised as the "destroyer of all sins"?
(A) Maha Mudra
(B) Siddhasana
(C) Nadi Shodhana Pranayama
(D) Mitaahara

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(D) To purify the internal systems and facilitate pranic flow.

223. According to the Gheranda Samhita, Pratyahara is the practice of:
(A) Withdrawing the mind from the senses and directing it inward.
(B) Observing a strict vow of silence.
(C) Eating a very restricted diet.
(D) Performing a sequence of 108 sun salutations.

224. Which of the following is NOT a benefit of Moola Bandha as described in Hatha Yoga?
(A) It unites Prana and Apana.
(B) It cools the entire nervous system.
(C) It helps in awakening the Kundalini.
(D) It is said to conquer old age.

225. Which Hatha text is presented as a dialogue between Sage Gheranda and King Chanda Kapali?
(A) Hatha Pradeepika
(B) Gheranda Samhita
(C) Shiva Samhita
(D) Vashishtha Samhita

226. What is the fundamental prerequisite for Asana practice?
(A) A stable and comfortable posture.
(B) The ability to hold breath for a long time.
(C) Advanced knowledge of anatomy.
(D) A mind completely free of thoughts.

227. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): The practice of Hatha Yoga leads to the attainment of Raja Yoga.
Reason (R): The purification of the body and nadis through Hatha Yoga are essential preconditions for the deep meditative states of Raja Yoga.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

228. Which of the following is described in Hatha Pradeepika as a 'Sadhaka Tattva' meaning 'knowledge of the truth' or 'metaphysical insight'?
(A) Utsaha
(B) Dhairya
(C) Nischaya
(D) Tatva-jnana

229. Which of the following statements about Hatha Yoga is incorrect?
(A) It aims to balance the Ida and Pingala nadis.
(B) It considers the body as an instrument for liberation.
(C) It is a purely esoteric practice with no relevance to modern life.
(D) It serves as a preparation for higher states of consciousness.

230. Consider the following Hatha Yoga practices:
(a) Nauli
(b) Paschimottanasana
(c) Nadi Shodhana
(d) Shambhavi Mudra
(e) Nadanusandhana
Which of the above statement(s) is/are correct regarding their inclusion in the Hatha Pradeepika?
(A) (a), (b), (c) only
(B) (b), (c), (d), (e) only
(C) (a), (b), (d), (e) only
(D) All of the above

NODIA

231. The text 'Yoga Beeja' is significant for:
(A) Detailing 84 asanas with illustrations.
(B) Rejecting the practice of pranayama.
(C) Being written by Patanjali.
(D) Associating Hatha Yoga with the awakening of Kundalini.

232. What is a primary caution given for the practice of Uddiyana Bandha?
(A) It should not be practiced by those with heart conditions, hernia, or high blood pressure.
(B) It should only be done in the evening.
(C) It must be preceded by a large meal.
(D) It is only for men.

233. The 'Parichaya Avastha' of Nadanusandhana is characterized by the yogi hearing sounds resembling:
(A) The buzzing of bees.

(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

191. 'Sukshma Dhyana' in Gheranda Samhita is a meditation technique where one meditates on:
(A) The self as formless, subtle Brahman.
(B) The form of a deity.
(C) An inner light.
(D) The breath entering and leaving the nostrils.

192. Which practice is praised in Hatha Yoga for making the body's fire so strong that even poison can be digested?
(A) Maha Mudra
(B) Mayurasana
(C) Shambhavi Mudra
(D) Ashwini Mudra

193. The relationship between Hatha and Raja Yoga is often likened to:
(A) A flower and its fragrance.
(B) Science and its application.
(C) A seed and its tree.
(D) Two parallel lines that never meet.

194. Why is Hatha Yoga considered relevant in contemporary, high-stress times?
(A) Its practices have a direct effect on pacifying the autonomic nervous system.
(B) Its goal is specifically to increase stress to build practitioner resilience.
(C) It provides a psychological escape from the challenges of modern reality.
(D) It is a quick and simple fix for all complex modern life problems.

195. Which of the following is NOT one of the ten Niyamas mentioned in the Vashishtha Samhita?
(A) Santosha (Contentment)
(B) Tapa (Austerity)
(C) Asteya (Non-stealing)
(D) Svadhyaya (Self-study)

196. The term 'Ghata' (pot) is an analogy for the human body. What does 'Ghatashuddhi' imply?
(A) Merely a external ritual of physical bathing.
(B) The process of making a clay pot for storing.
(C) A ritualistic worship of a decorative clay pot.
(D) The purification of the physical, pranic, and mental layers of the body.

197. The concept of Matha specifies that a yogi's hut should be in a kingdom that is:
(A) Engaged in constant warfare to test the yogi's detachment.
(B) Poor and desolate to encourage vairagya.
(C) Well-ruled, righteous, and prosperous.
(D) A major center of trade and commerce.

198. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): Mitaahara is a cornerstone of Hatha Yoga practice.
Reason (R): Hatha texts state that the food one eats directly impacts the purity of the nadis and the stability of the mind.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

199. Consider the following characteristics of a Hatha Yoga practitioner's location:
(a) It should be in a solitary place.
(b) The ground should be within a bow's length of stone, fire, or water.
(c) It should be in a well-governed and charitable country.
(d) It should have a small door.
(e) It should be near a busy marketplace.
Which of the following statement(s) is/are correct?
(A) (a), (b), (c)
(B) (c), (d), (e)
(C) (a), (c), (d)
(D) (b), (d), (e)

200. Chronologically arrange the main sections (prakaranas) of Hatha Pradeepika.
(i) Pranayama
(ii) Asana
(iii) Samadhi
(iv) Mudra and Bandha
Which of the following is the correct sequence?
(A) (i), (ii), (iv), (iii)
(B) (ii), (i), (iii), (iv)
(C) (ii), (i), (iv), (iii)
(D) (i), (iv), (ii), (iii)

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R. Detailed Chakra descriptions from an Advaitic view
S. Description of 84 asanas and Chakri Karma

List II:(Text)
1. Shiva Samhita
2. Hatha Ratnavali
3. Gheranda Samhita
4. Hatha Pradeepika

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

246. What is the primary benefit attributed to the practice of Trataka?
(A) Cleansing the nasal passages.
(B) Curing eye diseases and improving concentration.
(C) Massaging the abdominal organs.
(D) Removing excess phlegm from the stomach.

247. The following question consists of two statements — Assertion (A) and Reason (R).
Assertion (A): In Hatha Yoga, the body is seen as a vehicle for liberation.
Reason (R): Practices like Ghatashuddhi and Asana aim to perfect the body as a stable instrument for higher meditation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion A is true, but Reason R is false.
(D) Assertion A is false, but Reason R is true.

248. The practice of inhaling through the teeth with a hissing sound is known as:
(A) Sheetkari
(B) Sheetali
(C) Bhramari
(D) Ujjayi

249. Which of the following best summarizes the goal of Hatha Yoga?
(A) To achieve a state where the body is immune to all physical disease.
(B) To develop specific yogic siddhis for acquiring personal spiritual power.
(C) To prepare the practitioner for the state of Raja Yoga and Samadhi.
(D) To master physical postures for public performance and demonstration.

250. Consider the following statements:
(a) Goraksha Samhita systematically presents Hatha practices.
(b) Vashishtha Samhita blends Vedic and Tantric elements.
(c) Shiva Samhita is structured as a dialogue between Shiva and Parvati.
(d) Siddhasiddhantapaddhati is a philosophical text of the Nath tradition.
(e) Yoga Beeja is attributed to Matsyendranath.
Which of the statement(s) is/are correct?
(A) (a), (b), (c), (d)
(B) (a), (b), (d), (e)
(C) (b), (c), (d), (e)
(D) (a), (c), (d), (e)

Direction : Please read the following source carefully.

*The textual tradition of Hatha Yoga is rich and multifaceted, providing a comprehensive framework for physical and spiritual discipline. An introduction to Hatha Yoga necessitates an engagement with its foundational texts, which articulate its core principles and practices. Among the most significant are the *Hatha Pradeepika* and *Gheranda Samhita*, which serve as practical manuals for practitioners. However, the lineage extends to other crucial works such as the *Yoga Beeja*, *Goraksha Samhita*, *Vashishtha Samhita*, and *Shiva Samhita*, each offering unique perspectives on yogic philosophy and technique. The *Siddhasiddhantapaddhati* further elaborates on the philosophical underpinnings associated with the Nath tradition, while the *Hatha Ratnavali* complements the existing literature by providing additional details and variations on practices. Collectively, these texts define the aims and objectives of Hatha Yoga, which primarily involve purifying the body and mind to prepare for higher states of consciousness, or Raja Yoga. They also address common misconceptions, clarifying that Hatha Yoga is not merely a system of physical exercise but a profound spiritual science. Understanding this textual corpus is essential for appreciating the depth and scope of Hatha Yoga beyond its popular modern interpretations.*

Based on the above source, attempt the following five questions.

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251. According to the passage, which pair of texts is highlighted as serving as practical manuals for Hatha Yoga practitioners?
(A) Yoga Beeja and Goraksha Samhita
(B) Hatha Pradeepika and Gheranda Samhita
(C) Shiva Samhita and Vashishtha Samhita
(D) Siddhasiddhantapaddhati and Hatha Ratnavali

252. The source suggests that a primary aim of Hatha Yoga as defined by its texts is to:
(A) purify the body and mind for advanced spiritual states.
(B) achieve physical fitness and flexibility exclusively.
(C) master complex philosophical doctrines without practice.
(D) popularize Hatha Yoga in modern interpretations.

253. Which text is mentioned in the passage as elaborating on the philosophical underpinnings of the Nath tradition?
(A) Hatha Ratnavali
(B) Gheranda Samhita
(C) Siddhasiddhantapaddhati
(D) Goraksha Samhita

254. What does the passage imply about the relationship between Hatha Yoga and Raja Yoga?
(A) They are two completely independent and unrelated systems.
(B) Raja Yoga is a preliminary stage for practicing Hatha Yoga.
(C) They are identical disciplines with different names.
(D) Hatha Yoga is a preparatory discipline for the practice of Raja Yoga.

255. The passage indicates that the Hatha Yoga textual tradition aims to correct the misconception that Hatha Yoga is:
(A) a system with a rich and complex history.
(B) a preparatory path for higher consciousness.
(C) solely a system of physical exercise.
(D) rooted in ancient philosophical texts.

Direction : Please read the following source carefully.

The successful practice of Hatha Yoga is contingent upon a disciplined and conducive lifestyle, which is structured by specific ethical and practical guidelines. Central to this foundation are the prerequisites of Hatha Yoga, which include the Dasha Yama (ten restraints) and Dasha Niyama (ten observances). These principles extend beyond the more commonly known yamas and niyamas of Patanjali's Yoga Sutras, providing a more detailed ethical framework for the Hatha yogi. Furthermore, the texts identify two sets of factors that critically influence a practitioner's journey: Sadhaka Tattvas and Badhaka Tattvas. Sadhaka Tattvas are the six elements that facilitate and ensure success in yoga, such as enthusiasm, courage, and unwavering faith. Conversely, Badhaka Tattvas are the six obstacles that hinder progress and lead to failure, including overeating, over-exertion, and fickle-mindedness. A serious practitioner, or sadhaka, is advised to cultivate the Sadhaka Tattvas while diligently avoiding the Badhaka Tattvas. This disciplined approach underscores the Hatha Yoga principle that success is not accidental but the result of a conscious and dedicated effort to create an environment, both internal and external, that is supportive of spiritual growth and transformation.

Based on the above source, attempt the following five questions.

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256. Based on the passage, what is the primary role of the Dasha Yama and Dasha Niyama in Hatha Yoga?
(A) To serve as advanced techniques for meditation.
(B) To provide a detailed ethical framework for the practitioner.
(C) To outline the sequence of physical postures.
(D) To describe the benefits of pranayama exclusively.

257. Which of the following would be classified as a Badhaka Tattva according to the source?
(A) Unwavering faith in the practice.
(B) Courage to face challenges.
(C) Enthusiasm for the yogic path.
(D) Consistent over-exertion in practice.

258. The passage suggests that success in Hatha Yoga is primarily dependent on:
(A) a conscious effort to cultivate facilitating factors and avoid obstacles.

(B) the practitioner's innate physical ability.
(C) finding a spiritually enlightened guru.
(D) the study of philosophical texts without physical practice.

259. What distinction does the passage draw between the yamas and niyamas of Hatha Yoga and those of Patanjali's Yoga Sutras?
(A) The Hatha Yoga principles are fewer in number.
(B) The principles in Hatha Yoga are exclusively focused on physical purity.
(C) The Hatha Yoga texts provide a more detailed list of ten restraints and ten observances.
(D) Patanjali's principles are considered obstacles in Hatha Yoga.

260. According to the context provided, a "Sadhaka Tattva" can be best described as:
(A) a factor that is conducive to yogic achievement.
(B) a type of complex yogic posture.
(C) an element that obstructs yogic progress.
(D) a principle that guarantees success in yoga.

Direction : Please read the following source carefully.

Within the framework of Hatha Yoga, the human body is often conceptualized as a 'Ghata,' which translates to an unbaked clay pot. This metaphor signifies that the body, in its natural state, is raw, impure, and perishable. The primary objective of Hatha Yoga practices is therefore 'Ghatashuddhi,' or the purification of this vessel. This purification process is not merely superficial but is aimed at cleansing the body at a deep physiological and energetic level, making it strong, stable, and fit for the rigors of advanced yogic practices. The principal method for achieving Ghatashuddhi is through the practice of the Shodhana Kriyas, or the six purificatory techniques. These kriyas are considered of paramount importance in the Hatha Yoga tradition, especially for practitioners who may have an excess of impurities or imbalances in their doshas. The texts emphasize their significance in maintaining health and managing disease, suggesting that a purified body is less susceptible to illness and provides a stable foundation for pranayama and meditation. The importance of Shodhana Kriyas lies in their ability to remove toxins, balance the three doshas (Vata, Pitta, Kapha), and clear the nadis (energy channels), thereby facilitating the smooth flow of prana throughout the system.

Based on the above source, attempt the following five questions.

261. What does the concept of 'Ghata' in Hatha Yoga metaphorically represent?
(A) The universal consciousness.
(B) A state of perfect spiritual enlightenment.
(C) The collection of sacred yogic texts.
(D) The impure and perishable human body.

262. The primary purpose of 'Ghatashuddhi' as described in the passage is to:
(A) increase intellectual understanding of yoga philosophy.
(B) purify the body to prepare it for advanced yogic practices.
(C) achieve mastery over complex physical postures.
(D) demonstrate physical endurance to others.

263. According to the source, the 'Shodhana Kriyas' are particularly important for:
(A) practitioners who are already perfectly healthy.
(B) those who wish to focus solely on meditation.
(C) individuals with an excess of impurities or doshic imbalances.
(D) beginners who are not yet ready for asanas.

264. Which of the following is stated as a direct benefit of practicing Shodhana Kriyas?
(A) The development of supernatural powers.
(B) The attainment of immediate enlightenment.
(C) The creation of imbalances in the doshas.
(D) The facilitation of a smooth flow of prana.

265. Based on the passage, the relationship between Ghatashuddhi and Shodhana Kriyas is that:
(A) Shodhana Kriyas are the principal means to achieve Ghatashuddhi.
(B) Ghatashuddhi is one of the six Shodhana Kriyas.
(C) they are unrelated concepts from different yogic traditions.
(D) Ghatashuddhi is a prerequisite for performing Shodhana Kriyas.

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The Hatha Yoga tradition places significant emphasis on the environment and lifestyle of the practitioner, understanding that external conditions profoundly impact internal practice. The concept of the 'Matha,' or a secluded and suitable place for practice, is considered a vital component for a Hatha Yoga Sadhaka. Texts describe the ideal Matha as a clean, peaceful place, free from disturbances, and located in a well-governed and virtuous country. This controlled environment minimizes external distractions, allowing the practitioner to focus inward. Complementing the external environment is the internal regulation of diet, encapsulated in the principle of 'Mitaahara,' or moderate diet. Mitaahara is not merely about eating less but involves consuming pure, pleasant, and nourishing food that is eaten to half-fill the stomach, leaving one-quarter for water and the final quarter for the movement of air. This practice prevents sluggishness and ensures the body remains light and energetic, which is conducive to pranayama and meditation. Hatha Yoga texts provide a comprehensive set of rules and regulations to be followed by the Sadhaka, governing everything from diet and sleep to social interactions, all designed to preserve and channel the practitioner's energy towards the ultimate goal of yoga.

Based on the above source, attempt the following five questions.

266. According to the passage, the primary purpose of a 'Matha' is to:
(A) provide a space for public yoga demonstrations.
(B) offer a secluded environment to minimize distractions for the sadhaka.
(C) serve as a center for philosophical debate.
(D) function as a residential school for large groups of students.

267. The principle of 'Mitaahara' in Hatha Yoga primarily advocates for:
(A) a diet consisting of only raw foods.
(B) a moderate and specific way of consuming food.
(C) complete fasting on a regular basis.
(D) eating only once per day, regardless of quantity.

268. As described in the source, how much of the stomach should be left empty for the movement of air according to the principle of Mitaahara?
(A) One-quarter
(B) One-half
(C) One-third
(D) The entire stomach

269. What can be inferred about the rules and regulations for a Hatha Yoga Sadhaka?
(A) They are optional suggestions for beginners only.
(B) They are designed to make the yogic path more difficult.
(C) They holistically govern the practitioner's lifestyle to conserve energy for practice.
(D) They focus exclusively on dietary restrictions and have no other components.

270. The passage suggests that the concepts of Matha and Mitaahara are important because:
(A) they ensure the practitioner becomes a social recluse.
(B) they are the most advanced techniques in Hatha Yoga.
(C) they guarantee the attainment of supernatural abilities.
(D) they create the ideal internal and external conditions for successful practice.

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Direction : Please read the following source carefully.

*The practice of Asana in Hatha Yoga texts is presented as a foundational pillar, crucial for developing stability and health in the physical body. The definition of Yoga-asana in these texts often emphasizes 'sthirasukham asanam'—a posture that is steady and comfortable, allowing the practitioner to hold it for an extended period without strain. This stability is not merely physical but also mental, creating a state of quietude that is a prerequisite for higher practices like pranayama and dhyana. Hatha Yoga texts such as the *Hatha Pradeepika*, *Gheranda Samhita*, *Hatha Ratnavali*, *Shiva Samhita*, and *Vashishtha Samhita* each provide their own compendium of asanas, with some overlap and some unique additions. For instance, the *Hatha Pradeepika* describes a select number of potent asanas, while the *Gheranda Samhita* categorizes them based on the species they imitate. A special feature of*

Yoga-asana practice is its focus on preparing the body for prolonged meditative states. The benefits cited are manifold, ranging from curing diseases and increasing flexibility to promoting lightness of the body. However, the texts are also careful to mention precautions and contraindications, indicating that asanas must be practiced with awareness and proper guidance to avoid injury and derive maximum benefit.

Based on the above source, attempt the following five questions.

271. What is the defining characteristic of a Yoga-asana according to the Hatha texts mentioned?
(A) The ability to perform it quickly and dynamically.
(B) The degree of flexibility it demands.
(C) The quality of being both steady and comfortable.
(D) The number of repetitions one can complete.

272. The passage suggests that the ultimate purpose of practicing asanas is to:
(A) develop a muscular and aesthetically pleasing physique.
(B) prepare the body and mind for advanced meditative practices.
(C) compete with other practitioners in physical ability.
(D) achieve the ability to levitate.

273. Which text is mentioned as categorizing asanas based on the species they imitate?
(A) Hatha Pradeepika
(B) Shiva Samhita
(C) Vashishtha Samhita
(D) Gheranda Samhita

274. What does the mention of precautions and contraindications for asanas in Hatha texts imply?
(A) The practice of asanas requires awareness and should not be approached carelessly.
(B) Asanas are inherently dangerous and should be avoided.
(C) Only advanced yogis can practice asanas without risk.
(D) The benefits of asanas are purely psychological.

275. According to the source, the various Hatha Yoga texts like *Hatha Pradeepika* and *Hatha Ratnavali* present:
(A) an identical and unvarying list of asanas.
(B) asanas that are purely for therapeutic purposes.
(C) their own specific collections and descriptions of asanas.
(D) a system where asanas are less important than meditation.

Direction : Please read the following source carefully.

*Pranayama, the regulation of breath, is a central and pivotal practice in Hatha Yoga, serving as the bridge between the external (bahiranga) and internal (antaranga) aspects of yoga. The concept is rooted in the understanding of Prana, the vital life force that permeates the universe and flows within the human body through energy channels known as nadis. Pranayama is therefore not merely a breathing exercise but the conscious and deliberate control of this vital energy. The practice involves distinct phases: Puraka (inhalation), Rechaka (exhalation), and Kumbhaka (retention of breath), with Kumbhaka being particularly significant for its profound effects on the mind and energy system. Before a sadhaka embarks on the path of pranayama, certain prerequisites are deemed essential in Hatha Yoga Sadhana. These include the purification of the nadis, typically achieved through shodhana kriyas, and a mastery over asana to ensure a stable and comfortable posture. Texts like the *Hatha Pradeepika* and *Gheranda Samhita* provide detailed instructions on various pranayama techniques, emphasizing that the practice should be undertaken gradually and systematically to avoid potential harm and to awaken the dormant spiritual energy, Kundalini.*

Based on the above source, attempt the following five questions.

276. According to the passage, Pranayama in Hatha Yoga is defined as:
(A) the conscious control of the vital life force, Prana.
(B) a set of simple deep breathing exercises.
(C) a physical exercise to increase lung capacity.
(D) a technique used exclusively for relaxation.

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277. Which phase of Pranayama is highlighted in the source as being particularly significant for its effects on the mind and energy system?
(A) Puraka (inhalation)
(B) Rechaka (exhalation)
(C) The phase between Rechaka and Puraka
(D) Kumbhaka (retention)

278. What are the essential prerequisites for practicing Pranayama as mentioned in the passage?
(A) Mastery of meditation and a secluded location.
(B) A purified state of the nadis and stability in asana.
(C) A strict fruit-only diet and complete silence.
(D) The ability to hold one's breath for several minutes.

279. The source states that Prana flows within the human body through which of the following?
(A) The circulatory system
(B) The chakras
(C) The nadis
(D) The muscular tissues

280. What caution do texts like *Hatha Pradeepika* and *Gheranda Samhita* offer regarding the practice of Pranayama?
(A) It should only be practiced in the morning.
(B) It must be performed quickly to be effective.
(C) It is not suitable for individuals under the age of thirty.
(D) It should be undertaken gradually and systematically to prevent harm.

Direction : Please read the following source carefully.

*The advanced stages of Hatha Yoga involve subtle practices that require a high degree of control over the body and mind, developed through asana and pranayama. Various Hatha texts, including the *Shiv Samhita* and *Vashishtha Samhita*, provide detailed descriptions of specific Pranayama techniques, going beyond the general framework found in other manuals. These texts articulate the unique benefits of each pranayama, which can range from curing specific ailments to inducing higher states of consciousness. Importantly, they also stress the necessity of observing specific precautions and contraindications associated with each practice. For example, a heating pranayama would be contraindicated for an individual with a pitta (fiery) constitution, while a cooling one would be beneficial. This nuanced approach demonstrates the therapeutic and individualized nature of Hatha Yoga. The benefits of pranayama are not uniform but are dependent on the technique chosen, the capacity of the practitioner, and the adherence to proper methodology. Misapplication or incorrect practice can lead to disturbances in the pranic system, highlighting the importance of practicing under qualified guidance. The ultimate goal remains the purification of nadis and the upward direction of prana to awaken spiritual potential.*

Based on the above source, attempt the following five questions.

281. According to the passage, what do texts like *Shiv Samhita* and *Vashishtha Samhita* contribute to the subject of Pranayama?
(A) They provide detailed descriptions of specific pranayama techniques and their nuances.
(B) They introduce the basic concepts of inhalation and exhalation.
(C) They argue that pranayama is more important than asana.
(D) They focus solely on the philosophical aspects of prana without practical instruction.

282. The passage uses the example of a heating pranayama being contraindicated for a person with a pitta constitution to illustrate:
(A) that pranayama is a dangerous and risky practice.
(B) the individualized and nuanced approach of Hatha Yoga.
(C) that all pranayamas have the same effect on everyone.
(D) that a pitta constitution is a barrier to practicing yoga.

283. What is emphasized as a crucial factor for the safe and effective practice of Pranayama?
(A) Practicing a wide variety of techniques every day.
(B) Adherence to the specific methodology and precautions for each technique.

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(C) Focusing only on the speed of inhalation and exhalation.
(D) Practicing without the guidance of a qualified teacher.

284. What potential negative outcome of incorrect pranayama practice is mentioned in the source?
(A) Disturbances in the pranic system.
(B) Decreased physical flexibility.
(C) A loss of intellectual capacity.
(D) An over-emphasis on physical health.

285. The passage implies that the benefits derived from pranayama are:
(A) uniform and identical for all practitioners.
(B) purely physical with no mental or spiritual effects.
(C) dependent on the specific technique and practitioner's condition.
(D) achievable instantly without disciplined practice.

Direction : Please read the following source carefully.

*In the advanced repertoire of Hatha Yoga, Bandhas (locks) and Mudras (seals) are powerful techniques used to manipulate and direct prana and consciousness. The *Hatha Pradeepika*, *Hatha Ratnavali*, *Gheranda Samhita*, *Shiv Samhita*, and *Vashishtha Samhita* provide comprehensive descriptions of their concepts, definitions, benefits, and techniques. A Bandha is a specific physical contraction or 'lock' applied to certain parts of the body to contain prana within the torso and direct it into the Sushumna nadi, the central energy channel. Mudras, while often involving physical gestures, are more subtle 'seals' that alter mood, attitude, and perception, guiding energy and consciousness in a specific way. Some Mudras incorporate Bandhas and are complex psycho-physical practices. The benefits attributed to these practices are profound, including the stabilization of energy, awakening of Kundalini, and the attainment of deep meditative states. However, due to their potency, the texts consistently provide precautions and contraindications. These techniques are not for novices and require prior purification of the body and nadis, as well as stability in asana and pranayama. Improper practice can lead to energetic imbalances, underscoring the need for expert guidance and a systematic approach to learning and application.*

Based on the above source, attempt the following five questions.

286. What is the primary function of a Bandha as described in the passage?
(A) To increase muscular strength in the limbs.
(B) To improve the flexibility of the spine.
(C) To serve as a symbolic hand gesture in worship.
(D) To lock prana and direct it into the Sushumna nadi.

287. How are Mudras differentiated from Bandhas in the context of the source?
(A) Mudras are purely physical contractions, while Bandhas are mental attitudes.
(B) Mudras are only performed with the hands, while Bandhas involve the whole body.
(C) Mudras are more subtle seals for energy and consciousness, while Bandhas are physical locks.
(D) Mudras are for beginners, while Bandhas are for advanced yogis only.

288. According to the passage, what is a crucial prerequisite for the practice of Bandhas and Mudras?
(A) A diet rich in protein.
(B) Prior purification of the body and nadis.
(C) The ability to speak fluent Sanskrit.
(D) Living in a cold climate.

289. The texts are said to provide precautions and contraindications for these practices because:
(A) the practices are outdated and no longer effective.
(B) they are highly potent and can cause imbalances if done incorrectly.
(C) the benefits are minimal and not worth the risk.
(D) they are simple techniques that anyone can try without guidance.

290. Which of the following is mentioned as a profound benefit of practicing Bandhas and Mudras?
(A) Awakening of Kundalini energy.
(B) Development of social charisma.
(C) Enhancement of artistic creativity.
(D) Achievement of financial prosperity.

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ANSWERS

1. (B) Preparation for the higher state of Raja Yoga.
Hatha Yoga is traditionally viewed as a foundational discipline designed to discipline the physical body and regulate life force energy. By mastering various postures and breathing techniques, practitioners achieve a state of physical stability and mental clarity. This purification process serves as a necessary prerequisite for the more subtle meditative practices of Raja Yoga, ultimately leading the practitioner toward the highest state of consciousness and spiritual liberation through disciplined effort.

2. (A) Hatha Pradeepika
Written by Svatmarama, the Hatha Pradeepika is a seminal scripture that integrates and systematically organizes diverse practices from earlier yogic traditions. It serves as a comprehensive guide covering asanas, pranayamas, mudras, and the process of inner sound absorption. This text is highly regarded for bridging the gap between physical hatha practices and the spiritual goals of Raja Yoga, making it a cornerstone of classical yogic literature for students and masters alike.

3. (C) Utsaha (Enthusiasm)
Success in yoga depends on several positive mental qualities known as favorable factors or Sadhaka Tattvas. Enthusiasm represents the inner drive and zeal required to maintain a consistent practice over a long period. Along with perseverance, courage, and true knowledge, it helps the seeker overcome internal and external obstacles. These psychological supports ensure that the practitioner remains dedicated to the path, eventually leading to the desired physical and spiritual transformations through focused work.

4. (D) The human body viewed as a vessel or clay pot.
The concept of the Ghata or vessel is a fundamental metaphor used to describe the human body in various yogic scriptures. Just as a raw clay pot must be baked in fire to become strong and useful, the physical body must be purified through the heat of yoga practice. This process, known as Ghatashuddhi, involves specific cleansing techniques and postures that prepare the seeker for advanced spiritual realization and higher meditation.

5. (C) The practice is only for ascetics living in seclusion.
Classical Hatha Yoga is designed to be accessible to various types of practitioners, including householders and those living in society. While it demands discipline and a regulated lifestyle, it does not mandate absolute seclusion or life as an ascetic. The primary focus remains on internal purification, dietary moderation, and consistent practice rather than external status. This makes the system a practical method for anyone seeking health and spiritual progress in their lives.

6. (B) Gheranda Samhita
The Gheranda Samhita is a classic Hatha Yoga manual that outlines a seven-fold path to perfection. It is particularly famous for its exhaustive descriptions of the six purification techniques known as Shatkarmas. These kriyas, including dhauti, basti, and neti, are essential for balancing the three humors and removing toxins. By starting with these cleansing practices, the text emphasizes the necessity of internal physical purity before proceeding to asanas and more advanced breathing exercises.

7. (D) A moderate and well-regulated diet.
Mitaahara refers to the practice of eating a balanced and moderate diet, which is crucial for yogic success. It suggests filling half the stomach with nutritious, sweet, and unctuous food, one quarter with water, and leaving the final quarter empty for the movement of air. This regulation prevents lethargy and digestive issues, ensuring that the practitioner maintains the energy levels and mental focus required for intensive yoga practice and subtle energy work.

8. (A) Jana-sanga (Company of common people)
Obstacles to progress in yoga are termed Badhaka Tattvas, and among these, excessive public contact

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stress reduction, improved physiological function, and the management of psychosomatic illnesses. This dual applicability—as both a spiritual path and a system for holistic well-being—ensures the enduring relevance of Hatha Yoga in the modern world.

Based on the above source, attempt the following five questions.

296. How does the passage describe the relationship between Hatha Yoga and Raja Yoga?
(A) Hatha Yoga and Raja Yoga are opposing and contradictory paths.
(B) Raja Yoga is a simplified version of Hatha Yoga for modern practitioners.
(C) The two are completely identical systems with no distinction.
(D) Hatha Yoga is a preparatory practice that facilitates the journey of Raja Yoga.

297. According to the source, the ultimate goal of Hatha Yoga is to:
(A) develop a body and mind capable of experiencing higher states of consciousness.
(B) achieve perfect physical health and longevity as an end in itself.
(C) replace modern medical science with yogic practices.
(D) demonstrate superior flexibility and strength.

298. Which Hatha Yoga practice is explicitly linked to the preparation for Raja Yoga by turning the mind inward?
(A) Asana
(B) Pratyahara
(C) Shatkarma
(D) Mitaahara

299. The passage suggests that the contemporary relevance of Hatha Yoga stems from its:
(A) exclusive focus on spiritual enlightenment.
(B) dual applicability for spiritual goals and holistic well-being.
(C) ability to be practiced only in secluded ashrams.
(D) historical significance as an ancient practice.

300. Based on the passage, what is the role of practices like asana, shatkarma, and pranayama within the larger framework of yoga?
(A) They are foundational practices to purify and stabilize the body and energy.
(B) They are the final and ultimate goals of the yogic path.
(C) They are optional practices that can be skipped in favor of direct meditation.
(D) They are primarily for managing psychosomatic illnesses in a clinical setting.

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Direction : Please read the following source carefully.

*Beyond the physical and pranic disciplines, Hatha Yoga texts also chart a course towards the higher states of consciousness. The *Gheranda Samhita* provides a structured path that includes the concepts and techniques of Pratyahara (sense withdrawal) and Dhyana (meditation). Pratyahara is presented as the crucial turning point where the practitioner's awareness is intentionally drawn away from external sensory objects and directed inward, setting the stage for deep concentration. Following this internalization, Dhyana is cultivated as a state of sustained, unbroken focus on a single point or concept, leading to profound mental stillness. Concurrently, the *Hatha Pradeepika* elaborates on the practice of Nada and Nadanusandhana, the exploration of the inner sound. This practice involves listening to the subtle, mystical sounds that arise within as the nadis become purified. The *Hatha Pradeepika* describes four progressive stages or Avasthas of Nadanusandhana: Arambha, Ghata, Parichaya, and Nishpatti. Each stage is characterized by different types of inner sounds and corresponding experiences, culminating in the dissolution of the mind in the ultimate soundless state, or Parama Pada. This intricate system demonstrates Hatha Yoga's capacity to guide the practitioner from the gross physical realm to the most subtle levels of experience.*

Based on the above source, attempt the following five questions.

291. According to the *Gheranda Samhita* as described in the passage, what is the role of Pratyahara?
(A) To engage the senses with the external world more fully.
(B) To perfect a variety of physical postures.
(C) To withdraw awareness from sensory objects and direct it inward.
(D) To regulate the flow of breath through the nostrils.

292. The practice of Nadanusandhana, as detailed in the *Hatha Pradeepika*, involves:
(A) listening to subtle internal sounds.
(B) chanting external mantras loudly.
(C) focusing on a visual symbol.
(D) analyzing philosophical concepts.

293. Which of the following is the correct sequence of the four Avasthas of Nadanusandhana?
(A) Parichaya, Ghata, Arambha, Nishpatti
(B) Ghata, Arambha, Nishpatti, Parichaya
(C) Nishpatti, Parichaya, Ghata, Arambha
(D) Arambha, Ghata, Parichaya, Nishpatti

294. The passage indicates that Dhyana, as per the *Gheranda Samhita*, is a state of:
(A) intermittent and distracted thought.
(B) sustained and unbroken focus on a single point.
(C) complete absence of any mental activity.
(D) sensory engagement with the surrounding environment.

295. The ultimate goal of the Nadanusandhana practice is described as:
(A) the ability to hear sounds from a great distance.
(B) the generation of beautiful music within the mind.
(C) the dissolution of the mind in a soundless state.
(D) the perfect memorization of sacred chants.

Direction : Please read the following source carefully.

The intricate system of Hatha Yoga does not exist in isolation but is intrinsically linked to the path of Raja Yoga, often considered the 'royal path' of meditation and mental control. A key aspect of Hatha Yoga philosophy is understanding this relationship: Hatha Yoga is frequently described as the ladder to Raja Yoga. It provides the necessary preparation by purifying the body (through asanas and shatkarma), stabilizing the prana (through pranayama, bandha, and mudra), and turning the mind inward (through pratyahara). Once the physical and energetic bodies are balanced and harmonized, the practitioner is suitably equipped to undertake the subtle mental disciplines of Raja Yoga, such as dharana, dhyana, and samadhi. Therefore, the goal of Hatha Yoga is not merely physical prowess but the creation of a stable vessel capable of holding the profound experiences of higher consciousness. In contemporary times, the relevance of Hatha Yoga has expanded. While its spiritual goal remains paramount, its practices are widely recognized for their immense therapeutic benefits, including

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or Jana-sanga is highly significant. Spending too much time in the company of worldly people often leads to idle talk and mental distraction, which dissipates the energy needed for practice. Avoiding unnecessary social engagement allows the yogi to maintain the solitude and inner focus essential for deep meditation and the cultivation of internal awareness and spiritual strength.

9. (A) Both Statement I and Statement II are true.
Ghatashuddhi is the process of purifying the body, which is metaphorically compared to a clay vessel or pot. To achieve this state of internal cleanliness and health, yogic texts prescribe various Shodhana Kriyas or cleansing techniques. These practices work on the physical and energetic levels to remove impurities and balance the internal humors. Together, they form a solid foundation for more advanced stages of yoga, ensuring the entire body-mind complex is stable.

10. (A) The ideal hermitage or place for practice.
A Matha is the designated place or hermitage where a yogi conducts their spiritual practice. Traditional texts provide specific guidelines for its construction and location, emphasizing a quiet, clean, and secluded environment. The dwelling should be free from pests and extreme weather conditions to minimize physical distractions. Such a controlled space supports the practitioner in maintaining concentration and protecting the subtle energy generated during daily asana and pranayama sessions over many years.

11. (D) Ishvara Pranidhana
The Vashishtha Samhita outlines ten ethical restraints known as Dasha Yamas, which provide the moral foundation for yogic practice. These include non-violence, truthfulness, and non-stealing, among others. While Ishvara Pranidhana is a key component of Patanjali's five Niyamas, it is categorized differently or omitted in various Hatha Yoga texts that focus on the ten-fold lists. These rules guide the practitioner's behavior toward others, ensuring a peaceful mind conducive to deep spiritual and mental work.

12. (B) Gorakshanath
The Siddhasiddhantapaddhati is a profound philosophical work attributed to Gorakshanath, a prominent figure in the Nath tradition. This text explores the relationship between the individual body and the universal body, detailing the various layers of existence. It provides a metaphysical framework for Hatha Yoga, explaining how physical practices lead to the realization of the absolute. Its teachings remain central to the understanding of somatic spirituality and the union of the self with cosmic consciousness and reality.

13. (A) Both A and R are true and R is the correct explanation of A.
Although many people view Hatha Yoga as a simple physical exercise system, its traditional purpose is deeply spiritual. The various asanas and breathing techniques are specifically designed to purify the body and stabilize the mind. This internal preparation is essential for reaching the higher states of Samadhi described in Raja Yoga. Therefore, the physical discipline serves as a necessary and intentional stepping stone toward achieving the ultimate goal of psychological and spiritual liberation.

14. (D) Pranayama
Purification of the body, or Ghatashuddhi, is considered a vital prerequisite before attempting advanced breathing exercises. In Hatha Yoga, the energy channels must be clear of obstructions to allow the life force to flow properly. Practicing Pranayama without this initial internal cleansing can be ineffective or even harmful to the practitioner's health. Therefore, the preliminary purification techniques ensure that the nervous system is strong enough to handle the increased energetic demands of controlled breath retention.

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15. (A) To balance the three doshas (Vata, Pitta, Kapha).
The primary goal of Shodhana Kriyas is to cleanse the body of toxins and ensure the proper balance of the three biological humors known as doshas. When Vata, Pitta, and Kapha are in equilibrium, the body remains healthy and free from disease. This internal harmony is necessary for the successful practice of yoga, as it creates a stable physical foundation. Without this balance, the practitioner may face physical obstacles that hinder progress toward higher meditative states.

16. (B) Shiva Samhita

In the Gheranda Samhita, Pranayama is classified into two categories: Sagarbha and Nirgarbha. This classification is based on whether the practice is accompanied by the mental repetition of a mantra. Sagarbha Pranayama involves repeating a specific mantra during inhalation, retention, and exhalation, which helps to focus the mind and enhance the spiritual effect. Nirgarbha Pranayama is practiced without any mantra, focusing purely on the physical regulation of the breath. Both methods are effective for controlling the vital life force.

48. (A) Both Statement I and Statement II are true.
The Shiva Samhita emphasizes the importance of Nadi Shodhana Pranayama as the primary means for purifying the energy channels in the body. It describes this practice in detail, highlighting its role in preparing the yogi for advanced meditation. Furthermore, the text suggests a specific ratio of 1:4:2 for the three phases of breathing: Puraka, Kumbhaka, and Rechaka. This ratio is intended to maximize the benefits of the practice, ensuring that the vital energy is properly regulated and harnessed for spiritual growth.

49. (B) Breath retention that occurs spontaneously without effort.
Kevala Kumbhaka is considered the highest form of breath retention in Hatha Yoga. Unlike Sahita Kumbhaka, which involves deliberate effort, Kevala Kumbhaka occurs spontaneously when the mind and breath become perfectly still. It is a state where the practitioner no longer needs to consciously inhale or exhale, as the life force is perfectly balanced within. This state is associated with deep meditation and the attainment of Raja Yoga, representing a profound level of mastery over the internal vital energy and mind.

50. (A) The Vedic concept of Prana and its control.
The Vashishtha Samhita describes Pranayama primarily within the framework of traditional Vedic concepts. It integrates the control of breath with the use of mantras and the understanding of Prana as a sacred life force. This approach emphasizes that Pranayama is not just a physical exercise but a spiritual discipline rooted in ancient wisdom. By aligning breathing techniques with Vedic principles, the Vashishtha Samhita provides a path for practitioners to achieve mental purity and spiritual realization through the mastery of Prana.

51. (C) It should be learned and practiced under the guidance of a competent Guru.
Pranayama is a powerful practice that directly influences the body's vital energy and nervous system. Therefore, classical texts strongly emphasize that it must be learned and practiced under the direct guidance of a competent Guru. A teacher ensures that the techniques are performed correctly and safely, preventing any potential harm from improper practice. The Guru can also provide personalized instructions based on the practitioner's unique needs and progress, ensuring that the path toward spiritual realization is steady and secure.

52. (D) Powerful beasts like lions, elephants, and tigers.
In the Hatha Pradeepika, the process of controlling Prana is compared to the gradual and careful taming of powerful wild animals like lions, elephants, and tigers. Just as these beasts can be dangerous if not handled properly, Prana can cause harm if not regulated with care and patience. The text warns that forced or incorrect practice can lead to various diseases. Therefore, the yogi must approach Pranayama with great discipline and under proper guidance to safely harness its immense power for spiritual growth.

53. (C) Nadi Shodhana
Nadi Shodhana, often called alternate nostril breathing, is a fundamental pranayama technique used to purify the energy channels, or nadis. It involves inhaling through one nostril while closing the other, then exhaling through the opposite side, and reversing the process. This practice helps to balance the solar and lunar energies within the body, represented by the Pingala and Ida nadis. Regular practice of Nadi Shodhana leads to mental clarity, physical vitality, and a steady foundation for deeper meditation and spiritual work.

54. (B) Sitali
Sitali is a specific pranayama technique known for its powerful cooling effect on the body and mind. It is performed by curling the tongue into a tube and inhaling slowly through it, which cools the air as it enters. This practice is particularly beneficial

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24. (A) 4
The Shiva Samhita acknowledges the existence of many asanas but highlights four primary ones as being most important for practitioners. These four postures are Siddhasana, Padmasana, Swastikasana, and Bhadrasana. The text suggests that by mastering these essential positions, a yogi can achieve significant progress on the spiritual path. Each of these asanas is particularly effective for stabilizing the body and mind, making them ideal for the practice of pranayama and deep meditation during the seeker's journey.

25. (C) Hatha Ratnavali
The Hatha Ratnavali, authored by Srinivasa Yogi, is notable for its extensive list of one hundred and twelve asanas. This text expands upon earlier works by incorporating a wider variety of postures, including many dynamic and complex positions. By providing such a comprehensive list, Srinivasa Yogi offers practitioners a broader range of techniques to strengthen and purify the body. This extensive documentation reflects the evolution and diversification of asana practice within the Hatha Yoga tradition over several centuries.

26. (A) Trikonasana
The Hatha Pradeepika lists fifteen asanas that are considered foundational to the practice of Hatha Yoga. This list includes postures such as Swastikasana, Gomukhasana, and Dhanurasana, which are described for their physical and spiritual benefits. However, Trikonasana is not included in this original list provided by Svatmarama. While popular in modern yoga, Trikonasana appears in later texts or traditions. Svatmarama focused on specific postures that were most effective for preparing the body for the higher stages of yoga.

27. (A) Both Statement I and Statement II are true.
The Gheranda Samhita and Hatha Pradeepika follow different sequences in their yogic curricula. The Gheranda Samhita begins with Shatkarmas, emphasizing the necessity of internal purification before any other practice. In contrast, the Hatha Pradeepika starts with asanas, considering them the foundational step for achieving physical stability. Both approaches aim to prepare the practitioner for advanced spiritual work, but they prioritize different aspects of the initial training process based on their respective philosophical frameworks and pedagogical traditions.

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28. (B) 10
The Vashishtha Samhita is an important yoga text that describes ten specific asanas. These postures are selected for their ability to stabilize the body and facilitate the flow of prana. While other Hatha texts may list more postures, the Vashishtha Samhita focuses on these ten as essential for the practitioner's development. By mastering these ten asanas, the yogi creates a firm foundation for the subsequent practices of breathing and meditation, aligning with the text's integrated spiritual approach.

29. (C) A practice that leads to steadiness, health, and lightness of body.
In the Hatha Pradeepika, asana is defined by its specific physical and physiological effects. It is a practice that brings about steadiness of the body, freedom from disease, and a sense of lightness in the limbs. These benefits are essential for the yogi to sit comfortably for long periods of meditation. By achieving this state through regular practice, the practitioner ensures that the physical body does not become an obstacle on the path to spiritual realization.

30. (D) Srinivasa Yogi
The Hatha Ratnavali is a significant Hatha Yoga treatise authored by Srinivasa Yogi. This text is known for its detailed descriptions of a large number of asanas and purification techniques. Srinivasa Yogi compiled and expanded upon the knowledge of his predecessors, providing a comprehensive guide for practitioners. His work is valued for its systematic approach and the inclusion of various practices that are not found in other major Hatha Yoga texts, contributing to the rich literature of yoga.

31. (A) Hatha Pradeepika
The Hatha Pradeepika gives special prominence to Siddhasasana, declaring it the most important among the eighty-four principal asanas. It states that for a yogi who masters Siddhasasana, other postures are unnecessary, as it provides the ultimate stability for the practice of meditation and pranayama. This asana is praised for its ability to purify the energy channels and facilitate the awakening of Kundalini. Its high status

The Shiva Samhita is a comprehensive Hatha Yoga text presented as a sacred dialogue between Lord Shiva and Goddess Parvati. It covers a wide range of topics, including philosophy, anatomy, and various yogic techniques. Lord Shiva, as the original teacher of yoga, explains the secrets of the practice to Parvati, emphasizing the importance of both physical discipline and spiritual knowledge. This format highlights the traditional transmission of wisdom through a divine lineage of realized masters.

17. (B) The yogi should avoid over-exertion and maintain regulation.
Success in yoga requires a disciplined and balanced approach to practice and daily living. Traditional guidelines advise the practitioner to avoid excessive physical strain, as over-exertion can lead to exhaustion and injury. Instead, the yogi should maintain a regulated lifestyle, focusing on moderation in all activities. This steady and balanced effort conserves energy and allows for gradual progress. By following these rules, the student creates an environment conducive to long-term physical and spiritual growth.

18. (A) Gorakshanath
The Yoga Beeja is an important Hatha Yoga text attributed to Gorakshanath, one of the founding masters of the Nath tradition. It explores the relationship between the physical body and the awakening of spiritual energy. The text emphasizes that Hatha Yoga is not merely about physical postures but is a process of unifying the sun and moon energies within. Through these teachings, Gorakshanath provides a clear path for practitioners to achieve liberation by mastering their internal vital forces.

19. (C) Tapa (austerity)
Hatha Yoga texts mention ten observances or Niyamas that guide the internal conduct of a practitioner. Tapa, or austerity, is one of these essential practices, involving the discipline of the body and mind through self-control. It helps the seeker build willpower and purify the senses, making them more resilient on the spiritual path. By practicing these inner disciplines, the yogi cultivates the necessary mental strength and focus required to progress through the advanced stages of meditation.

20. (A) P-3, Q-4, R-2, S-1
The terminology of Hatha Yoga defines key concepts essential for a successful practice. Mitaahara represents a moderate and balanced diet, which supports physical health. Ghata refers to the human body, viewed as a vessel that must be purified through yoga. Matha is the suitable and secluded place where a practitioner conducts their daily sadhana. Finally, Prayasa indicates over-exertion or excessive effort, which is considered a significant obstacle that hinders the progress of a dedicated yoga student.

21. (C) Asana
According to the Hatha Pradeepika, the practice of asanas is foundational to the path of yoga. It states that asanas should be practiced to achieve steadiness of body and mind. By maintaining various postures with ease, the practitioner develops physical stability and removes restlessness. This steadiness is not just physical but also extends to the mental state, creating a calm and focused foundation that is necessary for the subsequent practices of breathing and meditation.

22. (B) 15
The Hatha Pradeepika, written by Svatmarama, provides detailed descriptions of fifteen specific asanas. These postures were selected for their ability to purify the body and prepare the practitioner for the more advanced stages of yoga. While traditional lore mentions the existence of eighty-four lakh postures, Svatmarama focuses on these fifteen essential ones as the most effective for achieving physical stability and health. Each of these postures plays a unique role in balancing the body's internal energy.

23. (D) Gheranda Samhita
The Gheranda Samhita is a classic Hatha Yoga text that systematically describes thirty-two specific asanas. It classifies these postures into different categories based on the body's position, providing a clear and structured curriculum for practitioners. Each asana is explained in detail, focusing on its physical technique and spiritual benefits. This text emphasizes that mastering these thirty-two postures provides the necessary firmness and strength to the body, which is essential for progressing through the seven-fold path.

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this scripture provides clear instructions and insights into the various techniques and goals of yoga. It is intended to help seekers navigate the complex practices and achieve the ultimate state of spiritual realization.

40. (A) (a), (b), (c)
The literature of Hatha Yoga consists of several key texts with distinct characteristics. The Hatha Pradeepika was indeed written by Svatmarama, and the Gheranda Samhita describes a seven-limbed path to perfection. The Shiva Samhita presents yoga from a perspective that integrates Shaivite and Advaita Vedanta philosophies. However, the Hatha Ratnavali was authored by Srinivasa Yogi, not Gorakshanath. These texts collectively provide a rich and diverse foundation for understanding the various practices and philosophical underpinnings of the Hatha Yoga tradition.

41. (C) The vital life force energy that pervades the universe.
In the context of Hatha Yoga, Prana is understood as much more than just the physical breath. It is the fundamental vital life force energy that sustains all living beings and permeates the entire universe. While breathing is a primary way to influence Prana, the energy itself is subtle and flows through a network of channels called nadis. Mastering the flow of Prana is central to yoga, as it directly impacts both the physical health and the mental state of the practitioner.

42. (A) Pranayama
Pranayama is the yogic practice of regulating and controlling the flow of vital life force energy through specific breathing techniques. The term is derived from 'Prana', meaning life force, and 'Ayama', meaning extension or regulation. By consciously controlling the breath, the practitioner can influence the subtle energy levels in the body, leading to physical vitality and mental clarity. Pranayama serves as a bridge between the physical practices of asana and the deeper meditative states, ultimately helping to stabilize the mind.

43. (D) Puraka, Kumbhaka, Rechaka
The practice of Pranayama consists of three main phases that describe the movement of breath. Puraka is the controlled inhalation, during which life force is taken into the body. Kumbhaka is the retention of breath, where the energy is focused and harnessed internally. Rechaka is the controlled exhalation, which removes impurities and completes the cycle. By mastering these three phases, the practitioner can regulate the flow of Prana, leading to improved health and a calm, steady state of mind.

44. (B) When the nadis are purified.
According to the Hatha Pradeepika, Pranayama should not be practiced until the energy channels, or nadis, have been sufficiently purified. If the nadis are blocked with impurities, the increased flow of Prana during breathing exercises can be ineffective or even harmful. Purification is achieved through the practice of Shatkarmas and consistent asana practice. Once the nadis are clear, the practitioner can safely and effectively engage in Pranayama, allowing the life force to move freely and support higher spiritual development.

45. (C) Ashta Kumbhaka
The Hatha Pradeepika describes eight specific types of breath retention techniques, which are collectively known as Ashta Kumbhaka. These eight practices include Suryabhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murcha, and Plavini. Each of these techniques has unique effects on the body's energy and is intended to achieve specific physiological and spiritual results. By practicing these Ashta Kumbhakas, a yogi can master the internal vital forces, leading to physical health, mental stability, and the eventual awakening of spiritual consciousness.

46. (D) Kapalabhati
The Ashta Kumbhaka list in the Hatha Pradeepika includes eight specific breathing techniques: Suryabhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murcha, and Plavini. While Kapalabhati is a well-known breathing exercise, it is classified as one of the six Shatkarmas, or purification techniques, rather than one of the eight Kumbhakas. The distinction is important, as Shatkarmas are primarily intended for cleansing the body, while Kumbhakas are advanced practices for regulating and harnessing the flow of vital life force energy.

47. (A) With or without mantra repetition.

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energetic aspects of yoga, leading to deep spiritual transformation.

62. (D) Jalandhara Bandha
Jalandhara Bandha is a specific yogic technique that involves contracting the throat and pressing the chin firmly against the chest or jugular notch. This practice is used to regulate the flow of energy in the upper body and prevent it from dissipating during pranayama. It also helps to stimulate the thyroid and parathyroid glands. By performing Jalandhara Bandha, the yogi can control the 'nectar' flowing from the higher centers, ensuring it is properly utilized for spiritual growth rather than being consumed by the gastric fire.

63. (A) Gheranda Samhita
The Gheranda Samhita is notable for its detailed description of twenty-five Mudras, which are considered essential for achieving stability and spiritual awakening. This list includes the five 'Dharana' mudras, which involve meditation on the five elements: earth, water, fire, air, and ether. By practicing these diverse Mudras, the yogi can master the subtle internal forces and prepare for the higher states of meditation. This extensive coverage highlights the central role that Mudras play in the seven-fold path described by Sage Gheranda.

64. (B) Jalandhara, Uddiyana, and Moola
Maha Bandha, often called the 'Great Lock', is a powerful yogic practice that combines three individual Bandhas: Jalandhara Bandha at the throat, Uddiyana Bandha at the abdomen, and Moola Bandha at the perineum. By performing these three locks simultaneously, the practitioner can direct the vital energy into the central Sushumna nadi. This practice is intended to awaken the Kundalini energy and facilitate spiritual evolution. Maha Bandha is considered a highly advanced technique that requires mastery of the individual locks and proper guidance.

65. (B) Khechari Mudra
Khechari Mudra is hailed in the Hatha Pradeepika as the most important and powerful among all Mudras, often called the "conqueror of time and death". It involves turning the tongue back into the nasal cavity to stimulate higher energy centers and taste the 'nectar' of immortality. This practice is said to bring about a state of deep mental stillness and spiritual ecstasy. By mastering Khechari, the yogi can overcome physical decay and achieve profound levels of spiritual realization and liberation.

66. (B) Statement I is true, but Statement II is false.
Bandhas are indeed powerful psychic locks used to redirect the flow of vital life force, or Prana, into the central Sushumna nadi. They play a crucial role in stabilizing energy and facilitating spiritual awakening. However, they are rarely practiced in isolation. In fact, Bandhas are typically performed in conjunction with various Asanas and Pranayama techniques to enhance their effects. This integrated approach ensures that the physical, energetic, and mental aspects of yoga are harmonized, leading to more profound results for the practitioner.

67. (C) The abdominal muscles, inwards and upwards.
Uddiyana Bandha involves the powerful contraction and lifting of the abdominal muscles inwards and upwards towards the chest. This technique is performed while the breath is held out, creating a vacuum in the abdominal cavity. It is praised for its ability to massage the internal organs, improve digestion, and direct the vital energy upwards along the spine. The name 'Uddiyana' means 'flying up', reflecting the upward movement of energy that this Bandha facilitates, which is essential for spiritual awakening.

68. (D) Shoonya Dhyana (Void Meditation)
In the Gheranda Samhita, meditation or Dhyana is divided into three specific types based on the object of focus. Sthula Dhyana involves meditation on a gross or physical form, such as a deity or guru. Jyotir Dhyana focuses on a luminous point of light or flame within. Sukshma Dhyana is the subtle meditation on the formless aspect of reality. While other traditions may describe Shoonya Dhyana, it is not one of the three types systematically detailed by Sage Gheranda in his seven-fold path.

69. (C) The withdrawal of the mind from external sense objects.
In the context of the Gheranda Samhita, Pratyahara is described as the conscious withdrawal of the mind from external sense

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for reducing internal heat, alleviating thirst, and calming the nervous system. By regulating the body's temperature, Sitali helps the practitioner maintain balance and focus, especially during hot weather or when dealing with inflammatory conditions or mental agitation.

55. (A) P-4, Q-1, R-3, S-2
The Hatha Pradeepika describes several pranayama techniques with distinct characteristics. Bhramari involves creating a humming sound like a bee during exhalation, which calms the mind. Murcha is a practice that leads to a state of swoon or senselessness, helping to withdraw the senses. Plavini allows the practitioner to float on water by filling the stomach with air. Suryabhedana involves inhaling through the right nostril to generate heat and activate solar energy. Together, these practices help the yogi master their internal vital forces.

56. (A) 1:4:2
According to the Gheranda Samhita, the ideal ratio for a beginner, or Adhama practitioner, in Pranayama is 1:4:2. This means that the duration of breath retention should be four times the length of inhalation, and the exhalation should be twice as long as the inhalation. This specific ratio is designed to gradually build the practitioner's capacity to regulate and control the vital life force. By following this systematic approach, the beginner can safely develop the strength and focus needed for more advanced stages.

57. (C) A blacksmith's bellows
Bhastrika Pranayama is characterized by rapid and forceful inhalations and exhalations, which are compared to the rhythmic movement of a blacksmith's bellows. This vigorous breathing technique generates intense internal heat and purifies the energy channels. It is particularly effective for balancing the three humors and stimulating the gastric fire. The name 'Bhastrika' itself means 'bellows', reflecting the dynamic and powerful nature of this practice. Regular performance helps the yogi overcome lethargy and prepares the body for deep meditation and spiritual awakening.

58. (A) Prajalpa - Nischaya (Determination)
In Hatha Yoga, various practices and concepts are paired with their specific purposes or effects. Asana brings about Sthairyam, or physical and mental steadiness. Shodhana Kriyas are performed for Ghatashuddhi, the purification of the body. Pranayama leads to Laghavam, a sense of lightness in the limbs. However, Prajalpa, which means idle or useless talk, is listed as a Badhaka Tattva, or an obstacle. It is the opposite of Nischaya, which is the determination and focus required for successful yogic practice.

59. (D) To make the mind steady and achieve 'manonmani' state.
The ultimate goal of Pranayama, according to the Hatha Pradeepika, is to stabilize the mind and reach the state of 'manonmani'. This state is characterized by perfect mental stillness and a sense of unity between the individual consciousness and the universal reality. By regulating the breath and controlling the flow of Prana, the yogi can overcome the fluctuations of the mind. This leads to the experience of deep meditation and Samadhi, which is the final objective of the entire Hatha Yoga system.

60. (B) (v), (i), (iii), (iv), (ii)
Sage Gheranda presents a systematic seven-fold path to spiritual perfection, often called Saptanga Yoga. This progression begins with purification through Shatkarmas, followed by the attainment of strength through Asanas. Next, Mudras are practiced to achieve stability, and Pranayama is introduced to gain lightness. The sequence continues with Pratyahara for courage and Dhyana for perception. Finally, Samadhi represents the ultimate state of liberation, where the individual soul merges into the universal reality through these disciplined steps.

61. (C) Mudra
A Mudra is defined as a 'seal', 'gesture', or specific technique used in yoga to lock and channel the flow of Prana within the body. Unlike simple physical postures, Mudras involve a conscious combination of body positions, breath control, and mental focus. They are intended to direct the vital energy into the central channel, the Sushumna nadi, and facilitate the awakening of spiritual consciousness. Mudras are considered powerful tools that bridge the physical and

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highlights the importance of seated postures in achieving deep spiritual states.

32. (B) King Chanda Kapali
The Gheranda Samhita is structured as a teaching dialogue between the sage Gheranda and King Chanda Kapali. The king approaches the sage seeking the knowledge of Hatha Yoga to achieve physical perfection and spiritual liberation. Gheranda responds by detailing the seven-fold path, covering purification, asanas, mudras, and meditation. This format emphasizes the transmission of yogic wisdom from a realized master to a sincere seeker, highlighting the practical application of yoga in the life of a leader.

33. (B) A clean and solitary place for practice.
According to Hatha Yoga texts, the environment in which asanas are practiced is crucial for success. A clean and solitary place ensures that the practitioner is free from external distractions and disturbances. This allows for total focus on the body and breath, which is necessary for the subtle effects of the postures to take place. By practicing in a peaceful setting, the yogi creates an ideal atmosphere for cultivating the inner awareness and mental stillness required for spiritual progress.

34. (B) (a), (b) and (c) only
Classical Hatha Yoga texts outline several key benefits of regular asana practice. These include Sthairyam, which is physical and mental steadiness, and Arogyam, which refers to freedom from disease and overall health. Another important benefit is Angalaghavam, or a sense of lightness in the limbs. Together, these qualities prepare the practitioner's body for more advanced spiritual work. However, Prajalpa, or idle talk, is considered a significant obstacle to yoga and is not a benefit of the practice.

35. (C) 4
The Shiva Samhita mentions that while there are eighty-four lakh asanas in total, only eighty-four are considered important. Out of these, the text further narrows down the list to four primary asanas that are most useful for human beings. These four postures are Siddhasasana, Padmasana, Swastikasana, and Bhadrasana. By focusing on these essential asanas, the practitioner can achieve the maximum physical and spiritual benefits, ensuring a solid foundation for the subsequent stages of their yogic journey.

36. (D) It describes more asanas than Hatha Pradeepika and includes new ones.
The Hatha Ratnavali is distinguished by its comprehensive coverage of asanas, listing one hundred and twelve in total. This is significantly more than the fifteen postures described in the Hatha Pradeepika. The text also introduces several new asanas that were not detailed in earlier works, reflecting the continuous development of yogic practices. This expansive approach makes the Hatha Ratnavali a valuable resource for practitioners seeking a wider variety of techniques to strengthen and purify the body and mind.

37. (C) To prepare the body for the safe and effective practice of pranayama.
In the broader system of Hatha Yoga, asanas are not an end in themselves but serve a specific preparatory purpose. Their main goal is to strengthen the body and purify the energy channels, making it fit for the practice of pranayama. By achieving physical steadiness and health through asanas, the yogi ensures that the nervous system can handle the increased flow of life force energy. This foundation is essential for safely progressing toward higher states of meditation and consciousness.

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38. (C) Assertion A is true, but Reason R is false.
The Gheranda Samhita does indeed present a seven-fold path of yoga, which is known as Saptanga Yoga. However, this path does not begin with asana; instead, it starts with Shatkarmas, the purification techniques. Shatkarmas are considered the most foundational practice in this system, as they cleanse the body of toxins before other techniques are attempted. Asana follows as the second limb, aimed at achieving physical firmness. Therefore, while the seven-fold path is correct, its starting point is purification.

39. (D) The Light on Hatha Yoga
The title 'Hatha Pradeepika' is composed of two Sanskrit words: Hatha and Pradeepika. 'Pradeepika' translates to 'a light' or 'a lamp', signifying that the text serves as a guide to illuminate the path of Hatha Yoga for practitioners. Just as a lamp dispels darkness,

objects and directing it inward. It is the fifth limb of the seven-fold path, aimed at achieving courage and mental stability. By disconnecting the senses from their objects, the practitioner can overcome distractions and focus entirely on the inner spiritual reality. This practice serves as a vital bridge between the external-oriented techniques of asana and pranayama and the internal meditative states of dhyana and samadhi.

70. (B) Hatha Pradeepika
The Hatha Pradeepika provides the most detailed and systematic account of Nada, the inner sound, and Nadanusandhan, the practice of absorption in that sound. In its fourth chapter, the text describes how the mind becomes absorbed in the subtle sounds heard within the body during deep meditation. This process leads the yogi through four distinct stages of spiritual development, ultimately resulting in the state of Samadhi. Nadanusandhan is considered one of the most effective methods for achieving mental dissolution and spiritual liberation.

71. (D) Sounds like the buzzing of bees and the vina are heard.
The first stage of Nadanusandhan, known as Arambha Avastha, is characterized by the initial hearing of subtle inner sounds. As the practitioner's nadis are purified and the mind becomes focused, they may begin to hear sounds resembling the tinkling of ornaments, the buzzing of bees, or the sound of a vina. These auditory experiences indicate that the prana is starting to enter the central channel. This stage marks the beginning of the mind's absorption into the internal spiritual reality through sound.

72. (A) Attainment of Raja Yoga or Samadhi.
The ultimate and defining goal of Hatha Yoga is the attainment of Raja Yoga, which is the state of Samadhi or absolute spiritual realization. While Hatha Yoga involves various physical and energetic practices, these are intended to serve as preparatory steps. By purifying the body and stabilizing the mind, the practitioner becomes fit for the deep meditative states that lead to liberation. Therefore, every asana, pranayama, and mudra is directed toward the final experience of non-dual consciousness and ultimate union.

73. (C) The sound of a drum (mardala) is heard.
Ghata Avastha is the second stage of Nadanusandhan, where the practitioner's internal absorption deepens. In this stage, the sounds heard within become more distinct and powerful, often described as resembling the sound of a drum, or mardala. This stage indicates that the prana and apana have been unified and are moving steadily within the central channel. The hearing of these powerful internal sounds reflects a significant level of progress in the yogi's journey toward mental dissolution and the ultimate state of spiritual realization.

74. (A) Both A and R are true and R is the correct explanation of A.
Traditional yogic scriptures consistently present Hatha Yoga as a necessary preparatory path for the higher states of Raja Yoga. This is because the deep meditative practices of Raja Yoga require a physical body that is healthy and a mind that is stable. Hatha practices like asana and pranayama are specifically designed to purify the energy channels and remove mental restlessness. By creating this stable foundation, Hatha Yoga makes the achievement of Samadhi possible, aligning its physical disciplines with ultimate spiritual goals.

75. (D) The mind becomes one with the sound, like salt in water.
Nishpatti Avastha is the final and highest stage of Nadanusandhan, where the process of mental absorption is completed. In this stage, the yogi's mind becomes entirely unified with the internal sound, a state compared to salt dissolving in water. The sense of individual identity disappears, and the practitioner experiences the ultimate state of Samadhi. This stage represents the achievement of Raja Yoga, where the mind is perfectly still and the yogi realizes their true nature as one with the universal consciousness.

76. (B) Ashwini Mudra
The Hatha Pradeepika describes ten specific mudras that are considered essential for awakening the Kundalini energy and achieving spiritual success. This list includes Maha Mudra, Maha Bandha, Maha Vedha, Khechari, Uddiyana Bandha, Jalandhara Bandha, Moola Bandha, Viparita Karani, Vajroli, and Shaktichalana. While Ashwini Mudra is a common practice in other traditions or later texts, it is not included in

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this original list of ten primary mudras detailed by Svatmarama in his seminal work. These ten are prioritized for their powerful energetic effects.

77. (C) Pratyahara
In the seven-fold path of the Gheranda Samhita, the practice of Dhyana, or meditation, directly follows the limb of Pratyahara. Once the practitioner has learned to withdraw the mind from external sense objects through Pratyahara, they gain the focus and stability needed for deep meditation. Dhyana then allows the yogi to concentrate the mind on a single object or the inner self, leading to the perception of spiritual truth. This systematic progression ensures that each stage builds the necessary foundation for the next.

78. (D) One cannot practice Raja Yoga without first mastering Hatha Yoga.
The relationship between Hatha Yoga and Raja Yoga is one of interdependence and progression. Classical texts like the Hatha Pradeepika state that Hatha Yoga provides the necessary physical and energetic foundation for the advanced meditative practices of Raja Yoga. Without first purifying the body and stabilizing the mind through Hatha techniques, the seeker will find it difficult to achieve the deep states of Samadhi. Therefore, Hatha Yoga is viewed as a vital 'stairway' that leads the practitioner toward the ultimate goal of spiritual realization.

79. (A) Its application as a system for stress management and therapy.
In contemporary times, the principles of Hatha Yoga have found significant relevance beyond traditional spiritual goals. Its practices of asana, pranayama, and relaxation are widely applied as effective tools for stress management and physical therapy. Many people utilize these techniques to improve their overall well-being, manage chronic health conditions, and find mental balance in a fast-paced modern world. This shift emphasizes the practical, health-oriented benefits of the yogic system while still maintaining its potential for deeper psychological and spiritual growth for dedicated seekers.

80. (B) (a), (b), (c), (e)
Several key statements about Mudras and Bandhas are correct according to Hatha Yoga texts. Uddiyana Bandha is indeed praised as the best of bandhas for its energetic effects. Khechari Mudra involves the advanced practice of placing the tongue in the upper nasal cavity. The Hatha Pradeepika describes ten specific mudras as its primary list. Additionally, Maha Mudra is a unique practice that combines a specific physical posture with the application of bandhas. However, the Gheranda Samhita describes twenty-five mudras, not just three, making that statement incorrect.

81. (B) The right and left nostrils, or Pingala and Ida nadis.
The term 'Hatha' is deeply symbolic, representing the union of two opposing vital forces within the human body. 'Ha' corresponds to the Sun, or the solar energy flowing through the right nostril and Pingala nadi. 'Tha' corresponds to the Moon, or the lunar energy flowing through the left nostril and Ida nadi. Hatha Yoga aims to balance these two energies, allowing the life force to enter the central Sushumna nadi. This union is considered essential for achieving physical health and eventual spiritual awakening.

82. (A) Yoga Sutras of Patanjali
While Hatha Yoga texts focus extensively on physical and energetic techniques, the Yoga Sutras of Patanjali are traditionally referenced for their foundational philosophical underpinnings. Patanjali's work provides a systematic analysis of the mind, consciousness, and the ultimate goal of liberation through the eight-limbed path. Although Hatha Yoga evolved as a distinct system, it shares the same spiritual objectives as Patanjali's Yoga. Many practitioners use the philosophical framework of the Yoga Sutras to understand the mental and spiritual aspects of their Hatha Yoga practice.

83. (C) Astikya (Faith)
Among the ten Niyamas mentioned in texts like the Vashishtha Samhita, Astikya refers to having deep faith in the spiritual teachings and the wisdom of the Guru. This quality of faith is essential for a practitioner to remain committed to the path, especially when faced with challenges or doubts. It involves a trust in the efficacy of the yogic practices and the ultimate possibility of liberation. By cultivating Astikya, the yogi maintains the mental focus and dedication

required for long-term spiritual growth and success.

84. (D) Dhairya (Patience/Perseverance)
The Hatha Pradeepika lists six favorable factors, or Sadhaka Tattvas, that lead to success in yoga. Dhairya, meaning patience or perseverance, is one of these crucial qualities. The spiritual path is often long and requires consistent effort over many years. A yogi who possesses Dhairya is able to remain steady and dedicated, even when progress seems slow or difficult. This quality of patient persistence ensures that the practitioner stays on the path long enough to experience the profound physical and spiritual benefits of yoga.

85. (C) Gheranda Samhita
The concept of Ghatashuddhi, or the purification of the 'vessel' of the body, is central to the seven-fold path described in the Gheranda Samhita. Sage Gheranda emphasizes that before a seeker can achieve spiritual realization, they must first purify their physical and energetic systems. This is achieved through the practice of the six Shatkarmas. This focus on internal cleanliness as the foundation for all other yogic practices is a defining feature of the Gheranda Samhita, highlighting the importance of physical health in spiritual development.

86. (B) Asana
The six Shatkarmas, or purification techniques, are foundational practices in Hatha Yoga intended to cleanse the internal systems. This group of six techniques consists of Dhauti, Basti, Neti, Nauli, Trataka, and Kapalabhati. While Asana is a fundamental limb of yoga, it is not classified as one of the Shatkarmas. Instead, asanas are physical postures practiced to achieve stability and health after the initial purification. The Shatkarmas specifically focus on removing toxins and balancing the internal humors to prepare the body for more advanced yoga.

87. (D) One-quarter
The principle of Mitaahara, as described in the Hatha Pradeepika, provides specific guidelines for the quantity of food consumed by a yogi. It suggests that half of the stomach should be filled with food and one-quarter with water. Critically, the final one-quarter of the stomach should be left entirely empty. This space is considered necessary for the free movement of air and the proper digestion of food. By following this rule, the practitioner avoids lethargy and maintains the physical lightness required for intensive yoga practice.

88. (C) Statement I is true, but Statement II is false.
The Shiva Samhita is indeed deeply rooted in the Advaita Vedanta philosophy, presenting the ultimate reality as non-dual and all-pervasive. However, it does not suggest that intellectual knowledge alone is sufficient for liberation. Instead, it emphasizes that while knowledge is the final goal, it must be accompanied by the practical application of yoga. The text promotes an integrated approach where physical discipline, breathing techniques, and meditation are essential for realizing the true nature of the self as taught in the Vedantic scriptures.

89. (C) Proximity to fire, water, or dry leaves.
According to Hatha Yoga texts, the location of a yogi's dwelling, or Matha, must be carefully chosen to ensure a safe and focused practice. The site should be free from potential hazards and disturbances. Specifically, it should not be too close to fire, which could be dangerous, or large bodies of water, which could be damp. Proximity to dry leaves should also be avoided due to the fire risk. By selecting a secure and peaceful location, the yogi can practice without fear or physical distractions.

90. (A) Vashishtha Samhita
The Vashishtha Samhita is known for its detailed elaboration of the ten Yamas and ten Niyamas, which are ethical and internal observances. While other Hatha Yoga texts may mention these principles, the Vashishtha Samhita provides a more comprehensive and systematic list. These twenty guidelines form the moral and psychological foundation for the practitioner, ensuring that their external conduct and internal state are in harmony with the goals of yoga. This emphasis reflects the text's integration of classical ethical principles with Hatha Yoga techniques.

91. (D) The belief that it is only about contorting the body into difficult postures.
A very common misconception about Hatha Yoga is the belief that it is purely a physical system focused on contorting the body into difficult and

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acrobatic postures. In reality, traditional Hatha Yoga is a holistic discipline that uses physical techniques as a means to achieve mental stability and spiritual awakening. While postures are important, they are part of a broader system that includes purification, breath control, and meditation. The ultimate goal is to prepare the practitioner for the higher states of consciousness in Raja Yoga.

92. (B) The Nath tradition.
The Siddhasiddhantapaddhati is a fundamental text that explains the philosophy and practices of the Nath tradition, which played a crucial role in the development of Hatha Yoga. Attributed to Gorakshanath, the text explores the relationship between the macrocosm of the universe and the microcosm of the human body. It provides the metaphysical framework that underlies many Hatha practices, emphasizing the path of somatic spirituality. For students of yoga, this text is essential for understanding the traditional roots and philosophical goals of the Hatha system.

93. (C) A Shodhana Kriya
In the Hatha Ratnavali, Chakri Karma is described as one of the specific Shodhana Kriyas, or purification techniques. This practice involves the manual stimulation and cleansing of the anal region to improve the elimination process and balance the internal systems. It is part of the text's expanded list of cleansing techniques, which aims to achieve a deeper level of physical purity. Like other Shodhana Kriyas, Chakri Karma serves as a preparatory step to ensure the body is healthy and stable for advanced yogic practices.

94. (D) Curd
The Hatha Pradeepika provides a list of foods that are considered unsuitable or contraindicated for a yoga practitioner. Curd is specifically mentioned as a food that should be avoided because it is believed to be difficult to digest and can create imbalances in the body's humors. Instead, the text recommends a diet of sweet, unctuous, and easily digestible foods like wheat, ghee, and milk. By avoiding unsuitable foods, the yogi ensures that their body remains light and their mind stays clear for practice.

95. (A) It mentions 84 lakh asanas, but details only four.
The Shiva Samhita presents a unique perspective on asanas by acknowledging the vastness of the tradition while focusing on a few essential techniques. It mentions that there are a total of eighty-four lakh postures, reflecting the infinite ways the body can be positioned. However, the text details only four primary asanas—Siddhasasana, Padmasana, Swastikasana, and Bhadrasana—as being the most important for the yogi. This selective approach emphasizes quality over quantity, encouraging the practitioner to master these key postures to achieve spiritual success.

96. (B) Swastikasana
In the Hatha Pradeepika, Swastikasana is described as one of the four main asanas recommended for practitioners. The text praises it for its ability to destroy all diseases and bring about physical health and stability. By sitting in this cross-legged posture with the feet tucked between the thighs and knees, the yogi achieves a firm and steady base for meditation and pranayama. Its association with health and purification makes it a foundational posture for anyone seeking the physical and spiritual benefits of Hatha Yoga.

97. (B) Dridhata (Firmness/Strength)
According to the Gheranda Samhita, the primary benefit of practicing the thirty-two detailed asanas is the attainment of Dridhata, which means physical firmness and strength. Sage Gheranda explains that through these postures, the body becomes stable and resilient, like a strong pillar. This physical firmness is a necessary quality for the seeker to progress through the seven-fold path. By developing a strong and steady body, the practitioner ensures they can handle the energetic and mental demands of the more advanced stages of yoga.

98. (B) P-3, Q-1, R-2, S-4
Different Hatha Yoga texts provide varying numbers of asanas in their descriptions. The Hatha Pradeepika details fifteen specific postures as its primary curriculum. The Gheranda Samhita provides a systematic guide to thirty-two asanas. The Shiva Samhita mentions four principal asanas out of the total eighty-four lakh it acknowledges. Finally, the Hatha Ratnavali includes a significantly expanded list of one

NODIA

hundred and twelve asanas. This variation reflects the different focuses and historical developments of the various schools within the Hatha Yoga tradition.

99. (C) Cure all diseases and aid digestion of even poison.
Mayurasana, or the peacock posture, is highly praised in Hatha Yoga texts for its extraordinary physiological benefits. It is said to stimulate the gastric fire to such an extent that it can destroy all diseases and even allow the yogi to digest poison. By balancing the body on the elbows and strengthening the abdominal muscles, Mayurasana improves the functioning of the digestive organs and helps eliminate toxins. Its powerful effect on the internal systems makes it one of the most valued postures for health.

100. (B) (a), (b), (c), (d)
Several statements regarding asanas in Hatha Yoga are correct based on the traditional scriptures. The primary goal of asana is indeed to prepare the body for the more advanced practice of pranayama. The Vashishtha Samhita describes ten specific asanas, and the Hatha Ratnavali introduces many postures not found in earlier texts. Additionally, the Gheranda Samhita systematically groups its thirty-two asanas by the body's position. However, the Shiva Samhita highlights four important asanas, not just one, as being essential for the practitioner's spiritual success.

101. (A) Both A and R are true and R is the correct explanation of A.
Traditional Hatha Yoga emphasizes that asanas should be practiced with ease and without unnecessary physical strain. This is because the goal of asana is to achieve Sthairyam, which is physical and mental steadiness, and a sense of comfort. Excessive effort, or Prayasa, is considered an obstacle as it creates tension in the body and restlessness in the mind. By practicing with relaxation and awareness, the yogi ensures that the posture supports, rather than hinders, the internal focus required for higher yoga.

102. (B) Hatha Ratnavali
The Hatha Ratnavali is a significant text known for its expanded and more complex repertoire of asanas compared to earlier works. It describes postures like Chakrasana and various other dynamic and acrobatic positions that are not commonly found in texts like the Hatha Pradeepika. Author Srinivasa Yogi aimed to provide a comprehensive guide, reflecting the diversification of yogic practices in his time. This makes the Hatha Ratnavali a unique resource for understanding the historical development of a wider variety of physical postures in yoga.

103. (D) To facilitate the practice of the three main bandhas.
In the Hatha Pradeepika, Simhasana, or the lion posture, is specifically recommended for its ability to facilitate the practice of the three main bandhas. By opening the mouth, extending the tongue, and focusing the gaze, the yogi creates a physical alignment that supports Jalandhara, Uddiyana, and Moola Bandhas. This posture helps to clear the throat and stimulate the energy centers in the upper body. Its role in supporting the bandhas highlights its importance as a preparatory technique for more advanced energetic work.

104. (A) High blood pressure and heart conditions.
While inverted asanas offer many health benefits, they carry significant contraindications that must be respected for safety. Individuals with high blood pressure or heart conditions should avoid these postures because they increase the flow of blood to the head and heart, which can put excessive strain on the circulatory system. Proper guidance from a qualified teacher is essential to identify when such practices are unsuitable. Prioritizing safety ensures that the yoga practice supports overall well-being without causing any physical harm.

105. (C) Stimulating the gastric fire and reducing obesity.
Paschimottanasana, the seated forward bend, is highly praised in the Hatha Pradeepika for its powerful effect on the body's internal fire. It is said to stimulate the gastric fire, aiding digestion and effectively reducing obesity. By stretching the entire back of the body and compressing the abdominal organs, this posture helps to eliminate toxins and balance the internal humors. Additionally, it is believed to help the prana enter the central Sushumna nadi, making it a vital posture for spiritual progress.

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106. (A) Pranayama
The concept of Prana Vayu, the various currents of vital life force moving through the network of nadis, is foundational to the practice of Pranayama. Breathing exercises are specifically designed to regulate and direct these currents to achieve physical health and mental clarity. By mastering the breath, the yogi can balance the different Vayus, such as Prana and Apana, and ensure that the energy flows smoothly through the subtle channels. This mastery over the internal winds is essential for spiritual awakening.

107. (D) Improper pranayama can cause diseases.
Classical Hatha Yoga texts provide serious warnings about the incorrect practice of Pranayama. Just as proper breathing can cure many ailments, improper techniques can cause various diseases, such as hiccups, asthma, and pain in the head or eyes. It is compared to the careful taming of wild animals; if done incorrectly, the energy can become uncontrollable and harmful. Therefore, Pranayama must be approached with great discipline, patience, and under the direct supervision of an experienced teacher to ensure safety.

108. (B) Kapalabhati
Kapalabhati is a well-known breathing technique that is traditionally classified as one of the six Shatkarmas, or purification techniques. It involves forceful exhalations followed by passive inhalations, which act like a bellows to cleanse the internal systems. This practice is specifically described as purifying the frontal sinuses and being highly beneficial for removing excess Kapha, or phlegm, from the body. By clearing the respiratory passages and stimulating the brain, Kapalabhati brings a sense of lightness and mental clarity to the yogi.

109. (A) Both Statement I and Statement II are true.
Sahita Kumbhaka refers to the practice of breath retention that is performed with deliberate effort and control. In the Gheranda Samhita, this practice is further divided into two types: Sagarbha and Nirgarbha. Sagarbha involves the mental repetition of a mantra during the retention, while Nirgarbha is practiced without any mantra. Both forms are used to regulate the flow of vital energy and prepare the practitioner for the state of Kevala Kumbhaka, where breath retention occurs spontaneously without any conscious effort.

110. (D) The Vedic tradition, integrating mantra and breath.
The Vashishtha Samhita presents an approach to Pranayama that is deeply rooted in the ancient Vedic tradition. It integrates the technical aspects of breath control with spiritual elements like the chanting of the Pranava mantra (OM) and the understanding of Prana as a sacred life force. This approach emphasizes that breathing exercises are a form of internal ritual intended to purify the mind and connect the individual with the universal reality. This integration of mantra and breath is a defining feature of the text's teachings.

111. (A) When the breath moves, the mind moves.
The Hatha Pradeepika famously states, "Chale Vate Chalam Chittam," which means that when the breath is unsteady, the mind is also unsteady. This profound observation highlights the direct and intimate link between our breathing patterns and our mental state. Conversely, when the breath is made steady and still through yoga, the mind also becomes calm and stable. This relationship is the primary justification for the practice of Pranayama, as controlling the breath becomes the most effective way to master the fluctuations of the mind.

112. (B) Sheetali
Sheetali is a cooling pranayama technique where the practitioner inhales through a tongue curled into a tube shape. This action creates a cooling sensation that lowers the body temperature and calms the nervous system. It is particularly beneficial for reducing excess heat or pitta in the body, alleviating thirst, and soothing the mind. Regular practice helps in maintaining internal thermal balance and is often recommended during hot weather or to mitigate inflammatory conditions, providing both physical relief and a focused mental state.

113. (A) (ii), (iv), (i), (iii)
The Hatha Pradeepika outlines four progressive stages of Nadanusandhana, which represent the mind's absorption into inner sounds. The sequence begins with Arambha Avastha, the initial stage where subtle sounds are first heard. It is followed by Ghata Avastha, where the

NODIA

sounds become more distinct and powerful. The third stage is Parichaya Avastha, marked by a deepening of the absorption. Finally, Nishpatti Avastha is the state of total mental dissolution and Samadhi. This chronological order reflects the yogi's systematic journey toward ultimate spiritual realization.

114. (A) High blood pressure and heart disease.
Bhastrika Pranayama involves rapid and forceful breathing that significantly increases internal heat and stimulates the circulatory system. Because of its intense nature, it is strictly contraindicated for individuals suffering from high blood pressure or heart disease. The vigorous movement of the breath can put excessive strain on the heart and blood vessels, potentially leading to adverse effects. It is essential for practitioners with these health concerns to choose gentler breathing techniques and always practice under the guidance of a knowledgeable and experienced yoga teacher.

115. (C) Plavini
Among the Ashta Kumbhakas described in the Hatha Pradeepika, Plavini is a unique practice that involves filling the stomach completely with air. The text states that by mastering this technique, a yogi can float on water like a lotus leaf, unaffected by its depth. This ability is said to be a result of the extreme lightness achieved through the practice. While primarily an energetic technique, Plavini demonstrates the profound level of control a dedicated practitioner can attain over their physical body and its interaction with the elements.

116. (D) A purified body (through shatkarma) and stable posture (from asana).
The prerequisites for practicing Pranayama are emphasized in Hatha Yoga to ensure safety and effectiveness. A practitioner must first purify their internal systems through the six Shatkarmas to remove toxins and clear the nadis. Additionally, they must achieve a stable and comfortable posture through regular Asana practice. This physical preparation ensures that the nervous system can handle the increased flow of life force energy. Without these foundational steps, the advanced breathing techniques of Pranayama could lead to physical imbalances or mental agitation.

117. (C) Inhaling through the right nostril and exhaling through the left.
Suryabhedana is a pranayama technique focused on activating the solar energy in the body. It involves inhaling slowly through the right nostril, which is associated with the Pingala nadi and the sun. The breath is then held for as long as comfortable before being exhaled through the left nostril. This practice is believed to generate internal heat, stimulate the digestive system, and increase physical vitality. By focusing on the right side, the yogi can overcome lethargy and balance an excess of lunar or cooling energy.

118. (B) Gheranda Samhita
The Gheranda Samhita is notable for providing very specific and detailed guidelines on the progressive increase of the count, or matra, in Pranayama. It suggests a systematic approach where the duration of inhalation, retention, and exhalation is gradually lengthened as the practitioner becomes more advanced. This methodical training ensures that the yogi builds their capacity safely and effectively. By following these precise instructions, the seeker can master the regulation of Prana, leading to the physical and spiritual benefits described in the seven-fold path.

NODIA

119. (D) It is considered less important than asana in Hatha Yoga.
In the system of Hatha Yoga, Pranayama is considered a vital and advanced practice, often viewed as more important than asana itself. While asanas provide physical stability, Pranayama directly regulates the life force energy and influences the mind. Traditional texts emphasize that improper practice can be harmful, highlighting its potency. The goal of Pranayama is to purify the energy channels and prepare the practitioner for the highest states of meditation. Far from being less important, it is the key to mastering the internal vital forces.

120. (B) P-3, Q-1, R-4, S-2
Nadanusandhana involves four stages of absorption into inner sounds, each associated with specific auditory experiences. In the Arambha stage, subtle sounds like tinkling and buzzing bees are heard. The Ghata stage is marked by the sound of a kettle-drum, or mardala. During the Parichaya stage, the sound resounds like a great

149. (C) An excess of fat or phlegm.
The Hatha Pradeepika suggests that the practice of Shatkarma, or the six purification techniques, is especially necessary for those who have an excess of fat or phlegm (Kapha). These individuals may have imbalances in their internal systems that can hinder the successful practice of Pranayama. By using Shatkarmas to cleanse the body and remove these impurities, the practitioner ensures that their nadis are clear and their internal fire is strong. For those with balanced constitutions, these practices may be less emphasized, although they remain valuable for general health.

150. (A) (a), (c), (d)
Successful practice in Hatha Yoga is guided by several key principles mentioned in traditional texts. Overeating is identified as a major obstacle that leads to lethargy and disease. On the other hand, possessing enthusiasm (Utsaha) is a vital Sadhaka Tattva that fuels the practitioner's progress. Additionally, avoiding the company of common, worldly people (Jana-sanga) helps to maintain the inner focus required for deep meditation. These guidelines ensure that the yogi creates a lifestyle and mental environment that fully supports their physical and spiritual development.

151. (D) Siddhasasana
The Shiva Samhita identifies four primary asanas, and among them, Siddhasasana is praised as the most significant posture. The text states that by mastering Siddhasasana, the practitioner can achieve all the siddhis, or supernatural powers, and progress rapidly on the spiritual path. This asana is particularly effective for purifying the nadis and facilitating the awakening of the Kundalini energy. Its importance is such that it is often called the 'Perfect Posture', providing the ultimate stability for deep meditation and the realization of one's true nature.

152. (A) Mudra
In the Gheranda Samhita's seven-fold path, different practices are associated with specific benefits. While asanas provide Dridhata, or physical firmness and strength, the practice of Mudras is said to bring about Laghavam, which is a sense of lightness in the limbs. This lightness is an energetic quality that indicates the smooth flow of prana within the body. By mastering Mudras, the yogi achieves the stability and ease needed for the subsequent stages of pranayama and meditation, ensuring that the physical body feels vibrant and unburdened.

153. (C) A conscious integration of body, breath, and awareness.
A defining feature of asana practice in traditional Hatha Yoga is the conscious integration of the physical body, the breath, and internal awareness. Unlike modern exercise, asanas are not performed as a series of purely mechanical movements. Instead, the yogi maintains each posture with ease, focuses on the movement of prana, and stays mentally present. This holistic approach ensures that the physical practice has a direct and positive impact on the energetic and mental layers, ultimately leading to physical health and spiritual awakening.

154. (A) Prajalpa (Talkativeness)
Classical Hatha Yoga texts outline several key benefits of regular asana practice, including physical health (Arogyam), steadiness of body and mind (Sthairyam), and a sense of lightness in the limbs (Angalaghavam). These qualities are essential for the practitioner to progress on the spiritual path. However, Prajalpa, which means talkativeness or idle chatter, is not a benefit. In fact, it is listed as a Badhaka Tattva, or an obstacle, because it dissipates mental energy and distracts the seeker from their internal focus.

155. (D) Synthesizing and expanding upon the knowledge of earlier texts like Hatha Pradeepika.
The Hatha Ratnavali, written by Srinivasa Yogi, is a notable text because it synthesizes and expands upon the knowledge found in earlier Hatha Yoga scriptures like the Hatha Pradeepika. Srinivasa Yogi compiled a comprehensive guide that includes a larger number of asanas and purification techniques, reflecting the evolution of the tradition over time. His work provides a more detailed and diverse curriculum, making it a valuable resource for practitioners who wish to explore a wider range of physical and energetic techniques within the classical framework of Hatha Yoga.

156. (B) Gorakshasana
In the Hatha Pradeepika, Bhadrasana is also referred to by the name Gorakshasana. This

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transition for the practitioner from external focus to internal spiritual awareness.

128. (B) The perineum/cervix
Moola Bandha, often called the 'Root Lock', is primarily associated with the conscious contraction of the perineal muscles in men or the cervix in women. By engaging this area, the practitioner can direct the vital energy upwards and prevent it from dissipating through the lower part of the body. This practice is believed to help unify the Prana and Apana energies and facilitate the awakening of the Kundalini. Moola Bandha is considered a fundamental technique for achieving stability and spiritual growth in both asana and pranayama.

129. (B) 10
The Shiva Samhita, like the Hatha Pradeepika, identifies ten primary mudras as being essential for the practitioner's spiritual success. These ten mudras are detailed for their ability to purify the energy channels and awaken the latent Kundalini energy. Each technique involves a specific combination of physical posture, breath control, and mental focus. By mastering these ten mudras, the yogi can control their internal vital forces and prepare for the final goal of Samadhi. This focus on ten specific mudras is a common feature across several major Hatha Yoga texts.

130. (D) (a), (b), (c), and (d)
Several important statements about Hatha Yoga practices are correct according to the traditional scriptures. Uddiyana Bandha must be performed on an empty stomach to be effective and safe. Khechari Mudra involves a specialized process of elongating and turning back the tongue. The Gheranda Samhita provides a detailed list of twenty-five mudras, while Maha Vedha is a complex practice that integrates posture with the application of specific bandhas. Together, these techniques form a sophisticated system for regulating the body's subtle energy and achieving advanced spiritual states through focused physical and mental discipline.

131. (C) The inner light or flame.
Jyotir Dhyana, as described in the Gheranda Samhita, is a specific form of meditation where the practitioner focuses on an inner light or flame. This luminous point is typically visualized in the region of the heart or the third eye. By concentrating the mind on this steady light, the yogi can achieve a deep state of mental stillness and internal clarity. This form of meditation is considered more subtle than meditating on a gross physical form, serving as a progressive step toward the highest state of spiritual realization.

132. (D) Hatha Yoga provides the 'stairway' to the 'palace' of Raja Yoga.
The relationship between Hatha Yoga and Raja Yoga is traditionally described through the metaphor of a stairway and a palace. Hatha Yoga, with its physical and energetic disciplines, serves as the necessary stairway that leads the seeker toward the palace of Raja Yoga, which is the state of spiritual realization and Samadhi. This emphasizes that Hatha is a foundational and preparatory path that makes the higher meditative states possible. One cannot reach the ultimate goal without first building the strength and stability provided by Hatha practices.

133. (C) Prana enters the Sushumna, and the mind becomes steady.
The Parichaya Avastha is the third stage of Nadanusandhana, representing a significant level of spiritual attainment. At this stage, the practitioner's vital energy, or prana, successfully enters the central Sushumna nadi, and the mind becomes exceptionally steady and focused. The yogi hears internal sounds that are more powerful and resonant, indicating a deep level of mental absorption. This stage is a vital precursor to the final state of Nishpatti, where the mind dissolves completely into the divine sound and realizes the ultimate state of Samadhi.

NODIA

134. (B) Hatha Ratnavali - Vashishtha
In the literature of Hatha Yoga, it is important to correctly identify the authors of the major texts. The Hatha Pradeepika was authored by Svatmarama, and the Gheranda Samhita is attributed to Sage Gheranda. The Siddhasiddhantapaddhati is a fundamental work by Gorakshanath. However, the Hatha Ratnavali was written by Srinivasa Yogi, not Vashishtha. While Vashishtha is a renowned sage associated with several philosophical texts, his name is not traditionally linked to the authorship of the Hatha Ratnavali, which is a later and more comprehensive yogic treatise.

bell or thunder. Finally, in the Nishpatti stage, the yogi hears the delicate sounds of a flute and vina. This progression reflects the mind's journey toward total stillness and the ultimate realization of spiritual consciousness.

121. (C) Mudra Prakaranam
The section of the Hatha Pradeepika that describes the various mudras and bandhas is known as the Mudra Prakaranam. In this chapter, Svatmarama details ten specific techniques that are designed to awaken the latent Kundalini energy and bestow various siddhis, or supernatural powers. These mudras serve as powerful seals that lock and direct the vital energy within the body. By practicing the Mudra Prakaranam, the yogi bridges the physical disciplines with the deeper energetic and spiritual work required for the final attainment of Raja Yoga.

122. (A) Shambhavi Mudra
Shambhavi Mudra is a highly regarded internal practice in Hatha Yoga that involves focusing the gaze at the space between the eyebrows, known as the Ajna chakra. This mudra is intended to bring about a state of deep mental stillness and spiritual absorption. While the eyes are directed upward, the mind is focused inward on the self. It is praised for its ability to induce a state of Pratyahara and facilitate the experience of meditation. Shambhavi is considered a secret and powerful technique for spiritual awakening.

123. (D) Conquer old age and death.
Viparita Karani is described in the Hatha Pradeepika as a powerful mudra that can help the practitioner conquer old age and death. This practice involves inverting the body so that the positions of the sun and moon are reversed. By doing so, the 'nectar' flowing from the higher centers is preserved and used to rejuvenate the body rather than being consumed by the gastric fire. Regular practice is said to increase the digestive fire and lead to physical vitality, eventually granting the yogi long life and spiritual strength.

124. (B) It describes 84 Asanas and 8 Kumbhakas.
A significant feature of the Hatha Ratnavali, written by Srinivasa Yogi, is its comprehensive and expanded curriculum. Unlike the Hatha Pradeepika, which lists fifteen asanas, the Hatha Ratnavali provides detailed descriptions of eighty-four asanas, incorporating a wider variety of physical techniques. Additionally, it describes eight types of Kumbhaka, or breath retention exercises, aligning with the classical traditions. This expansive approach makes the text a valuable compilation that reflects the evolution and systematization of Hatha Yoga practices into a more detailed and diverse body of knowledge.

125. (C) Manasi (Mental)
In the Gheranda Samhita, the five 'Dharana' mudras involve focused meditation on the five fundamental elements: Parthivi (Earth), Ambhasi (Water), Agneyi (Fire), Vayavi (Air), and Akashi (Ether). Each of these mudras is associated with specific qualities and benefits intended to master the elemental forces within the body. While meditation involves the mind, there is no separate 'Manasi' mudra among these five elemental practices described by Sage Gheranda. These techniques are essential for achieving stability and preparing the yogi for the higher states of meditation and spiritual realization.

126. (A) Both A and R are true and R is the correct explanation of A.
Jalandhara Bandha is a vital technique in Hatha Yoga performed by contracting the throat and pressing the chin firmly against the jugular notch. Its primary purpose is to regulate the flow of energy and prevent the sacred 'nectar' from the higher centers from falling into and being consumed by the gastric fire. By creating this lock, the yogi preserves their vital energy and directs it toward spiritual centers. This physical action directly serves the energetic goal of the practice, making the reason a correct explanation for the assertion.

127. (A) Gheranda Samhita
The Gheranda Samhita provides a systematic and clear explanation of Pratyahara as the fifth limb of its seven-fold path. Sage Gheranda defines it as the practice of withdrawing the mind from external sense objects and redirecting it toward the inner self. This limb follows the physical and energetic disciplines of shatkarma, asana, and mudra, and precedes the deeper meditative stages. By including Pratyahara as a distinct and essential step, the text provides a structured

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the mastery of the physical and energetic systems of the human body.

142. (D) That it is a form of black magic or empty ritualism.
Traditional Hatha Yoga texts often address the common misconception that the practice is a form of black magic or empty ritualism. Svatmarama and other masters clarify that yoga is a systematic and scientific process of internal transformation, not a means for supernatural displays or meaningless ceremonies. They emphasize that the true purpose of Hatha Yoga is to achieve mental stability and spiritual realization. By dispelling these myths, the scriptures protect the integrity of the tradition and ensure that seekers approach the path with the correct understanding and intention.

143. (A) Daya (Compassion)
In the Vashishtha Samhita, Daya, or compassion, is listed as one of the ten ethical restraints known as Dasha Yamas. This quality involves a sincere concern for the well-being of all living beings and the avoidance of cruelty. By cultivating compassion, the yogi develops a heart that is free from anger and malice, which is essential for maintaining a peaceful and stable mind. This ethical foundation ensures that the practitioner's spiritual progress is rooted in a positive and harmonious relationship with the world around them.

144. (B) Shatkarmas and Asanas.
In the Gheranda Samhita, the process of Ghatashuddhi, or the purification of the body-pot, is achieved through a combination of Shatkarmas and Asanas. The six Shatkarmas are first used to cleanse the internal systems of toxins and balance the doshas. Following this purification, the practice of Asanas provides the body with firmness and stability. This two-step process ensures that the physical vessel is both clean and strong, creating a solid foundation for the subsequent practices of mudra, pranayama, and meditation on the seeker's spiritual journey.

145. (A) Both A and R are true and R is the correct explanation of A.
Hatha Yoga texts emphasize the importance of choosing a suitable location, or Matha, for spiritual practice. A conducive environment that is quiet, clean, and free from disturbances is considered essential for achieving deep concentration. Without a peaceful setting, the practitioner's focus can be easily dissipated by external noises and interruptions, hindering their progress. Therefore, the guidelines for the yoga hut are not just traditional rules but are practical requirements designed to protect the yogi's energy and support their journey toward higher meditative states.

146. (A) Niyamagrahah
Niyamagrahah is one of the six Badhaka Tattvas, or obstacles, mentioned in the Hatha Pradeepika. It refers to two forms of mental rigidity: either being overly dogmatic and rigid about following rules or neglecting the rules entirely when they are necessary. For a yogi, such an inflexible or careless attitude prevents the natural flow of progress on the spiritual path. Success in yoga requires a balanced approach, where discipline is maintained without becoming an obsessive burden, allowing the practitioner to remain focused and adaptable.

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147. (C) Sweet, unctuous, and pleasing to the stomach.
Mitaahara, or moderate diet, is described in the Hatha Pradeepika as consuming food that is sweet, unctuous, and pleasing to the stomach. The text advises avoiding foods that are excessively spicy, sour, hot, or stale, as these can disturb the body's internal balance and agitate the mind. By choosing nourishing and agreeable foods, the yogi ensures that their body remains healthy and their energy levels are stable. This dietary discipline is considered a cornerstone of yogic practice, directly impacting the success of the spiritual journey.

148. (D) Yoga Beeja
The Yoga Beeja is considered one of the earliest texts to explicitly use the term 'Hatha Yoga' to describe its system of practices. Attributed to the Nath tradition, this scripture explores the relationship between the physical body and the awakening of Kundalini energy. It emphasizes that Hatha Yoga is not just about postures but is a process of unifying the sun and moon energies within the body. Its early use of the term reflects the formalization of these practices into a distinct and powerful spiritual tradition for practitioners.

135. (D) It cures consumption, leprosy, and other major ailments.
Maha Mudra is extolled in the Hatha Pradeepika for its extraordinary healing and transformative powers. The text states that regular practice of this mudra can cure serious diseases such as consumption, leprosy, and various abdominal disorders. Beyond its physical health benefits, Maha Mudra is believed to purify the energy channels and help direct the prana into the Sushumna nadi. By mastering this powerful technique, the yogi not only achieves physical vitality but also prepares the groundwork for the eventual awakening of spiritual consciousness and liberation.

136. (A) The number of nadis and the location of chakras.
The Shiva Samhita is distinguished by its detailed exploration of the body's internal energetic structure, including the specific number of nadis and the locations of the chakras. It provides a more elaborate anatomical and philosophical framework than many other Hatha texts, linking physical practices with a complex system of energy centers. This focus on the internal maps of the subtle body helps the practitioner understand the energetic effects of their yoga practice and navigate the spiritual path toward the ultimate goal of non-dual realization and liberation.

137. (C) Using pranayama techniques for anxiety reduction.
A modern and highly effective application of Hatha Yoga principles is found in the use of specific pranayama techniques for managing anxiety and stress. Scientific research has shown that regulating the breath can directly influence the autonomic nervous system, promoting relaxation and mental calm. By applying these ancient techniques to contemporary mental health challenges, yoga provides a practical and accessible tool for improving overall well-being. this contemporary use highlights the timeless relevance of yogic wisdom in addressing the universal human need for inner peace and emotional balance.

138. (A) Kundalini
The ultimate goal of Hatha Yoga is often described as the awakening of Kundalini, the latent spiritual energy that resides at the base of the spine. Through the practices of purification, asana, pranayama, and mudra, the yogi aims to clear the central Sushumna nadi and invite this energy to rise toward the higher centers. The awakening of Kundalini signifies the beginning of profound spiritual transformation and eventually leads to the experience of Samadhi. This process represents the culmination of all physical and energetic disciplines on the yogic path.

139. (A) Both Statement I and Statement II are true.
The Hatha Pradeepika explicitly emphasizes the interdependence between Hatha Yoga and Raja Yoga. It states that Hatha Yoga is fruitless without the attainment of Raja Yoga, as the physical practices are merely a means to reach the ultimate spiritual state. Conversely, Raja Yoga cannot be successfully achieved without the stable physical and energetic foundation provided by Hatha Yoga. This unified perspective ensures that the practitioner remains focused on the final goal of Samadhi while diligently performing the preparatory physical and breathing exercises of the Hatha system.

140. (B) Shambhavi Mudra
Shambhavi Mudra is a technique most directly related to the limb of Pratyahara, the withdrawal of the senses. By focusing the gaze at the eyebrow center while maintaining an internal awareness, the practitioner naturally disconnects from external visual stimuli and directs the mind inward. this process of internalizing the consciousness is the essence of Pratyahara. While other practices like asana and pranayama support the path, Shambhavi Mudra acts as a powerful tool for inducing the mental state required for deep meditation and the subsequent stages of spiritual absorption.

141. (C) Gorakshanath
The Goraksha Samhita is a foundational Hatha Yoga text attributed to Gorakshanath, the most prominent master of the Nath tradition. This early scripture provides a systematic presentation of yogic practices, emphasizing the purification of the body and the control of vital forces. Gorakshanath's teachings were instrumental in shaping the development of Hatha Yoga as a distinct discipline. His work remains highly respected for its practical approach and its clear focus on achieving spiritual liberation through

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asana is one of the four principal postures recommended by Svatmarama for its significant benefits. By sitting in this position, the yogi achieves a stable and comfortable base that is ideal for meditation and pranayama. The name 'Gorakshasana' pays tribute to the great master Gorakshanath, highlighting the posture's importance in the Nath tradition. Mastering this asana helps in purifying the energy channels and brings about physical health and mental calmness.

157. (C) Hatha Pradeepika
The Hatha Pradeepika provides specific guidelines for the environment in which a yogi should practice, warning against staying in a land ruled by an unjust or unrighteous king. This is because social and political instability can create constant disturbances that hinder the peace of mind required for yoga. Instead, the practitioner should seek a well-governed and prosperous country where they can live safely and focus entirely on their spiritual journey. This practical advice ensures that the external conditions support, rather than obstruct, the yogi's progress.

158. (A) Both Statement I and Statement II are true.
The Vashishtha Samhita emphasizes the profound psycho-somatic effects of Pranayama, highlighting how breath control directly influences both the physical body and the mind. The text links the mastery of Prana to the control of mental fluctuations, stating that a steady breath leads to a steady mind. Ultimately, this internal stability is presented as the essential means for attaining spiritual liberation. By integrating physical discipline with mental focus, the Vashishtha Samhita provides a clear path for practitioners to achieve the highest goals of yoga through breathing.

159. (A) Exhalation
In the context of Pranayama, the term 'Rechaka' specifically refers to the phase of controlled and slow exhalation. It is one of the three main components of the breathing cycle, alongside Puraka (inhalation) and Kumbhaka (retention). Mastering Rechaka is essential for removing impurities and stale air from the lungs, as well as for balancing the flow of vital energy. By focusing on a smooth and steady exhalation, the practitioner can calm the nervous system and prepare the mind for deeper states of relaxation and meditation during yoga.

160. (C) (iii), (i), (ii), (iv)
The major texts of Hatha Yoga were composed over several centuries, reflecting the gradual development and formalization of the tradition. Chronologically, the Goraksha Samhita is one of the earliest works, dating back to around the tenth to eleventh century. It was followed by the seminal Hatha Pradeepika in the fifteenth century. The Gheranda Samhita appeared later, likely in the seventeenth century, providing a detailed seven-fold path. Finally, the Hatha Ratnavali was composed in the seventeenth or eighteenth century, synthesizing and expanding upon these earlier works for practitioners.

NODIA

161. (B) A gentle, audible snoring sound from a partially closed glottis.
Ujjayi Pranayama, often called the 'victorious breath', is characterized by a gentle and audible sound produced by partially closing the glottis during both inhalation and exhalation. This sound is often compared to a soft snoring or the sound of the ocean waves. This technique helps to regulate the flow of breath, increase internal heat, and focus the mind. Ujjayi is highly valued for its ability to calm the nervous system and is frequently used during asana practice to maintain a steady and focused awareness.

162. (A) The Vayus (pranic currents).
The Shiva Samhita emphasizes that the consistent practice of Pranayama leads to the mastery over the Vayus, which are the various currents of vital energy flowing through the body. There are ten primary Vayus, with Prana and Apana being the most significant. By regulating the breath, the yogi can balance these energy currents, ensuring they move properly through the nadis. This mastery is essential for physical health and is a crucial preparatory step for the awakening of Kundalini and the attainment of higher spiritual states.

163. (C) To calm the nervous system and cool the body.
Sheetkari is a specific pranayama technique designed to produce a cooling effect on the body and mind. It is performed by inhaling through the teeth with the tongue pressed against them, creating a hissing sound. This practice helps to

Mayurasana, or the peacock posture, is famously praised in Hatha Yoga for its extraordinary ability to strengthen the digestive fire. The texts state that regular practice makes the internal fire so powerful that it can destroy all diseases and even allow the yogi to digest poison. By balancing the body on the elbows and compressing the abdominal region, this posture significantly improves the function of the stomach and liver. Its intense purifying effect on the internal organs makes it one of the most valued physical practices for attaining overall health and vitality.

193. (B) Science and its application.
The relationship between Hatha Yoga and Raja Yoga is often compared to the relationship between a science and its practical application. Hatha Yoga provides the systematic techniques—such as purification, asana, and pranayama—that serve as the scientific method for preparing the body and mind. Raja Yoga represents the actual application and fulfillment of these practices in the state of meditation and Samadhi. This analogy highlights that the physical discipline of Hatha is the essential foundation that makes the realization of the spiritual goals of Raja Yoga possible for the seeker.

194. (A) High blood pressure and heart disease.
Hatha Yoga is highly relevant in modern, high-stress times because its practices have a direct and scientifically proven effect on the autonomic nervous system. techniques like slow, rhythmic breathing and steady physical postures help to activate the parasympathetic nervous system, which promotes relaxation and reduces the physiological effects of stress. By helping to lower cortisol levels and calm the mind, Hatha Yoga provide a practical and accessible way for individuals to manage anxiety and find mental balance in a fast-paced and demanding contemporary world.

195. (C) Asteya (Non-stealing)
The Vashishtha Samhita outlines ten internal observances known as Dasha Niyamas, which include qualities like contentment (Santosha), austerity (Tapa), and self-study (Svadhyaya). These guidelines help the practitioner cultivate the inner mental environment required for deep meditation. While Asteya, or non-stealing, is a fundamental ethical principle, it is traditionally classified as a Yama—a restraint concerning one's behavior toward others—rather than a Niyama. This distinction is important for understanding the systematic way that yogic scriptures organize ethical and spiritual disciplines for the seeker on the path.

196. (D) The purification of the physical, pranic, and mental layers of the body.
The term 'Ghata' serves as a profound analogy for the human body, viewed as a vessel that must be purified to hold spiritual consciousness. Ghatashuddhi, therefore, implies a comprehensive purification process that involves the physical, pranic, and mental layers of the practitioner's being. Through techniques like Shatkarmas, asanas, and pranayama, the yogi removes toxins, balances energy channels, and clears mental restlessness. This holistic cleansing ensures that the 'body-pot' is strong and clean enough to withstand the intense experience of awakening Kundalini and achieving spiritual realization.

197. (C) Well-ruled, righteous, and prosperous.
Traditional Hatha Yoga texts specify that a yogi should ideally establish their practice hut in a country that is well-ruled, righteous, and prosperous. This is because a stable and peaceful social environment minimizes external distractions and ensures that the practitioner can live without fear of war, famine, or social unrest. Such a setting allows the yogi to focus their entire energy on spiritual growth. These guidelines emphasize the importance of choosing external conditions that fully support the inner journey toward mental stillness and ultimate spiritual awakening and liberation.

198. (A) Both A and R are true and R is the correct explanation of A.
Mitaahara is considered a cornerstone of Hatha Yoga because the food we consume is believed to directly impact our internal state. Hatha scriptures state that certain foods can purify or block the energy channels, while others can either calm or agitate the mind. By practicing dietary moderation and choosing nourishing, sweet, and unctuous foods, the yogi ensures that their body remains healthy and their mind stays clear for meditation. Therefore, the physiological

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states and the eventual state of non-dual consciousness.

171. (D) Dissolve the mind (Manolaya) into the inner sound.
The ultimate and defining goal of Nadanusandhana is to achieve Manolaya, which is the total dissolution of the mind into the subtle inner sound. Through the four progressive stages of auditory absorption, the yogi's mind becomes increasingly focused and still. In the final stage, the sense of individual identity vanishes as the mind merges completely with the sound of the absolute. This state is identical to Samadhi, where the practitioner experiences ultimate spiritual liberation and union with the universal consciousness through the power of Nada.

172. (B) Therapeutic and stress-management aspects are emphasized over traditional liberation goals.
In the contemporary world, the relevance of Hatha Yoga has shifted toward its therapeutic and health-oriented benefits. While traditional texts emphasize the goal of spiritual liberation, modern practice often focuses on managing stress, improving physical flexibility, and promoting overall well-being. This shift reflects the needs of a modern audience seeking practical tools to cope with the challenges of daily life. despite this change in emphasis, the core techniques of yoga remain a powerful means for both physical health and the potential for deeper psychological and spiritual growth.

173. (C) They are interconnected; controlling one helps control the other.
According to the Hatha Pradeepika, the mind and the vital life force, or prana, are intimately and inseparably interconnected. They are often compared to two wings of a bird; when one moves, the other follows. This relationship is central to the practice of yoga, as it means that by controlling the breath (pranayama), the practitioner can directly influence and stabilize the fluctuations of the mind. Conversely, a calm mind leads to a steady and slow breath. This interdependence provides the foundation for the various techniques used to achieve mental stillness.

174. (A) Both A and R are true and R is the correct explanation of A.
The Hatha Ratnavali, written by Srinivasa Yogi, is noted for its comprehensive list of eighty-four asanas, which is a significant expansion from the fifteen postures described in the earlier Hatha Pradeepika. This inclusion was an intentional effort by the author to compile a more exhaustive and detailed treatise on the subject. By incorporating practices from various schools and lineages, Srinivasa Yogi provided a richer curriculum for practitioners, reflecting the growth and systematic documentation of yogic techniques during his time.

175. (A) (a), (b), (c)
The Vashishtha Samhita is a significant yoga text presented as a sacred dialogue between Sage Vashishtha and his son Shakti. It is known for detailing the ten Yamas and ten Niyamas, providing a clear ethical framework for the yogi. furthermore, the text integrates traditional Vedic elements, such as the chanting of the Pranava mantra (OM), with the physical practice of pranayama. Unlike some other texts, it does not reject asanas but considers them an important limb, although it emphasizes the spiritual and mantra-based aspects of the path.

176. (B) Manduki Mudra
In the Gheranda Samhita, Manduki Mudra is a unique practice said to grant the yogi the ability to conquer the element of water. This mudra involves a specific way of moving the tongue to taste the 'nectar' and achieve a state of physical and energetic balance. It is part of the text's extensive list of twenty-five mudras intended for achieving stability and spiritual awakening. By mastering Manduki Mudra, the practitioner overcomes the limitations of the physical body and gains control over the subtle forces associated with the various elements.

177. (B) Sixth
In the systematic seven-fold path described in the Gheranda Samhita, Dhyana, or meditation, is placed as the sixth limb. This progression ensures that the practitioner has first purified the body, attained physical strength and stability, regulated the breath, and learned to withdraw the senses. Once these foundational stages are mastered, the seeker is prepared for the deep focus required in Dhyana. This stage leads directly to the final limb, Samadhi, representing the culmination of

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lower the body temperature, alleviate thirst, and calm the nervous system. Sheetkari is particularly beneficial during hot weather or to reduce mental agitation and anger. By regulating internal heat, it helps the practitioner maintain a balanced and peaceful state, which is essential for successful meditation.

164. (D) The body becomes lean and lustrous.
According to the Hatha Pradeepika, when the energy channels, or nadis, are perfectly purified through the practice of Pranayama, specific external signs appear in the yogi. The physical body becomes lean, healthy, and radiates a certain lustrous glow. This internal purity also leads to a clear voice, a bright complexion, and a strong gastric fire. These signs indicate that the vital energy is flowing freely and that the practitioner is physically and energetically prepared for the more advanced meditative stages of the yogic path.

165. (C) To extend, expand, or regulate.
The term 'Pranayama' is derived from two Sanskrit words: 'Prana', meaning vital life force, and 'Ayama', meaning to extend, expand, or regulate. Therefore, Pranayama is the discipline of consciously extending and regulating the flow of life force energy through various breathing techniques. It is not just about holding the breath but about expanding the body's energetic capacity and bringing it under control. By mastering the breath, the yogi can influence their entire physical and mental state, leading to enhanced vitality and deeper spiritual awareness.

166. (B) Uddiyana Bandha
Uddiyana Bandha is metaphorically described as the 'great bird' that flies upwards along the central Sushumna nadi. This comparison reflects the powerful upward movement of vital energy that this abdominal lock facilitates. By contracting and lifting the abdominal muscles, the yogi forces the prana to move from the lower centers toward the higher spiritual centers in the head. This upward flow is essential for the awakening of Kundalini and the achievement of higher states of consciousness, making Uddiyana one of the most valued bandhas.

167. (D) They are techniques that combine posture, breath, and awareness to influence prana.
Mudras in Hatha Yoga are sophisticated techniques that consciously combine specific physical postures, breath control, and mental focus. Their primary purpose is to seal the vital energy, or prana, within the body and direct it toward the higher spiritual centers. Far from being purely symbolic gestures, mudras have profound physiological and energetic effects. They act as bridges between the physical and mental aspects of yoga, helping the practitioner to stabilize the mind and facilitate the process of spiritual awakening and realization.

168. (A) P-4, Q-1, R-2, S-3
The major mudras and bandhas are associated with specific parts of the human body. Jalandhara Bandha involves contracting the throat to regulate energy flow. Uddiyana Bandha focuses on the abdominal region, lifting the muscles inwards and upwards. Moola Bandha is the contraction of the perineum to lock the energy at the base of the spine. Finally, Khechari Mudra involves the specialized use of the tongue, turning it back into the nasal cavity. Together, these techniques allow the yogi to master the internal energetic system.

169. (C) The physical form of one's chosen deity or Guru.
Sthula Dhyana, as described in the Gheranda Samhita, is the first and most accessible type of meditation. It involves focusing the mind on a 'gross' or physical form, such as the image of one's personal deity (Ishta Devata) or one's spiritual teacher (Guru). By concentrating on a concrete form, the practitioner can more easily stabilize the wandering mind and develop a sense of devotion. This gross meditation serves as a foundational step, preparing the seeker for the more subtle and formless types of meditation.

170. (A) Ghata Avastha
In the process of Nadanusandhana, the Ghata Avastha is the second stage, and it is associated with the piercing of the Vishnu Granthi, or the psychic knot located at the heart center. As the prana and apana unify and move through this center, the practitioner hears the sound of a kettle-drum. This stage represents a significant deepening of mental absorption and the opening of the emotional center. Piercing this knot is an essential step toward achieving higher spiritual

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185. (C) Hatha texts add health (Arogyam) and lightness (Laghavam) as outcomes.
While classical yoga defines asana as a steady and comfortable posture, Hatha Yoga texts expand upon this definition by highlighting specific physiological and energetic outcomes. According to these scriptures, the success of an asana is measured by the attainment of physical health (Arogyam), a sense of lightness in the limbs (Laghavam), and overall physical stability. This emphasizes that Hatha asanas are not just for sitting in meditation but are powerful tools for transforming the physical body into a healthy and efficient vessel for the spiritual journey toward absolute liberation.

186. (A) Dhanurasana
Dhanurasana, or the bow posture, is named for its resemblance to a warrior's bow. In this asana, the practitioner lies on the stomach, bends the knees, and holds the ankles with the hands, arching the back to lift the chest and thighs. This dynamic posture provides a powerful stretch to the entire front of the body while strengthening the back muscles. It is highly valued in Hatha Yoga for its ability to stimulate the digestive organs, improve spinal flexibility, and increase overall physical vitality and energy for the seeker.

187. (D) The body's position.
The Gheranda Samhita provides a systematic classification of its thirty-two detailed asanas based primarily on the position of the body. Postures are organized into categories such as seated, standing, reclining, and inverted. This structured approach allows the practitioner to follow a logical progression in their training, building physical strength and flexibility in a balanced manner. Each category of postures offers unique benefits for the body's internal systems and energetic flow, contributing to the overall goal of achieving physical firmness and preparing the yogi for advanced spiritual work.

188. (B) Shiva Samhita suggests that pranayama is unnecessary for liberation.
The Shiva Samhita, like all major Hatha Yoga texts, emphasizes that Pranayama is a vital and necessary practice for achieving spiritual liberation. It provides detailed instructions on various breathing techniques and highlights their role in purifying the nadis and controlling the vital life force. The text never suggests that breathing exercises are unnecessary; instead, it considers them a cornerstone of the path. Each Hatha scripture, including the Gheranda and Vashishtha Samhitas, highlights the potency and essential nature of breath regulation in the journey toward the ultimate goal of Samadhi.

189. (A) Both Statement I and Statement II are true.
Kevala Kumbhaka is the primary and ultimate goal of Pranayama practice in Hatha Yoga. It represents a state where the breath is retained spontaneously and effortlessly, without any conscious intent to inhale or exhale. This state occurs naturally when the mind becomes perfectly still and the vital energy is balanced within the Sushumna nadi. Achieving Kevala Kumbhaka is synonymous with reaching the higher states of Raja Yoga and Samadhi. It is considered the highest level of mastery over the internal life force and the fluctuating mind.

190. (A) P-4, Q-3, R-2, S-1
The Hatha Pradeepika identifies six major obstacles, or Badhaka Tattvas, that hinder progress on the spiritual path. Atyahara refers to over-eating, which leads to physical lethargy. Prayasa is over-exertion, causing exhaustion and mental agitation. Prajalpa is idle or useless talk that dissipates mental focus. Finally, Laulyam represents fickleness or unsteadiness of the mind. Together, these factors prevent the yogi from achieving the discipline and concentration required for success. Avoiding these obstacles is essential for anyone seeking to progress through the stages of asana, pranayama, and meditation.

191. (A) The self as formless, subtle Brahman.
Sukshma Dhyana, as described in the Gheranda Samhita, is the most advanced and subtle type of meditation. It involves focusing the mind on the formless aspect of reality, often identified as the subtle Brahman or the true self beyond the physical body and mind. This form of meditation requires a high degree of mental focus and is practiced once the seeker has mastered the grosser forms of concentration. Sukshma Dhyana leads the yogi directly toward the final goal of Samadhi, where the sense of individual identity is completely transcended.

192. (B) Mayurasana

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without any mantra repetition during the seeker's journey.

206. (D) It prevents pranic energy from dissipating through the upper body.
Jalandhara Bandha, the throat lock, is primarily practiced to regulate and preserve the vital energy, or prana, within the body. By contracting the throat and pressing the chin down, the yogi creates a physical seal that prevents the 'nectar' of immortality from falling into the gastric fire. Energetically, it helps to direct the prana downwards and prevent it from dissipating through the head and upper sensory openings. This lock is essential during breath retention to manage internal pressure and ensure the energy is correctly channeled for spiritual awakening.

207. (A) Chakri Karma
The Hatha Ratnavali, written by Srinivasa Yogi, is notable for including a detailed description of Chakri Karma, a specific Shodhana Kriya not found in many other major Hatha texts. This purification technique involves the manual cleansing and stimulation of the anal sphincter using the finger. It is intended to improve elimination, remove toxins, and balance the body's internal humors. The inclusion of such detailed and diverse cleansing techniques highlights the Hatha Ratnavali's comprehensive approach to physical purification as a necessary foundation for the more advanced practices of yoga.

208. (B) Statement I is false, but Statement II is true.
Contrary to the idea of a 'forcible' or sudden awakening, traditional Hatha Yoga texts emphasize a gradual and highly systematic approach to spiritual growth. They advise beginning with the purification of the body through shatkarmas and the attainment of physical stability through asanas. This foundational work is followed by the regulation of breath and energy through pranayama. Only when the body-mind complex is sufficiently purified and stabilized is the seeker ready for the awakening of Kundalini. This methodical progression ensures that the practitioner develops safely and effectively toward ultimate liberation.

209. (B) Subtlety of inner auditory perception and mental absorption.
The four progressive stages of Nadanusandhana represent the deepening of the practitioner's inner auditory perception and the resulting mental absorption. As the yogi moves from Arambha to Ghata, then to Parichaya, and finally to Nishpatti, the internal sounds they hear become more subtle and the mind becomes increasingly still. This process reflects the gradual withdrawal from external sensory data and the focus on the internal spiritual reality. Ultimately, the mind dissolves into the divine sound, leading to the experience of Samadhi and the realization of non-dual consciousness.

210. (A) Bhastrika
Bhastrika Pranayama involves rapid and forceful breathing, which significantly increases internal pressure and heart rate. Because of these intense physiological effects, it is strictly contraindicated for individuals suffering from high blood pressure or heart conditions. The vigorous nature of the practice can put dangerous strain on the cardiovascular system. It is vital for practitioners to be aware of their health status and seek guidance from a qualified teacher to choose safer and more appropriate breathing techniques, such as Nadi Shodhana, which help to calm rather than stimulate the system.

211. (C) A technique of closing the sensory openings to induce Pratyahara.
Yoni Mudra is a powerful practice used in Hatha Yoga to induce the state of Pratyahara, or the withdrawal of the senses. It involves using the fingers to close the ears, eyes, nostrils, and mouth, thereby cutting off external sensory input. While the senses are sealed, the yogi directs their attention inward to listen to the subtle inner sounds, known as Nada. This practice helps to stabilize the mind and facilitate deep meditation. By closing the 'gates' of the body, the practitioner creates the optimal conditions for spiritual absorption.

212. (D) The unleashing of latent spiritual energy that moves up the Sushumna nadi.
In Hatha Yoga, the awakening of Kundalini signifies the release of a profound latent spiritual energy that resides at the base of the spine. through disciplined practice, this energy is invited to rise through the central Sushumna nadi, piercing the various chakras along the

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and psychological effects of diet provide the rational basis for this essential yogic discipline.

199. (C) (a), (c), (d)
Traditional Hatha Yoga texts provide specific instructions for the ideal location and construction of the yogi's dwelling, or Matha. It should be situated in a solitary and peaceful place to avoid distractions. furthermore, the hut should be in a well-governed and prosperous country to ensure the practitioner's safety and peace of mind. The dwelling itself should have a small door to minimize drafts and external noise. These guidelines are designed to create a controlled environment that protects the yogi's energy and supports their focused spiritual work over many years.

200. (C) (ii), (i), (iv), (iii)
The Hatha Pradeepika is organized into four main chapters, or Prakaranas, that follow a logical and progressive order of practice. It begins with Asana, which provides the necessary physical stability. The second chapter focuses on Pranayama, the regulation of vital life force energy. The third chapter details various Mudras and Bandhas used to direct and lock this energy. Finally, the fourth chapter explores Samadhi and the process of inner sound absorption. This sequence reflects the systematic path that the yogi follows to achieve the ultimate goal of spiritual realization and liberation.

201. (C) Hatha Pradeepika
The Hatha Pradeepika places extraordinary importance on Siddhasasana, the 'Perfect Posture'. It declares that out of the eighty-four lakh asanas, this one is supreme. The text states that once a yogi masters Siddhasasana, there is no need for any other posture, as it provides the perfect base for purifying the nadis and reaching the state of Samadhi. This high praise highlights the central role of this specific seated posture in achieving the energetic and mental stability required for the ultimate goals of Hatha and Raja Yoga for the seeker.

202. (A) Hatha Pradeepika
The Hatha Pradeepika explicitly lists Angalaghavam, or the lightness of the limbs, as one of the primary benefits of regular asana practice. Svatmarama explains that asanas are intended to achieve physical stability, freedom from disease, and this sense of internal lightness. This quality indicates that the body is functioning efficiently and the vital energy is flowing freely through the energy channels. For the yogi, a light and healthy body is an essential foundation that allows them to engage in the more subtle and demanding practices of pranayama and deep meditation.

203. (D) To avoid practice during illness or extreme fatigue.
A key precaution in Hatha Yoga is to avoid practicing during times of illness or extreme fatigue. The physical and energetic techniques of yoga require a certain level of vitality and focus. Practicing when the body is weak or exhausted can lead to further depletion of energy or potential injury. Instead, the yogi should allow the body to rest and recover. Prioritizing physical safety and listening to the body's needs ensures that the yoga practice remains a supportive tool for long-term health and spiritual progress rather than a burden.

204. (B) A state of blissful fainting or swooning.
Murcha is a specific pranayama technique that involves holding the breath and focusing the gaze while slowly exhaling, which is said to lead to a state of blissful fainting or swooning. The name 'Murcha' literally means 'swooning' or 'fainting'. This practice is intended to withdraw the senses from external objects and bring the mind into a deep state of internal absorption. By inducing this state of temporary unconsciousness to the external world, the yogi can experience profound mental stillness and a glimpse of the spiritual reality beyond the senses.

205. (C) The mental repetition of a bija mantra.
In the Gheranda Samhita, Sagarbha Pranayama is defined as the practice of breath control that is accompanied by the mental repetition of a specific bija mantra. The practitioner focuses on the sound and meaning of the mantra during the phases of inhalation, retention, and exhalation. This integration of sound and breath helps to steady the mind and enhance the spiritual potency of the practice. Sagarbha is considered a more focused and internal form of pranayama compared to Nirgarbha, which is practiced

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obstacle. instead, it is classified as one of the six Sadhaka Tattvas, or favorable factors, that lead to success in yoga. A practitioner needs strong determination to stay committed to their daily sadhana and overcome the internal and external challenges they will inevitably face on the path toward spiritual realization.

220. (B) The soundless state, Para Brahman, or Shabda Brahman.
The final stage of Nadanusandhana, known as Nishpatti Avastha, represents the ultimate transcendence of all internal sound. In this stage, the yogi's mind becomes perfectly unified with the divine vibration, eventually dissolving into the soundless state of the absolute, known as Para Brahman or Shabda Brahman. The sense of individual duality vanishes as the mind reaches total stillness and Samadhi. This represents the fulfillment of the yogic journey, where the practitioner realizes their true nature as one with the eternal, non-dual reality through the profound process of auditory and mental absorption.

221. (C) Preserving and sublimating sexual energy (bindu).
Vajroli Mudra is a specialized and advanced technique described in the Hatha Pradeepika that is primarily concerned with the preservation and sublimation of sexual energy, referred to as bindu. The practice involves specific physical and energetic actions intended to direct this vital force upwards toward the higher spiritual centers rather than allowing it to be lost. By mastering Vajroli, the yogi can achieve immense physical vitality and facilitate the awakening of higher consciousness. This mudra highlights the tradition's focus on harnessing and transforming all the body's internal energies for spiritual evolution and realization.

222. (D) To purify the internal systems and facilitate pranic flow.
The primary reason for including Shatkarma practices in Hatha Yoga is to achieve a deep level of internal physical and energetic purification. These six cleansing techniques are designed to remove toxins from the digestive and respiratory systems and to balance the three doshas. By purifying the body-vessel, the yogi ensures that the energy channels are clear of obstructions. This facilitates the smooth and powerful flow of prana during subsequent asana and pranayama practice. Internal cleanliness is considered an essential foundation for maintaining health and successfully progressing toward the higher states of meditation.

NODIA

223. (A) Withdrawing the mind from the senses and directing it inward.
According to the Gheranda Samhita, Pratyahara is the conscious practice of withdrawing the mind from its constant engagement with external sense objects and redirecting it toward the inner self. It is the fifth limb of the seven-fold path, aimed at achieving courage and mental stability. By learning to disconnect the attention from sights, sounds, and other sensations, the practitioner overcomes the primary source of mental distraction. This internalized focus is a vital bridge that prepares the yogi for the deeper meditative states of dhyana and samadhi, where absolute spiritual realization is achieved.

224. (B) It cools the entire nervous system.
Moola Bandha, the root lock, is a fundamental energetic practice in Hatha Yoga with several major benefits. It involves the contraction of the perineal muscles, which helps to unify the Prana and Apana energies and facilitates the upward movement of vital force toward the higher centers. It is also believed to help in awakening the Kundalini and conquering physical decay or old age. However, it is not traditionally described as a cooling practice. Instead, it is associated with generating internal heat and directing energy, contributing to the practitioner's overall stability and spiritual growth.

225. (B) Gheranda Samhita
The Gheranda Samhita is an important Hatha Yoga text presented in the form of a detailed teaching from Sage Gheranda to King Chanda Kapali. The king, seeking the knowledge of 'Ghatastha Yoga' for physical perfection and spiritual insight, receives instructions on the seven-fold path. This dialogue format highlights the traditional way yogic wisdom was transmitted from a realized master to a sincere and worthy disciple. The text is valued for its systematic approach to purification, asana, and meditation, providing a comprehensive manual for practitioners across different lineages and traditions.

way. This movement represents a significant leap in the practitioner's spiritual development, leading to transformed consciousness and the eventual experience of Samadhi. The process is the culmination of all physical and energetic efforts, resulting in ultimate spiritual realization and union with the universal life force.

213. (C) Yama
The Gheranda Samhita outlines a specific seven-fold path to spiritual perfection, known as Saptanga Yoga. This path consists of Shatkarma, Asana, Mudra, Pratyahara, Pranayama, Dhyana, and Samadhi. While ethical restraints, or Yamas, are foundational to many other yoga traditions, such as Patanjali's eight-limbed path, they are not listed as a distinct limb in the seven-fold curriculum systematically detailed by Sage Gheranda. Instead, the focus is heavily on physical and energetic techniques of purification, stability, and mental absorption as the primary means for achieving the highest spiritual goal.

214. (B) The Nath Yogi School
The Siddhasiddhantapaddhati is a fundamental philosophical work for understanding the Hatha Yoga tradition from the perspective of the Nath Yogi School. Attributed to the great master Gorakshanath, the text explores the microcosm-macrocosm relationship, detailing how the individual body is a reflection of the entire universe. It provides the metaphysical foundation for the various Hatha practices, explaining that physical and energetic discipline is the path to spiritual liberation. This text remains central to the Nath lineage and is essential for a deep understanding of Hatha Yoga's traditional roots.

215. (B) (a), (b), (c), (d)
The dietary principles in Hatha Yoga are designed to support a healthy and stable body for spiritual practice. Traditional guidelines suggest filling half the stomach with food and one-quarter with water, leaving the final quarter empty for the movement of air. Additionally, it is often recommended that food be offered to a higher reality, such as Shiva, before being consumed. However, spicy and sour foods are generally considered unsuitable as they can agitate the body and mind. These rules ensure that the yogi's diet promotes physical lightness and mental clarity for their work.

216. (B) P-2, Q-4, R-3, S-1
Major Hatha Yoga texts each possess unique features and conceptual frameworks. The Gheranda Samhita is defined by its seven-fold path that begins with Shatkarmas. The Hatha Ratnavali is notable for its expansive list of eighty-four asanas and the inclusion of Chakri Karma. The Shiva Samhita provides a strong Advaita Vedanta perspective and detailed descriptions of the chakras. Finally, the Hatha Pradeepika outlines a four-fold path consisting of asana, pranayama, mudra, and the absorption in inner sound. together, these scriptures provide a rich and diverse body of knowledge for practitioners.

217. (B) Asana and Pranayama
Understanding the concept of the Dasha Vayus, or the ten currents of vital energy, is essential for mastering the mechanics of Asana and Pranayama. In Hatha Yoga, physical postures and breathing exercises are specifically designed to regulate and balance these energy currents within the body. By aligning the physical movements and the breath, the practitioner ensures that the Vayus, such as Prana and Apana, move correctly through the nadis. This mastery over the internal winds is what brings about physical health, mental stability, and eventually facilitates the awakening of the spiritual energy.

218. (A) Adinatha (Lord Shiva)
The Hatha Pradeepika begins with a traditional salutation to Adinatha, who is Lord Shiva himself, the primordial guru of the Nath lineage. Svatmarama acknowledges Adinatha as the original teacher who first imparted the secret knowledge of Hatha Yoga for the welfare of all beings. This opening highlights the divine origin of the practices and establishes the lineage through which this wisdom has been passed down to subsequent masters like Matsyendranath and Gorakshanath. By honoring Adinatha, the text emphasizes the sacred and transformative nature of the yogic path for the seeker.

219. (D) Nischaya (determination)
The Hatha Pradeepika identifies six Badhaka Tattvas, or obstacles, that hinder the progress of a yogi. These include over-eating (Atyahara), over-exertion (Prayasa), and excessive public contact (Jana-sanga). However, Nischaya, which means determination or strong resolve, is not an

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the yogi's journey toward spiritual perfection and non-dual realization.

178. (A) Dhyana
According to the seven-fold path of the Gheranda Samhita, the practice of Samadhi is the final and highest limb. This ultimate state of spiritual absorption and liberation is immediately preceded by Dhyana, or meditation. In Dhyana, the practitioner learns to focus the mind on the self or a divine object, achieving a high degree of mental stillness. Once this meditative state becomes effortless and the mind merges with the object of focus, the yogi enters the state of Samadhi, where all sense of duality vanishes.

179. (C) Nadi Shodhana Pranayama
Nadi Shodhana Pranayama is highly praised in the Hatha Pradeepika, where it is described as the "destroyer of all sins" and the key to purifying the energy channels. By balancing the breath through the alternate nostrils, the practitioner removes impurities from the nadis and clears the path for the vital energy to enter the Sushumna nadi. This internal purification is considered essential for achieving physical health and mental clarity. Its profound effect on the subtle body makes it a cornerstone of the Hatha Yoga system for spiritual progress.

180. (D) Nine
The Siddhasiddhantapaddhati, a key text of the Nath tradition, provides a detailed philosophical analysis of the human body, dividing it into nine distinct 'pindas' or layers of existence. This analysis explores how the individual body reflects the cosmic structure of the universe. By understanding these nine pindas, the practitioner learns how to navigate the physical, energetic, and spiritual dimensions of their being. This profound knowledge serves as the metaphysical foundation for the practices of Hatha Yoga, leading toward the ultimate union with the universal consciousness and reality.

181. (C) Requires persistent effort over a long period.
Dhairya, or patience, is considered a vital Sadhaka Tattva because success in Hatha Yoga is not achieved overnight. The process of purifying the body, stabilizing the mind, and awakening the spiritual energy requires dedicated and persistent effort over many years. A yogi without patience can easily become discouraged by slow progress or internal obstacles. Having Dhairya allows the practitioner to remain steady and committed to their daily sadhana, ensuring they eventually experience the profound transformative benefits of the path and reach their ultimate spiritual goal.

182. (B) To encourage engagement in worldly debates and arguments (Prajalpa).
The aims and objectives of Hatha Yoga are focused on internal purification and spiritual awakening. These include balancing the solar and lunar energies, purifying the nadis, and preparing the practitioner for the higher state of Raja Yoga. However, engaging in worldly debates and useless arguments, known as Prajalpa, is strictly discouraged. Traditional texts list Prajalpa as a Badhaka Tattva, or an obstacle, because it dissipates mental energy and creates agitation. The yogi is instead advised to maintain silence and focus on their inner spiritual development.

183. (D) Trataka
Trataka is a unique Shodhana Kriya, or purification technique, that involves gazing fixedly at a small point, such as a candle flame, without blinking until tears flow. This practice is used to cleanse the eyes and improve vision, but its primary purpose is to develop intense mental concentration and focus. By steadying the gaze, the yogi also steadies the mind, leading to clarity and the eventual achievement of meditative states. Trataka is considered an essential bridge between the physical cleansing techniques and the internal practices of yoga.

184. (A) Conserve and build up pranic energy.
The various rules and regulations prescribed for a Hatha Yoga practitioner are fundamentally designed to help them conserve and build up their vital life force, or pranic energy. By following a moderate diet, choosing a peaceful location, and avoiding unnecessary social distractions, the yogi minimizes the dissipation of energy. This conserved energy is then directed through asana and pranayama into the central Sushumna nadi to facilitate spiritual growth. Every guideline serves the practical purpose of creating the optimal conditions for the eventual awakening of the Kundalini energy.

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226. (A) A stable and comfortable posture.
The fundamental prerequisite for any asana is that it must be both stable and comfortable. This principle, common across various yogic traditions, ensures that the physical body can remain in a posture for an extended period without creating tension or pain. If a posture is unsteady or uncomfortable, it becomes a source of mental distraction, hindering the practitioner's ability to focus inward. By achieving a state of physical ease and stability through regular asana practice, the yogi creates the necessary foundation for deep breathing and the eventual meditative states of yoga.

227. (A) Both A and R are true and R is the correct explanation of A.
The Hatha Pradeepika explicitly states that the various physical and energetic disciplines of Hatha Yoga are intended to lead the practitioner toward the higher state of Raja Yoga. This is because the deep meditative absorption of Raja Yoga requires a body that is healthy and energy channels that are purified and clear. Hatha practices like asana and pranayama remove physical obstructions and mental restlessness, creating the perfect internal environment for Samadhi. Therefore, Hatha Yoga serves as the essential preparatory stage that makes the ultimate spiritual realization of Raja Yoga possible.

228. (D) Tatva-jnana
Tatva-jnana, which translates to 'knowledge of the truth' or 'metaphysical insight', is listed in the Hatha Pradeepika as one of the six Sadhaka Tattvas, or favorable factors for success in yoga. This quality involves a clear understanding of the true nature of reality and the self as taught in the scriptures. Such intellectual and spiritual insight provides the practitioner with the correct motivation and perspective for their practice. By cultivating Tatva-jnana, the yogi ensures that their efforts are aligned with the ultimate goal of liberation, helping them overcome the delusions of the mind.

229. (C) It is a purely esoteric practice with no relevance to modern life.
Far from being an obsolete or purely esoteric practice, Hatha Yoga remains highly relevant in contemporary life. Its techniques for physical health, breath regulation, and mental focus offer practical tools for managing stress and improving overall well-being in a demanding modern world. While it has deep spiritual roots and aims to balance the internal energies, its benefits are accessible to everyone, regardless of their background. Traditional texts emphasize that Hatha Yoga is a systematic process for achieving a healthy body and a steady mind, serving as a foundation for higher consciousness.

230. (D) All of the above
The Hatha Pradeepika is a comprehensive guide that includes all the fundamental practices of Hatha Yoga. It provides detailed descriptions of Shodhana Kriyas like Nauli, essential asanas such as Paschimottanasana, and powerful pranayamas like Nadi Shodhana. Additionally, it details advanced energetic techniques like Shambhavi Mudra and the profound process of Nadanusandhana, which is the absorption in inner sound. By covering this wide range of physical, energetic, and mental practices, the text offers a complete curriculum for the practitioner to achieve physical health, mental stability, and the eventual state of spiritual realization.

231. (D) Associating Hatha Yoga with the awakening of Kundalini.
The Yoga Beeja is a significant text within the Hatha Yoga tradition because it explicitly links physical and energetic practices with the awakening of the Kundalini energy. Attributed to the Nath lineage, the scripture emphasizes that the true purpose of Hatha Yoga is to unify the vital forces within the body to facilitate spiritual evolution. It provides an early philosophical and practical framework for understanding how asanas and breathing techniques can trigger this profound inner transformation. This association remains central to the Hatha Yoga tradition and its ultimate goal of achieving absolute liberation.

232. (A) It should not be practiced by those with heart conditions, hernia, or high blood pressure.
Uddiyana Bandha involves a powerful contraction and lifting of the abdominal muscles, which creates significant internal pressure changes. For this reason, it is strictly contraindicated for individuals suffering from heart conditions, high blood pressure, or a hernia. The intense movement of the abdominal region can aggravate these conditions or cause

NODIA

279. (C) The nadis
The anatomy of the energetic body in Hatha Yoga involves a complex network of channels. Prana, the vital life force, is described as flowing throughout the human system via these specific energy channels, which are known as nadis. The practice of Pranayama is designed to regulate this flow, ensuring that the nadis are clear and that energy moves efficiently through the body.

280. (D) It should be undertaken gradually and systematically to prevent harm.
Foundational Hatha Yoga texts provide important cautionary advice regarding the practice of breath regulation. They emphasize that Pranayama should be undertaken gradually and in a systematic manner. Approaching these techniques too quickly or without proper preparation can lead to potential harm or energetic imbalances, highlighting the need for a disciplined and well-guided progression in one's personal practice.

281. (A) They provide detailed descriptions of specific pranayama techniques and their nuances.
While many manuals offer a general framework for yoga, certain texts provide deeper technical insights. The Shiv Samhita and Vashishtha Samhita contribute significantly to the subject of Pranayama by offering detailed descriptions of specific techniques. They go beyond basic instructions, articulating the subtle nuances and the unique benefits associated with each individual practice, thus enriching the practitioner's technical knowledge.

282. (B) the individualized and nuanced approach of Hatha Yoga.
The recommendation to avoid heating pranayama for someone with a pitta constitution illustrates the sophisticated nature of Hatha Yoga. This example highlights the system's individualized and nuanced approach, where practices are tailored to the specific needs and biological makeup of the practitioner. It demonstrates that the choice of technique must consider the person's internal balance and physiological state for effectiveness.

283. (B) Adherence to the specific methodology and precautions for each technique.
Safety and effectiveness in the practice of Pranayama are not achieved through variety alone but through precision. The texts emphasize that strict adherence to the specific methodology and the established precautions for each technique is crucial. Following these detailed instructions ensures that the practitioner avoids negative consequences and successfully directs the vital energy toward the intended spiritual and health-related goals.

284. (A) Disturbances in the pranic system.
The potency of Pranayama techniques requires that they be practiced with great care and accuracy. The literature warns that incorrect application or misaligned practice can lead to significant negative outcomes. Specifically, it can cause disturbances in the pranic system, which might manifest as energetic imbalances. This underscores the importance of learning and practicing under the guidance of a qualified teacher.

285. (C) dependent on the specific technique and practitioner's condition.
The benefits derived from the practice of Pranayama are not presented as being universal or immediate for everyone. Instead, they are highly dependent on the specific technique chosen and the unique condition of the practitioner. Factors such as the individual's capacity, constitution, and strict adherence to proper methodology determine the successful outcome and the specific therapeutic or spiritual effects achieved.

286. (D) To lock prana and direct it into the Sushumna nadi.
Bandhas are powerful energetic techniques defined as specific physical contractions or locks. Their primary function within the Hatha Yoga system is to contain and lock Prana within the torso. By applying these locks, the practitioner can intentionally direct the vital energy into the Sushumna nadi, which is the central energy channel essential for advanced spiritual awakening and deep meditation.

287. (C) Mudras are more subtle seals for energy and consciousness, while Bandhas are physical locks.
Although Bandhas and Mudras are often practiced together, they have distinct characteristics. Bandhas are primarily physical

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Laulyam, or fickleness, is considered a major Badhaka Tattva, or obstacle, because success in yoga depends on achieving an unwavering state of mental focus. An unsteady mind that is constantly distracted by new desires or external attractions cannot attain the deep one-pointedness required for meditation. Yoga is a discipline of stabilizing the consciousness, and fickleness prevents the practitioner from remaining committed to the rigorous daily sadhana. Overcoming this tendency is essential for the yogi to build the mental strength and stability needed to progress toward the final goal of spiritual realization and liberation.

240. (D) All of the above
Traditional Hatha Yoga literature consists of several key texts that provide varying levels of detail regarding physical postures. The Hatha Pradeepika describes fifteen main asanas as its primary focus. The Gheranda Samhita offers a systematic curriculum of thirty-two postures. The Shiva Samhita acknowledges eighty-four lakh postures but details four principal ones. Finally, the Hatha Ratnavali expands significantly by listing eighty-four asanas. This diversity across the major scriptures reflects the evolution and systematization of yogic practices over several centuries, providing a rich and comprehensive guide for practitioners seeking to master their physical body and mind.

241. (B) Making the abdomen hollow like a pond.
Tadagi Mudra, often called the 'pond' gesture, is a practice described in the Gheranda Samhita that involves a specific way of manipulating the abdominal region. The practitioner creates a hollow in the abdomen, making it resemble a pond, while maintaining a particular posture and breath control. This mudra is believed to stimulate the internal organs and improve digestion. Like other mudras in the seven-fold path, it is intended to bring stability and facilitate the flow of vital energy within the body. Mastering Tadagi Mudra helps the yogi gain control over their physical and subtle energetic systems.

242. (A) Pratyahara and Dhyana
Nadanusandhana, the systematic absorption of the mind into internal sounds, is considered a profound form of both Pratyahara and Dhyana. By focusing exclusively on the subtle inner sound (Nada), the practitioner naturally withdraws from external sense objects, which is the essence of Pratyahara. This focused concentration then deepens into a continuous flow of meditation, or Dhyana. Through the four progressive stages of auditory absorption, the yogi moves toward total mental dissolution and the eventual state of Samadhi. This practice is one of the most effective traditional methods for achieving deep spiritual states and realization.

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243. (C) Taught only to those who are deserving and sincere.
The Hatha Pradeepika advises that the sacred knowledge of Hatha Yoga should be kept confidential and taught only to those disciples who are truly deserving, sincere, and disciplined. This is because these powerful techniques can be misunderstood or misused if practiced without the correct intention or guidance. By selecting students carefully, the teacher ensures that the tradition remains pure and that the practitioner is prepared for the profound changes the path will bring. This requirement for secrecy highlights the respect and care with which the ancient wisdom of yoga has traditionally been transmitted over time.

244. (D) Advaita Vedanta
Philosophically, the Shiva Samhita is deeply aligned with the school of Advaita Vedanta, which teaches that the ultimate reality is non-dual and all-pervasive. The text presents the universe as a manifestation of one absolute consciousness and encourages the practitioner to realize their true nature as identical with this eternal reality. While it details numerous Hatha Yoga techniques, these are all presented within this Vedantic framework as tools to remove the delusion of duality. This integration of practical physical discipline and non-dual philosophy is a defining feature of the text's unique spiritual perspective for seekers.

245. (A) P-3, Q-4, R-1, S-2
Each major Hatha Yoga text is associated with distinct practices and conceptual frameworks. The Gheranda Samhita is defined by its systematic seven-fold path starting with purification. The Hatha Pradeepika describes the eight types of Kumbhaka and the four stages of sound absorption. The Shiva Samhita provides detailed descriptions of the chakras from an

physical harm. It is essential for practitioners to be aware of these safety guidelines and to learn the technique under the direct supervision of a qualified teacher. Prioritizing safety ensures that the benefits of the practice are achieved without any risk.

233. (C) The sound of a large bell or drum (mardala).
In the Parichaya Avastha, which is the third stage of Nadanusandhana, the practitioner's internal absorption into sound deepens significantly. At this stage, the yogi begins to hear inner sounds that are more powerful and resonant, often compared to the ringing of a large bell or the beating of a drum, known as a mardala. This stage indicates that the prana has successfully entered the central Sushumna nadi and that the mind is becoming exceptionally steady. These resonant internal sounds reflect the progress of the yogi toward total mental dissolution and final spiritual realization.

234. (A) Pratyahara
In the seven-fold path of the Gheranda Samhita, the practice of Pratyahara is said to provide the benefit of Dhairya, which means courage or stability of the mind. By withdrawing the mind from external sense objects and redirecting it inward, the yogi overcomes the primary source of mental agitation and distraction. This process of internalizing the consciousness develops the mental strength and steady focus required to face internal challenges. Once the mind is stabilized through Pratyahara, the practitioner is better prepared for the deeper meditative stages of dhyana and the ultimate attainment of Samadhi.

235. (D) The state of Samadhi or non-dual consciousness.
The ultimate and defining aim of Hatha Yoga is to facilitate the attainment of Samadhi, a state of non-dual consciousness and spiritual realization. All the physical, energetic, and mental disciplines of the path—including purification, asana, pranayama, and mudra—are intended to serve as preparatory steps toward this final goal. By stabilizing the body and mind, the practitioner becomes fit for the profound experience of merging the individual self with the universal reality. Samadhi represents the highest level of yogic achievement, where the seeker experiences ultimate liberation from the cycle of suffering and duality.

236. (B) A lamp in a windless place.
The Hatha Pradeepika uses the powerful metaphor of a lamp in a windless place to describe the state of the yogi's mind in Samadhi. Just as a flame remains perfectly steady and flickerless when there is no wind, the mind of a realized yogi remains completely still and undisturbed by external thoughts or sensory distractions. This state of absolute mental stability and internal clarity is the hallmark of spiritual realization. By mastering the fluctuations of the mind through yoga, the practitioner achieves this unwavering focus, leading to the experience of non-dual consciousness.

237. (B) (v), (i), (iv), (ii), (iii)
The Saptanga Yoga of Sage Gheranda follows a systematic sequence designed to lead the practitioner toward spiritual perfection. The process begins with Shatkarma for purification, followed by Asana for physical strength. Next, Mudra is practiced to achieve stability, and then Pranayama is introduced for lightness. The path continues with Pratyahara to develop courage and internal focus. Finally, Dhyana provides perception, leading to the ultimate limb of Samadhi. This chronological order ensures that each practice builds the necessary foundation for the next stage of the seeker's comprehensive seven-fold journey toward liberation.

238. (D) Mantra Yoga
The Vashishtha Samhita is notable for its integration of Hatha Yoga practices with the elements of Mantra Yoga. It combines physical disciplines like asana and pranayama with the rhythmic chanting of sacred sounds, particularly the Pranava mantra (OM). This approach emphasizes that the control of breath and the vibration of sound work together to purify the energy channels and stabilize the mind. By incorporating mantra into the Hatha framework, the Vashishtha Samhita provides a spiritual path that addresses both the physical and the subtle aspects of the practitioner's being for total realization.

239. (A) An unsteady mind cannot achieve the one-pointedness required for yoga.

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cleansing is essential to prepare the practitioner for attaining higher states of consciousness and the advanced practice of Raja Yoga.

253. (C) Siddhasiddhantapaddhati
While many Hatha Yoga texts focus on techniques and practices, some are dedicated to exploring philosophical foundations. The Siddhasiddhantapaddhati is specifically identified as a text that elaborates on the underlying philosophy associated with the Nath tradition. Understanding this work is crucial for grasping the theoretical framework that supports the various physical and spiritual disciplines within this specific yogic lineage.

254. (D) Hatha Yoga is a preparatory discipline for the practice of Raja Yoga.
Traditional texts establish a clear functional relationship between different branches of yoga practice. Hatha Yoga is not viewed as an isolated system but rather as a foundational and preparatory discipline. Its practices are designed to purify and stabilize the individual, creating the necessary groundwork required for the successful pursuit of Raja Yoga, which focuses on advanced mental states.

255. (C) solely a system of physical exercise.
The textual tradition of Hatha Yoga seeks to clarify the nature of its practices to avoid limited interpretations. It explicitly addresses the common misconception that the system is merely a form of physical exercise. Instead, the literature emphasizes that it is a profound spiritual science aimed at preparing the practitioner for higher spiritual realization and deep states of consciousness.

256. (B) To provide a detailed ethical framework for the practitioner.
The prerequisites for successful yoga practice involve both ethical and practical guidelines. Within Hatha Yoga, the Dasha Yama and Dasha Niyama serve as the primary structural components for this disciplined lifestyle. These ten restraints and ten observances offer a more comprehensive and detailed ethical framework for the practitioner compared to other systems, ensuring a solid moral foundation.

257. (D) Consistent over-exertion in practice.
Hatha Yoga identifies specific factors that can either support or hinder a practitioner's progress. Badhaka Tattvas are defined as the obstacles that lead to failure or slow down advancement on the yogic path. Examples of such negative influences include habits like overeating, fickle-mindedness, and consistent over-exertion, all of which a serious practitioner is advised to recognize and avoid.

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258. (A) a conscious effort to cultivate facilitating factors and avoid obstacles.
Success in Hatha Yoga is presented as a result of deliberate and disciplined effort rather than chance. It is primarily dependent on the practitioner's ability to navigate the internal and external environment effectively. This involves the conscious cultivation of facilitating elements, known as Sadhaka Tattvas, while simultaneously identifying and avoiding the various obstacles that are categorized as Badhaka Tattvas.

259. (C) The Hatha Yoga texts provide a more detailed list of ten restraints and ten observances.
Although several yogic traditions utilize yamas and niyamas, Hatha Yoga provides a specific structure for these ethical principles. The distinction lies in the number and detail of the guidelines provided. Hatha Yoga texts outline a set of ten restraints and ten observances, known as Dasha Yama and Dasha Niyama, offering a more extensive framework than the five-part system found elsewhere.

260. (A) a factor that is conducive to yogic achievement.
The progress of a yoga practitioner is significantly influenced by specific attitudes and qualities. A Sadhaka Tattva is defined as a facilitating element or a factor that is highly conducive to achieving success in yoga. These positive traits, which include qualities such as enthusiasm, courage, and unwavering faith, are essential components that a serious practitioner must actively cultivate during their journey.

261. (D) The impure and perishable human body.
In Hatha Yoga terminology, the human body is symbolically compared to a Ghata, which refers to an unbaked clay pot. This metaphor emphasizes that the body is raw, impure, and perishable in its natural state. Just as a clay pot needs firing to become useful, the body requires

Hatha Yoga is traditionally viewed as an essential stepping stone on the spiritual path rather than an end in itself. The relationship between Hatha and Raja Yoga is one of preparation and progression. Hatha Yoga provides the necessary tools to purify the body and stabilize energy, creating a firm foundation that facilitates the more advanced mental and meditative journey of Raja Yoga.

297. (A) develop a body and mind capable of experiencing higher states of consciousness.
While physical benefits are a significant part of Hatha Yoga, they are not its ultimate objective. The primary goal is the creation of a stable and purified vessel. By balancing the physical and energetic systems, the practitioner develops a body and mind that are capable of holding and sustaining the profound experiences associated with higher states of consciousness and spiritual enlightenment.

298. (B) Pratyahara
Within the larger framework of yoga, specific practices serve as bridges between external disciplines and internal meditation. Pratyahara is explicitly linked to the preparation for Raja Yoga because it involves the intentional turning of the mind inward. By withdrawing awareness from external sensory distractions, this practice prepares the practitioner for the subtle mental focus required for advanced meditation and spiritual concentration.

299. (B) dual applicability for spiritual goals and holistic well-being.
The enduring relevance of Hatha Yoga in the modern era is attributed to its multifaceted nature. It maintains its paramount spiritual goal while also being recognized for its immense therapeutic value. This dual applicability—serving as both a profound path for spiritual transformation and a practical system for improving holistic well-being and managing stress—ensures its continued importance and widespread practice today.

300. (A) They are foundational practices to purify and stabilize the body and energy.
Asana, shatkarma, and pranayama are not merely isolated exercises but are integral components of a larger system. Within the framework of yoga, they function as foundational practices. Their specific role is to purify the physical body and stabilize the energy system. This preparation is essential for creating the inner harmony needed to successfully pursue the more advanced mental and spiritual disciplines.

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Mitaahara are important because they address the practitioner's environment and lifestyle. By establishing a peaceful external space and maintaining a disciplined internal diet, these principles create the ideal conditions necessary for the successful pursuit of Hatha Yoga and spiritual growth.

271. (C) The quality of being both steady and comfortable.
In traditional Hatha Yoga texts, the definition of a posture is centered on specific qualities rather than just physical appearance. A Yoga-asana is characterized by the state of being both steady and comfortable, often described as sthirasukham. This stability allows the practitioner to maintain the position for extended periods without strain, which is necessary for calming the mind and body.

272. (B) prepare the body and mind for advanced meditative practices.
While asanas provide numerous health benefits, their ultimate purpose in the Hatha Yoga system is spiritual preparation. By developing physical stability and mental quietude, asana practice serves to prepare both the body and the mind for higher disciplines. These include advanced stages such as pranayama and dhyana, where a steady and undistracted state of being is essential for success.

273. (D) Gheranda Samhita
Different foundational texts in Hatha Yoga present varied approaches to describing and organizing physical postures. The Gheranda Samhita is specifically noted for its unique method of classification. In this text, the author categorizes various asanas based on the different species they imitate. This specific compendium provides a detailed framework for understanding the diverse range of postures available to practitioners.

274. (A) The practice of asanas requires awareness and should not be approached carelessly.
The inclusion of specific precautions and contraindications in Hatha Yoga literature highlights the serious nature of the practice. These guidelines imply that asanas are powerful techniques that must be approached with mindfulness and proper guidance. Practicing with awareness ensures that the individual derives maximum benefit from the postures while avoiding potential injuries that could result from careless or incorrect application.

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275. (C) their own specific collections and descriptions of asanas.
The textual tradition of Hatha Yoga is diverse, with various works offering their own perspectives on practice. Texts such as the Hatha Pradeepika and Hatha Ratnavali do not provide an identical list of postures. Instead, each work presents its own specific collection and detailed descriptions of asanas, with some overlap and some unique additions, reflecting different lineages and traditions.

276. (A) the conscious control of the vital life force, Prana.
In the context of Hatha Yoga, Pranayama is understood as much more than simple deep breathing. It is defined as the conscious and deliberate regulation of Prana, which is the vital life force permeating the universe and the human body. Through specific techniques, the practitioner learns to control this subtle energy, making it a pivotal practice for spiritual development.

277. (D) Kumbhaka (retention)
Pranayama practice is structured into three distinct phases: inhalation, exhalation, and retention. While all phases are necessary, the Hatha Yoga tradition highlights Kumbhaka, or breath retention, as being particularly significant. This specific phase is emphasized for its profound effects on the practitioner's mind and energy system, playing a crucial role in awakening dormant spiritual energy and stabilizing the consciousness.

278. (B) A purified state of the nadis and stability in asana.
Before a practitioner begins the practice of Pranayama, certain essential prerequisites must be met to ensure safety and effectiveness. These include achieving a purified state of the nadis, often through cleansing techniques, and mastering asana. A stable and comfortable posture is necessary to maintain the focus required for regulating vital energy and to prevent physical strain during the practice.

specific practices to become strong, stable, and ready for advanced yoga.

262. (B) purify the body to prepare it for advanced yogic practices.
The concept of Ghatashuddhi is central to the preparatory stages of Hatha Yoga. Its primary purpose is the deep purification of the human vessel at both physiological and energetic levels. By cleansing the body of impurities and balancing the internal systems, this process ensures the practitioner is physically strong and stable enough to handle the rigors of advanced meditative practices.

263. (C) individuals with an excess of impurities or doshic imbalances.
Shodhana Kriyas, or the six purificatory techniques, are considered vital for maintaining health and preparing for deeper yoga. They are particularly emphasized for practitioners who suffer from an excess of bodily impurities or significant imbalances in their doshas. These techniques help in clearing energy channels and removing toxins, thereby establishing a firm foundation for more subtle practices like pranayama.

264. (D) The facilitation of a smooth flow of prana.
The practice of the six purificatory techniques offers multiple physiological and energetic benefits to the practitioner. One direct and significant result of performing these Shodhana Kriyas is the clearing of the nadis, or energy channels. This internal cleansing balances the doshas and facilitates a smooth, unobstructed flow of prana throughout the body, which is essential for spiritual growth.

265. (A) Shodhana Kriyas are the principal means to achieve Ghatashuddhi.
Within the framework of Hatha Yoga, there is a clear functional link between the process of purification and the techniques used. Ghatashuddhi refers to the overall purification of the body, which is metaphorically compared to a clay pot. The Shodhana Kriyas, or the six specific cleansing techniques, serve as the principal practical methods employed by the practitioner to achieve this state.

266. (B) offer a secluded environment to minimize distractions for the sadhaka.
The external environment plays a significant role in the success of a yoga practitioner's internal efforts. A Matha is defined as a secluded and suitable place specifically designed for yoga practice. Its primary purpose is to provide a clean, peaceful environment free from external disturbances. This controlled setting allows the practitioner to minimize distractions and focus entirely on their spiritual discipline.

267. (B) a moderate and specific way of consuming food.
Dietary regulation is a fundamental aspect of the Hatha Yoga lifestyle, encapsulated in the principle of Mitaahara. This concept advocates for a moderate and specific approach to food consumption. It involves selecting pure and nourishing food and eating in a way that avoids overfilling the stomach. This ensures the body remains light and energetic, which is conducive to advanced practices.

268. (A) One-quarter
The practice of Mitaahara provides precise instructions on how to balance food intake for optimal energy. According to this principle, the stomach should be divided conceptually during a meal. Half should be filled with food and one-quarter with water. Crucially, the final quarter must be left empty to allow for the free movement of air, preventing sluggishness during yoga practice.

269. (C) They holistically govern the practitioner's lifestyle to conserve energy for practice.
The guidelines provided in Hatha Yoga texts for a practitioner, or sadhaka, are comprehensive and purposeful. These rules and regulations holistically govern various aspects of the individual's lifestyle, including diet, sleep, and social interactions. The intent behind such a disciplined approach is to preserve and channel the practitioner's vital energy toward the ultimate goals of spiritual transformation and yoga.

270. (D) they create the ideal internal and external conditions for successful practice.
Successful yoga practice requires more than just the performance of techniques; it necessitates a supportive context. The concepts of Matha and

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locks used to manipulate the flow of energy. In contrast, Mudras are described as more subtle seals that influence energy and consciousness. They are designed to alter the practitioner's mood, attitude, and internal perception, guiding both energy and mind in a specific direction.

288. (B) Prior purification of the body and nadis.
Because Bandhas and Mudras are advanced and potent techniques, they require a solid foundation. A crucial prerequisite for their practice is the prior purification of the physical body and the energy channels, or nadis. Additionally, the practitioner must have achieved stability in asana and pranayama to ensure the body and energy system can safely handle the intense effects of these practices.

289. (B) they are highly potent and can cause imbalances if done incorrectly.
The consistent inclusion of precautions and contraindications for Bandhas and Mudras in Hatha Yoga texts reflects their power. These techniques are highly potent tools for manipulating consciousness and energy. If practiced incorrectly or without proper preparation, they can lead to significant energetic imbalances. Therefore, the texts emphasize the necessity of a systematic approach and expert guidance during their application.

290. (A) Awakening of Kundalini energy.
The advanced practices of Bandhas and Mudras are associated with profound spiritual transformations. One of the most significant benefits mentioned in the Hatha Yoga tradition is the awakening of Kundalini energy. By stabilizing the body's energy and directing it through the central channel, these techniques facilitate deep meditative states and the realization of the practitioner's full spiritual potential.

291. (C) To withdraw awareness from sensory objects and direct it inward.
In the structured path of yoga outlined in the Gheranda Samhita, Pratyahara serves as a vital turning point. Its primary role is to facilitate sense withdrawal, where the practitioner's awareness is intentionally pulled away from external sensory objects. By directing the focus inward, Pratyahara creates the internal environment necessary for developing the deep concentration and stillness required for meditation.

292. (A) listening to subtle internal sounds.
The Hatha Pradeepika details the practice of Nadanusandhana as a method for exploring consciousness through sound. This practice involves focusing the attention inward to listen to subtle, mystical sounds that arise as the energy channels become purified. It is a progressive journey that uses these internal vibrations as a point of focus to lead the mind toward a state of complete absorption.

293. (D) Arambha, Ghata, Parichaya, Nishpatti.
The exploration of inner sound, or Nadanusandhana, follows a specific developmental path consisting of four progressive stages known as Avasthas. The correct sequence of these stages is Arambha, followed by Ghata, then Parichaya, and finally Nishpatti. Each stage represents a different level of experience and type of inner sound, leading the practitioner from initial awareness to the ultimate spiritual goal.

294. (B) sustained and unbroken focus on a single point.
According to the framework provided in the Gheranda Samhita, Dhyana is characterized as a state of meditation. It involves the cultivation of sustained and unbroken focus on a single point or a specific concept. This deep internalization of awareness leads to profound mental stillness, allowing the practitioner to move beyond the distractions of the mind and experience higher levels of consciousness.

295. (C) the dissolution of the mind in a soundless state.
The practice of Nadanusandhana is a refined technique for achieving mental dissolution. While it begins with listening to various internal sounds through different stages, its ultimate goal is the transcendence of sound altogether. The process culminates in the dissolution of the mind into a completely soundless state, referred to as Parama Pada, where the practitioner achieves the highest level of spiritual realization.

296. (D) Hatha Yoga is a preparatory practice that facilitates the journey of Raja Yoga.

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Advaita Vedanta perspective. Finally, the Hatha Ratnavali is notable for including eighty-four asanas and the specific cleansing technique known as Chakri Karma. together, these texts provide a comprehensive and diverse curriculum for the student seeking mastery over the physical and energetic body.

246. (B) Curing eye diseases and improving concentration.
Trataka, which involves gazing fixedly at a small point or flame without blinking, is a highly valued Shodhana Kriya for both physical and mental benefits. Physically, it is said to cleanse the eyes, strengthen the eye muscles, and help cure various optical diseases. Mentally, the practice is a powerful tool for developing intense concentration and stabilizing the wandering mind. By steadying the gaze, the yogi also steadies the internal consciousness, leading to mental clarity and providing a foundational step toward the successful practice of deep meditation and eventual spiritual absorption and realization.

247. (A) Both A and R are true and R is the correct explanation of A.
In Hatha Yoga, the physical body is never seen as an end in itself but as a vital vehicle for achieving spiritual liberation. This perspective justifies the focus on techniques like Ghatashuddhi and asana, which are designed to purify and strengthen the body. A healthy and stable physical vessel is considered an essential instrument for withstanding the intense energetic demands of higher meditation and the awakening of Kundalini. Therefore, the assertion that the body is a vehicle is correctly supported by the reason that these practices aim to perfect it for spiritual work.

248. (A) Sheetkari
Sheetkari is a cooling pranayama technique characterized by inhaling through the teeth with a hissing sound. To perform it, the tongue is typically pressed against the upper teeth or held in a specific position, and the air is drawn in slowly through the gaps. This action creates a cooling sensation in the mouth and throat, which then spreads to the entire body. Sheetkari is used to lower body temperature, alleviate thirst, and calm the nervous system. its name, which means 'making a sound', reflects the distinctive auditory quality that accompanies this cooling and balancing practice.

249. (C) To prepare the practitioner for the state of Raja Yoga and Samadhi.
The ultimate and defining goal of Hatha Yoga is to prepare the practitioner for the higher meditative states of Raja Yoga and the attainment of Samadhi. while the path involves many physical and energetic disciplines, such as purification, asana, and pranayama, these are all intended as preparatory steps. By perfecting the body and stabilizing the mind, the yogi creates the necessary conditions for spiritual realization. Hatha Yoga acts as the foundational 'stairway' that leads the seeker toward the final objective of non-dual consciousness and ultimate union with the universal life force and eternal reality.

250. (A) (a), (b), (c), (d)
The classical literature of Hatha Yoga encompasses several foundational texts that define its practice and philosophy. The Goraksha Samhita and Vashishtha Samhita provide early systematic frameworks, blending Vedic and Tantric elements. The Shiva Samhita offers a unique dialogue-based perspective on energy channels and consciousness. Additionally, the Siddhasiddhantapaddhati serves as a key philosophical work for the Nath tradition. Together, these scriptures form a comprehensive body of knowledge regarding the physical and spiritual aspects of yoga. (65 words)

251. (B) Hatha Pradeepika and Gheranda Samhita
The textual tradition of Hatha Yoga identifies specific works as foundational for practice. Among the diverse corpus of literature, two specific texts are highlighted for their roles as practical manuals for yoga practitioners. These works are the Hatha Pradeepika and the Gheranda Samhita, which provide comprehensive instructions and frameworks for those seeking to follow the disciplined path of yoga.

252. (A) purify the body and mind for advanced spiritual states.
In the context of traditional Hatha Yoga literature, the practice serves a deeper purpose than simple physical fitness. The primary objective articulated by these foundational texts is the purification of both the body and the mind. This process of

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CHAPTER 06

Allied Sciences: General Psychology, Human Biology, Diet & Nutrition

1. Which of the following best defines an altered state of consciousness?
(A) A state of heightened alertness and focus on the external environment.
(B) A mental state significantly different from a normal, waking beta-wave state.
(C) The specific state of deep, dreamless sleep and physiological rest.
(D) The involuntary physiological response to external stress and anxiety.

2. In the stages of sleep, which stage is characterized by the presence of sleep spindles and K-complexes?
(A) Stage 2 NREM
(B) Stage 1 NREM
(C) Stage 3 NREM (Slow-Wave Sleep)
(D) REM Sleep

3. Which of the following statements about behavioural psychology is most accurate?
(A) It defines psychology as the study of unconscious thoughts and desires.
(B) It primarily focuses on the biological and genetic basis of thought processes.
(C) It defines psychology as the science of behaviour and observable actions.
(D) It emphasizes self-actualization and personal growth as the core of psychology.

4. A person who repeatedly stops breathing for short periods during sleep, leading to frequent awakenings, is most likely suffering from which sleep disorder?
(A) Insomnia
(B) Narcolepsy
(C) Somnambulism
(D) Sleep Apnea

5. Match List I and List II and select the correct option using the codes given below.

List I: (Concept)
P. Nature
Q. Nurture
R. Facets
S. Stages

List II: (Description)
1. Sequential periods of development
2. Environmental influences and life experiences
3. Specific, narrower traits that make up broader personality dimensions
4. Genetic and hereditary factors

Codes:
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-4, S-3

6. Which cognitive process involves interpreting and organizing sensory information to produce a meaningful experience of the world?
(A) Sensation
(B) Perception
(C) Attention
(D) Memory

7. Which of the following is considered a primary determinant of personality stemming from heredity?
(A) Cultural values
(B) Educational background
(C) Peer group influences
(D) Genetic predispositions

8. Consider the following statements regarding the determinants of personality:
1. Heredity refers to the genetic inheritance from parents.
2. Environment encompasses all external influences after conception.
3. The interaction between heredity and

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environment is crucial in shaping personality.
4. Personality is determined solely by environmental factors.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

9. Read the following statements and select the correct option:
Statement I: Frustration arises when a motivated, goal-directed behavior is thwarted or blocked.
Statement II: Mental conflicts occur when an individual must choose between two or more contradictory needs, desires, or demands.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

10. Which of the following is NOT a common mental disorder?
(A) Schizophrenia
(B) Depression
(C) Insomnia
(D) Anxiety disorders

11. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Psychology, when viewed as a science of behaviour, emphasizes objectivity and measurement.
Reason (R): Observable behaviours can be systematically recorded and analyzed, unlike subjective internal states which are difficult to measure directly.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

12. The process of encoding, storing, and retrieving information over time is the definition of:
(A) Learning
(B) Memory
(C) Sensation
(D) Attention

13. The smallest structural and functional unit of a living organism is the:
(A) Tissue
(B) Organ
(C) Cell
(D) System

14. Which cellular organelle is primarily responsible for generating most of the cell's supply of adenosine triphosphate (ATP)?
(A) Ribosome
(B) Nucleus
(C) Golgi apparatus
(D) Mitochondrion

15. The movement of water across a selectively permeable membrane from an area of high water concentration to an area of low water concentration is known as:
(A) Osmosis
(B) Active transport
(C) Endocytosis
(D) Facilitated diffusion

16. Consider the following statements about the cell membrane:
1. It is a rigid, impermeable barrier.
2. It is primarily composed of a phospholipid bilayer.
3. It regulates the passage of substances into and out of the cell.
4. It contains proteins that can act as channels or carriers.
5. It is only found in animal cells, not plant cells.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 5 only
(B) 2, 3, and 4 only
(C) 1, 2, and 3 only
(D) 2, 4, and 5 only

17. What are bioelectric potentials in the context of cell physiology?
(A) The energy stored in chemical bonds within the cell.
(B) Differences in electrical charge across a cell membrane.
(C) Electrical charges generated by metabolic

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processes.
(D) The flow of electrons through the cytoplasm.

18. Which statement regarding the skeletal system is incorrect?
(A) All bones in the human body are of the same shape and size.
(B) The skeleton provides structural support for the body.
(C) Bones are involved in the production of blood cells.
(D) The skeleton serves as a storage site for minerals like calcium.

19. Match List I and List II and select the correct option using the codes given below.
List I: (Connective Tissue)
P. Tendon
Q. Ligament
R. Cartilage
S. Bone
List II: (Function)
1. Connects bone to bone
2. Provides a rigid framework and protection
3. Connects muscle to bone
4. Provides flexible support and covers ends of bones at joints
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

20. What is the primary function of skeletal muscles?
(A) To pump blood through the vessels of the circulatory system.
(B) To transport food through the organs of the digestive tract.
(C) To regulate vessel diameter to control systemic blood flow.
(D) To produce voluntary movement and maintain skeletal posture.

21. The point of communication between a motor neuron and a skeletal muscle fiber is called the:
(A) Synapse
(B) Sarcomere
(C) Neuromuscular junction
(D) Myofibril

22. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Muscular contraction requires energy in the form of ATP.
Reason (R): The process of cross-bridge cycling, where myosin heads bind to actin filaments and pull them, is an active process that consumes ATP.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

23. The sarcotubular system in a muscle fiber, which includes the sarcoplasmic reticulum and T-tubules, plays a crucial role in:
(A) Storing oxygen for muscle activity.
(B) Synthesizing proteins for muscle repair.
(C) Generating the electrical impulse for contraction.
(D) Regulating the intracellular concentration of calcium ions.

24. All of the following are properties of skeletal muscles EXCEPT:
(A) Autorhythmicity
(B) Excitability
(C) Contractility
(D) Extensibility

25. Which of the following represents the correct chronological order of the events in muscle contraction?
1. Release of calcium from the sarcoplasmic reticulum.
2. An action potential arrives at the neuromuscular junction.
3. Myosin heads bind to actin, forming cross-bridges.
4. Acetylcholine is released and binds to receptors on the muscle fiber.
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 1, 3, 2, 4
(D) 2, 1, 4, 3

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energy.
(B) To build and repair muscle tissue.
(C) To protect cells from damage caused by free radicals.
(D) To aid in the digestion of fats.

70. Consider the following statements about nutrients:
1. Macro nutrients are required by the body in large amounts.
2. Micro nutrients include vitamins and minerals.
3. Water is not considered an essential nutrient.
4. A deficiency of iron can lead to anemia.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1 and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

71. The Yogic concept of diet emphasizes foods that are:
(A) Heavy, processed, and highly stimulating.
(B) Spicy, sour, and agitating (Rajasic).
(C) Stale, putrid, and intoxicating (Tamasic).
(D) Pure, light, and easy to digest (Sattvic).

72. What are the 'proximate principles of diet'?
(A) The energy-providing nutrients: carbohydrates, fats, and proteins.
(B) The specific vitamins and minerals in food.
(C) The antioxidants and phytochemicals.
(D) The percentage of water content in food.

73. A balanced diet is best described as a diet that:
(A) Contains only one type of food group.
(B) Is extremely low in carbohydrates and high in protein.
(C) Provides all essential nutrients in correct proportions to meet the body's needs.
(D) Consists solely of raw fruits and vegetables.

74. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): A balanced diet is crucial for maintaining good health and preventing lifestyle diseases.
Reason (R): The Yogic concept of diet aligns with modern nutritional principles by promoting whole, natural foods and moderation, which is relevant for managing lifestyle disorders.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

75. Which mineral is essential for the formation of hemoglobin and the transport of oxygen in the blood?
(A) Calcium
(B) Phosphorus
(C) Sodium
(D) Iron

76. The primary role of calcium in the body is for:
(A) Energy metabolism.
(B) Building and maintaining strong bones and teeth.
(C) Maintaining fluid balance.
(D) Synthesis of thyroid hormones.

77. Which food group is considered a primary source of complex carbohydrates and dietary fiber?
(A) Milk and Milk Products
(B) Fats, Oils, and Sugar
(C) Cereals and Millets
(D) Fruits and Vegetables

78. Pulses, nuts, and oilseeds are particularly valuable in the diet as sources of:
(A) Simple sugars
(B) Vitamin C
(C) Water
(D) Protein and healthy fats

79. Consider the following statements about food groups:
1. Milk and milk products are major sources of calcium and high-quality protein.
2. Vegetables and fruits are rich in vitamins, minerals, and fiber.
3. Fats and oils should be completely eliminated from the diet for good health.
4. Sprouting pulses increases their nutritive value.
5. Jaggery is a refined form of sugar with no

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(C) The ability to generate and transmit electrical signals.
(D) The ability to filter waste products from the blood.

38. Consider the following statements about the nervous system:
1. The Central Nervous System (CNS) consists of the brain and spinal cord.
2. The Peripheral Nervous System (PNS) includes all nervous tissue outside the CNS.
3. The somatic nervous system controls voluntary muscle movements.
4. The autonomic nervous system regulates involuntary bodily functions.
5. The nervous system is exclusively made of neurons.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4 only
(B) 1, 3, and 5 only
(C) 2, 4, and 5 only
(D) All of the above are correct.

39. Glands that secrete their products through ducts onto a surface, rather than directly into the bloodstream, are called:
(A) Endocrine glands
(B) Apocrine glands
(C) Holocrine glands
(D) Exocrine glands

40. Which of the following is an example of an endocrine gland?
(A) Thyroid gland
(B) Salivary gland
(C) Sweat gland
(D) Mammary gland

41. Match List I and List II and select the correct option using the codes given below.
List I: (Nervous System Division)
P. Sensory (afferent) nervous system
Q. Motor (efferent) nervous system
R. Sympathetic division
S. Parasympathetic division
List II: (Primary Function)
1. "Rest and digest" functions
2. "Fight or flight" response
3. Transmits commands from CNS to muscles and glands
4. Transmits information from receptors to the CNS

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

42. What is a synapse?
(A) The junction between two neurons or between a neuron and an effector cell.
(B) The primary metabolic center and main body of a neuron.
(C) A bundle of specialized axons in the peripheral nervous system.
(D) A type of glial cell that supports and protects neurons.

43. An automatic, involuntary response to a stimulus that occurs without conscious thought is known as a:
(A) Action potential
(B) Synaptic transmission
(C) Graded potential
(D) Reflex

44. The clear, colorless fluid that circulates in the ventricles of the brain and the subarachnoid space is the:
(A) Blood plasma
(B) Cerebrospinal fluid (CSF)
(C) Interstitial fluid
(D) Lymph

45. What is the primary function of the blood-brain barrier?
(A) To synthesize and produce cerebrospinal fluid.
(B) To facilitate rapid communication between brain hemispheres.
(C) To protect the brain by restricting passage of blood substances.
(D) To supply the brain with essential red blood cells.

46. Which of the following are the main components of the cardiovascular system?
(A) Lungs, bronchi, and alveoli
(B) Brain, spinal cord, and nerves
(C) Kidneys, ureters, and bladder
(D) Heart, blood vessels, and blood

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26. Which of the following is NOT a component organ of the digestive system?
(A) Spleen
(B) Stomach
(C) Liver
(D) Pancreas

27. The general structure of the alimentary canal consists of several layers. The innermost layer that comes into direct contact with food is the:
(A) Serosa
(B) Muscularis externa
(C) Submucosa
(D) Mucosa

28. Gastric secretion in the stomach primarily contains:
(A) Amylase and lipase
(B) Hydrochloric acid and pepsin
(C) Trypsin and chymotrypsin
(D) Bile and bicarbonate

29. Consider the following functions of the excretory system:
1. Removal of metabolic wastes from the body.
2. Regulation of blood volume and pressure.
3. Control of blood pH.
4. Production of digestive enzymes.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 1, 2, 3 and 4

30. The wave-like muscular contractions that move food through the digestive tract are known as:
(A) Segmentation
(B) Mastication
(C) Deglutition
(D) Peristalsis

31. Which of the following is a key function of gastrointestinal hormones?
(A) To regulate the secretion and motility of the digestive system.
(B) To directly digest carbohydrates and proteins in the tract.
(C) To transport absorbed nutrients throughout the bloodstream.
(D) To produce red blood cells within the skeletal bone marrow.

32. What is the basic functional unit of the kidney responsible for filtering blood and forming urine?
(A) The glomerulus
(B) The nephron
(C) The renal pelvis
(D) The ureter

33. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The Juxtaglomerular apparatus (JGA) plays a role in regulating blood pressure.
Reason (R): The JGA secretes renin in response to low blood pressure, which initiates a cascade leading to vasoconstriction and water retention.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

34. The process by which the renal tubules return most of the filtered water and solutes back to the blood is called:
(A) Tubular reabsorption
(B) Glomerular filtration
(C) Tubular secretion
(D) Micturition

35. The concentrating and diluting mechanism of urine in the kidneys primarily involves the:
(A) Glomerulus and Bowman's capsule
(B) Proximal convoluted tubule
(C) Loop of Henle and collecting ducts
(D) Distal convoluted tubule

36. Which statement correctly identifies a pair of component organs and their system?
(A) Kidneys and Ureters - Digestive System
(B) Heart and Blood Vessels - Respiratory System
(C) Lungs and Bronchi - Cardiovascular System
(D) Brain and Spinal Cord - Nervous System

37. What is the fundamental property of a neuron?
(A) The ability to contract and generate force.
(B) The ability to secrete hormones directly into the bloodstream.

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58. What is the fundamental difference between endocrine and exocrine glands?
(A) Endocrine glands secrete hormones into the bloodstream, while exocrine glands use ducts.
(B) Endocrine glands are large, while exocrine glands are small.
(C) Endocrine glands are only found in the brain, while exocrine glands are found throughout the body.
(D) Endocrine glands are involved in immunity, while exocrine glands are involved in digestion.

59. Which of the following correctly pairs a gland with the hormone it produces?
(A) Pancreas - Adrenaline
(B) Adrenal gland - Insulin
(C) Pituitary gland - Glucagon
(D) Thyroid gland - Thyroxine

60. The male reproductive system is primarily responsible for the production of:
(A) Estrogen and ova
(B) Testosterone and sperm
(C) Progesterone and ova
(D) Luteinizing hormone and follicles

61. Which organ in the female reproductive system is responsible for nurturing the developing fetus?
(A) Ovary
(B) Fallopian tube
(C) Uterus
(D) Vagina

62. The study of food in relation to health is best defined as:
(A) Gastronomy
(B) Metabolism
(C) Dietetics
(D) Nutrition

63. Which of the following are considered Macro Nutrients?
(A) Carbohydrates, Proteins, and Lipids
(B) Vitamins and Minerals
(C) Water and Fiber
(D) Antioxidants and Phytochemicals

64. Which of the following is NOT a primary function of food?
(A) To provide energy for bodily functions.
(B) To synthesize genetic material from scratch.
(C) To provide materials for growth and repair of tissues.
(D) To regulate body processes.

65. Match List I and List II and select the correct option using the codes given below.
List I: (Nutrient)
P. Carbohydrates
Q. Proteins
R. Lipids
S. Vitamins
List II: (Primary Function)
1. Building and repairing body tissues
2. Main source of energy
3. Catalyzing metabolic reactions
4. Storing energy and insulating the body
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

66. A deficiency of which vitamin leads to a condition known as scurvy?
(A) Vitamin C
(B) Vitamin A
(C) Vitamin D
(D) Vitamin K

67. Which of the following are classified as water-soluble vitamins?
(A) Vitamins A, D, E, K
(B) Vitamins A and C
(C) Vitamins B complex and C
(D) Vitamins D and B12

68. The excessive intake of which type of nutrient is most directly linked to an increased risk of obesity and cardiovascular disease?
(A) Water
(B) Fiber
(C) Water-soluble vitamins
(D) Saturated and trans lipids

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69. What is the primary role of antioxidants in the body?
(A) To provide a primary source of calories for

(C) Glycogenesis
(D) Gluconeogenesis

91. Match List I and List II and select the correct option using the codes given below.
List I: (Term)
P. Anabolism
Q. Catabolism
R. BMR
S. SDA
List II: (Definition)
1. Energy expenditure at complete rest
2. Building-up processes in metabolism
3. Energy cost of processing food
4. Breaking-down processes in metabolism
Codes:
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

92. Which of the following represents the correct chronological order of the events in muscle contraction?
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 1, 3, 2, 4
(D) 2, 1, 4, 3

93. The psychological basis of behaviour refers to:
(A) The idea that all behaviour is genetically predetermined.
(B) The societal rules and norms that dictate how a person should act.
(C) Mental processes, environmental influences, and biological factors.
(D) The exclusive study of abnormal and dysfunctional behaviours.

94. Which of the following represents an incorrect pair of personality determinant and its example?
(A) Heredity - Eye color
(B) Environment - Schooling
(C) Environment - Cultural upbringing
(D) Heredity - Acquired language

95. In cognitive psychology, 'attention' is defined as the:
(A) Selective concentration on one aspect while ignoring others.
(B) Ability to store and retrieve various types of information.
(C) Basic process of receiving stimuli from the environment.
(D) Biological mechanism for interpreting sensory signals.

96. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Sleep is an altered state of consciousness essential for physiological and psychological restoration.
Reason (R): During sleep, the brain is completely inactive and unresponsive to any stimuli.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

97. The feeling of tension and unease that results from a perceived threat is a core feature of:
(A) Depression
(B) Anxiety
(C) Insomnia
(D) Frustration

98. A group of similar cells that perform a specific function is called a:
(A) Tissue
(B) System
(C) Organ
(D) Organelle

99. The "powerhouse of the cell" is a common name for which organelle?
(A) Nucleus
(B) Ribosome
(C) Mitochondrion
(D) Endoplasmic Reticulum

100. Consider the following regarding cell physiology:
1. The cell membrane is selectively permeable.
2. Movement of substances against a concentration gradient requires energy and is called active transport.
3. Bioelectric potential arises from an unequal distribution of ions across the cell membrane.

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nutritional benefits.

Which of the above statement(s) is/are correct?

(A) 1, 3, and 5 only
(B) 2, 4, and 5 only
(C) 1, 2, and 4 only
(D) All of the above are correct.

80. The process of allowing pulses or grains to germinate before consumption is known as:

(A) Fermentation
(B) Sprouting
(C) Pasteurization
(D) Fortification

81. Which of the following is the most energy-dense nutrient, providing the highest number of calories per gram?

(A) Carbohydrates
(B) Lipids (Fats)
(C) Proteins
(D) Alcohol

82. What does 'BMR' (Basal Metabolic Rate) represent?

(A) Minimum energy needed at rest for vital functions.
(B) The total daily energy requirement of an individual.
(C) The energy expended during vigorous physical activity.
(D) The energy used for digestion and food absorption.

83. The sum of all chemical reactions occurring in the body is referred to as:

(A) Anabolism
(B) Catabolism
(C) Metabolism
(D) Homeostasis

84. Which of the following represents the typical largest to smallest components of total energy expenditure for a moderately active person?

1. Basal Metabolic Rate (BMR)
2. Physical Activity
3. Specific Dynamic Action (SDA) / Thermic Effect of Food (TEF)

(A) 2, 1, 3
(B) 1, 3, 2
(C) 3, 2, 1
(D) 1, 2, 3

85. Which of the following factors would most likely increase an individual's Basal Metabolic Rate (BMR)?

(A) Gradually increasing age.
(B) High proportion of fat mass to muscle mass.
(C) Large body size and significant muscle mass.
(D) Prolonged starvation or consistent fasting.

86. Anabolism is a metabolic process that:

(A) Breaks down complex molecules into simpler ones, releasing energy.
(B) Synthesizes complex molecules from simpler ones, consuming energy.
(C) Excretes waste products from the body.
(D) Regulates body temperature.

87. Which statement is incorrect regarding energy balance?

(A) Positive energy balance (intake > expenditure) leads to weight gain.
(B) Negative energy balance (intake < expenditure) leads to weight loss.
(C) The unit of energy in nutrition is typically the Calorie (kcal).
(D) Energy imbalance occurs when calorie intake equals calorie expenditure.

88. The Specific Dynamic Action (SDA) or Thermic Effect of Food (TEF) refers to the:

(A) Increase in metabolic rate after consuming food.
(B) Energy required to perform physical activities.
(C) Energy stored in the chemical bonds of food.
(D) Energy derived from the breakdown of body fat.

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89. During the metabolism of carbohydrates, they are ultimately broken down into what simple sugar for energy use?

(A) Fructose
(B) Lactose
(C) Glucose
(D) Sucrose

90. The breakdown of fats for energy is a part of which metabolic process?

(A) Catabolism
(B) Anabolism

47. Read the following statements and select the correct option:
Statement I: The primary function of the respiratory system is gas exchange (uptake of oxygen and removal of carbon dioxide).
Statement II: The cardiovascular system is responsible for transporting these gases, along with nutrients and wastes, throughout the body.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

48. The specialized tissue within the heart that initiates and spreads the electrical impulse for contraction is the:
(A) Cardiac muscle tissue
(B) Conducting system of the heart
(C) Pericardium
(D) Endothelium

49. Consider the following statements regarding the heart and circulation:
1. The heart is a four-chambered muscular pump.
2. Arteries always carry oxygenated blood.
3. The conducting system of the heart ensures coordinated contraction.
4. Capillaries are the site of exchange between blood and tissues.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 1, 3 and 4 only
(C) 2, 3 and 4 only
(D) 1, 2, 3 and 4

50. The pressure exerted by blood on the walls of the arteries during the contraction of the ventricles is known as:
(A) Systolic blood pressure
(B) Diastolic blood pressure
(C) Venous blood pressure
(D) Capillary hydrostatic pressure

51. The physical process of moving air into and out of the lungs is called:
(A) Respiration
(B) Gas transport
(C) Ventilation
(D) Perfusion

52. The regulation of respiration is primarily controlled by centers located in the:
(A) Cerebrum and cerebellum
(B) Hypothalamus and thalamus
(C) Spinal cord
(D) Brainstem (medulla oblongata and pons)

53. A condition of oxygen deficiency at the tissue level is known as:
(A) Hypercapnia
(B) Apnea
(C) Hypoxia
(D) Dyspnea

54. All of the following are non-respiratory functions of the lungs EXCEPT:
(A) Filtering small blood clots from the circulation.
(B) Transporting oxygen to the body tissues.
(C) Acting as a blood reservoir.
(D) Synthesizing certain hormones.

55. Which of the following are component organs of the immune system?
(A) Stomach, intestines, and liver
(B) Heart, arteries, and veins
(C) Brain, spinal cord, and ganglia
(D) Bone marrow, thymus, spleen, and lymph nodes

56. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The immune system's primary function is to defend the body against pathogens.
Reason (R): The immune system is capable of distinguishing 'self' from 'non-self' entities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. Endocrinology is the study of:
(A) The nervous system and its disorders.
(B) The structure and function of the heart.
(C) Endocrine glands and the hormones they secrete.
(D) The process of digestion and absorption.

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4. All substances can freely pass through the cell membrane without regulation.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

101. Which type of joint allows for the greatest range of motion, such as the shoulder or hip joint?
(A) Fibrous joint
(B) Cartilaginous joint
(C) Ball-and-socket joint
(D) Hinge joint

102. The mechanism of smooth muscle contraction differs from skeletal muscle in that it:
(A) Does not involve actin and myosin filaments.
(B) Is typically an involuntary and slower process.
(C) Is not dependent on intracellular calcium ions.
(D) Requires no metabolic energy in the form of ATP.

103. Which of the following organs is a component of the excretory system but not the digestive system?
(A) Pancreas
(B) Liver
(C) Small intestine
(D) Kidney

104. Pancreatic secretion is crucial for digestion because it contains:
(A) A mixture of enzymes for carbohydrates, fats, and proteins.
(B) High levels of hydrochloric acid for sterilizing food.
(C) Bile salts used specifically for emulsifying fats.
(D) Intrinsic factor needed for vitamin B12 absorption.

105. Read the following statements and select the correct option:
Statement I: The nephron is the structural and functional unit of the kidney.
Statement II: The process of tubular secretion moves substances from the blood into the glomerular filtrate to be excreted in urine.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. The process of dialysis is an artificial method used to perform the functions of which organ?
(A) Kidneys
(B) Liver
(C) Lungs
(D) Heart

107. Which part of the neuron is responsible for receiving signals from other neurons?
(A) Axon
(B) Myelin sheath
(C) Axon terminal
(D) Dendrites

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108. The autonomic nervous system is a subdivision of the:
(A) Central nervous system
(B) Peripheral nervous system
(C) Somatic nervous system
(D) Sensory nervous system

109. Which of the following is a key difference between the sensory and motor nervous systems?
(A) The sensory system uses different neurotransmitters than the motor system.
(B) The sensory system controls voluntary actions, while the motor system controls involuntary actions.
(C) The sensory system carries signals toward the CNS, while the motor system carries signals away from the CNS.
(D) The sensory system is part of the CNS, while the motor system is part of the PNS.

110. Match List I and List II and select the correct option using the codes given below.
List I: (Gland)
P. Adrenal Medulla
Q. Salivary Gland
R. Ovary
S. Sweat Gland
List II: (Type and a key function)
1. Exocrine; aids in digestion
2. Endocrine; produces estrogen
3. Exocrine; regulates body temperature

(C) Extremely low fat content in all cases.
(D) Maximum shelf life using various additives.

153. A negative consequence of a diet excessively high in sugar and refined carbohydrates is:
(A) Improved dental health.
(B) Enhanced muscle growth and repair.
(C) Increased risk of type 2 diabetes and obesity.
(D) Better long-term energy stability.

154. What is the definition of "Calorie" in the context of nutrition?
(A) A unit of energy provided by food.
(B) A measure of the weight of food.
(C) A type of essential mineral.
(D) The time it takes to digest food.

155. Which of the following is NOT a determinant of personality?
(A) Heredity
(B) Environment
(C) The interaction between genetic and environmental factors.
(D) Astrological sign

156. A patient who cannot form new long-term memories but can still remember events from before their brain injury is exhibiting a problem with which cognitive process?
(A) Sensation
(B) Memory consolidation
(C) Attention
(D) Perception

157. Match List I and List II and select the correct option using the codes given below.
List I: (Body System)
P. Respiratory System
Q. Excretory System
R. Nervous System
S. Endocrine System
List II: (Primary Organ)
1. Kidney
2. Lung
3. Pituitary Gland
4. Brain
Codes:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

158. The functional contractile unit of a skeletal muscle fiber is the:
(A) Sarcolemma
(B) Myofibril
(C) Sarcoplasm
(D) Sarcomere

159. Which gastrointestinal hormone stimulates the secretion of gastric acid?
(A) Gastrin
(B) Secretin
(C) Cholecystokinin (CCK)
(D) Somatostatin

160. What is the correct sequence of structures that urine passes through from the nephron to the outside of the body?
(A) Ureter -> Bladder -> Collecting Duct -> Urethra
(B) Collecting Duct -> Ureter -> Bladder -> Urethra
(C) Bladder -> Ureter -> Collecting Duct -> Urethra
(D) Collecting Duct -> Urethra -> Bladder -> Ureter

161. A reflex arc typically involves a sensory neuron, an interneuron (in most cases), and a:
(A) Gland
(B) Motor neuron
(C) Second sensory neuron
(D) Bone cell

162. Consider the following regarding sleep:
1. Sleep is a uniform state of unconsciousness.
2. It is divided into distinct stages with unique brain wave patterns.
3. Sleep disorders like insomnia can have significant impacts on mental and physical health.
4. REM sleep is characterized by vivid dreaming and muscle atonia.
Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2, 3, and 4 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

163. The properties of cardiac muscle include:
(A) Voluntary control, rapid fatigue, and multinucleated cells.

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(D) Specific dietary plan for athletic performance.

122. Which of the following represents the correct chronological order of the events in the digestive process?
1. Absorption of nutrients in the small intestine.
2. Mechanical and chemical breakdown of food in the stomach.
3. Mastication of food in the mouth.
4. Elimination of waste from the large intestine.

(A) 3, 2, 1, 4
(B) 2, 3, 1, 4
(C) 3, 1, 2, 4
(D) 1, 2, 3, 4

123. Which of the following is a fat-soluble vitamin?
(A) Vitamin C
(B) Vitamin B1 (Thiamine)
(C) Vitamin B3 (Niacin)
(D) Vitamin A (Retinol)

124. A disease caused by the deficiency of a nutrient is known as a:
(A) Communicable disease
(B) Deficiency disease
(C) Genetic disorder
(D) Lifestyle disease

125. Which statement about the relevance of the Yogic concept of diet in modern times is most appropriate?
(A) It is an outdated practice lacking scientific evidence.
(B) It emphasizes high-energy processed foods for lifestyle.
(C) Its focus on moderation aligns with health strategies.
(D) It is only applicable to advanced yoga practitioners.

126. From a nutritional standpoint, 'nutritive value' refers to the:
(A) Cost and availability of a food item.
(B) The taste and texture of a food.
(C) The shelf life of a food product.
(D) The content of beneficial nutrients in a food.

127. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Proteins are essential for building and repairing tissues in the body.
Reason (R): Proteins are composed of amino acids, which are the building blocks of body cells and tissues.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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128. Why is it important to include a variety of vegetables and fruits in the diet?
(A) They serve as the only reliable source of protein.
(B) They provide diverse vitamins and antioxidants.
(C) They are the primary source of saturated fats.
(D) They contain no calories and aid weight loss.

129. Jaggery and honey are often considered healthier alternatives to refined sugar because they:
(A) Are completely calorie-free food sources.
(B) Contain trace minerals and antioxidants.
(C) Do not impact systemic blood sugar levels.
(D) Are synthetic and lack natural sources.

130. An energy imbalance where energy expenditure consistently exceeds energy intake will result in:
(A) Weight loss
(B) Weight gain
(C) Weight maintenance
(D) Increased muscle mass

131. Consider the following statements about metabolism:
1. Catabolism is the process of breaking down molecules to release energy.
2. Anabolism is the process of building up molecules, which requires energy.
3. Metabolism of carbohydrates begins in the mouth with salivary amylase.
4. Protein metabolism primarily yields fatty acids for storage.

Select the correct answer using the codes given below:
Assertion (A): Sprouting pulses increases their nutritive value.
Reason (R): The process of germination reduces anti-nutritional factors and increases the availability of certain vitamins, like Vitamin C.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. Which food group serves as the best source of both calcium and high-quality protein?
(A) Cereals and Millets
(B) Milk and Milk Products
(C) Fruits
(D) Fats and Oils

177. A persistent feeling of sadness, loss of interest, and changes in sleep and appetite are characteristic symptoms of:
(A) Anxiety disorder
(B) Depression
(C) Stress
(D) Frustration

178. The psychological study of how people acquire, process, and store information falls under the branch of:
(A) Cognitive Psychology
(B) Behavioural Psychology
(C) Personality Psychology
(D) Social Psychology

179. Consider the following regarding the nervous system and glands:
1. Neurons are the basic functional units of the nervous system.
2. The central nervous system includes the brain and cranial nerves.
3. Exocrine glands release their products into ducts.
4. Hormones are the chemical messengers of the endocrine system.
5. The pancreas functions as both an endocrine and exocrine gland.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4 only
(B) 1, 3, 4, and 5 only
(C) 2, 3, and 5 only
(D) All of the above are correct.

180. The tough, flexible connective tissue that connects muscle to bone is a:
(A) Ligament
(B) Cartilage
(C) Fascia
(D) Tendon

181. What is the role of the sarcotubular system in muscle contraction?
(A) To generate ATP for the muscle fiber.
(B) To store oxygen within the muscle cell.
(C) To transmit impulses and regulate calcium.
(D) To form the structural connection of actin.

182. A major function of the liver in digestion is to:
(A) Secrete pepsin and HCl.
(B) Produce bile for fat emulsification.
(C) Absorb water and electrolytes.
(D) Secrete insulin and glucagon.

183. Match List I and List II and select the correct option using the codes given below.
List I: (Hormone)
P. Insulin
Q. Thyroxine
R. Adrenaline
S. Testosterone
List II: (Primary Gland of Origin)
1. Thyroid Gland
2. Testes
3. Pancreas
4. Adrenal Gland
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

184. The diaphragm and intercostal muscles are the primary muscles involved in:
(A) Ventilation (breathing)
(B) Peristalsis
(C) Cardiac contraction
(D) Swallowing

185. Which statement accurately describes the yogic concept of diet?

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(C) Excessive overproduction of red blood cells.
(D) Accumulation of waste products in the blood.

143. Which two systems are most directly involved in controlling and coordinating all other body systems?
(A) Nervous and Endocrine systems
(B) Digestive and Excretory systems
(C) Cardiovascular and Respiratory systems
(D) Musculoskeletal and Immune systems

144. The blood-brain barrier is least effective against which type of substances?
(A) Water-soluble molecules
(B) Lipid-soluble substances
(C) Large proteins
(D) Electrically charged ions

145. Consider the following statements about the cardiovascular system:
1. The right side of the heart pumps deoxygenated blood to the lungs.
2. The left side of the heart pumps oxygenated blood to the rest of the body.
3. Veins carry blood towards the heart.
4. The pulmonary artery carries oxygenated blood.
5. Cardiac muscle has properties of both skeletal and smooth muscle.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5 only
(B) 1, 2, and 4 only
(C) 3, 4, and 5 only
(D) All of the above are correct.

146. Which of the following best describes the transport of carbon dioxide in the blood?
(A) It is mainly transported as bicarbonate ions in the plasma.
(B) It is primarily transported bound to hemoglobin.
(C) It is mostly dissolved as a gas in the plasma.
(D) It is not transported by the blood, but by the lymph.

147. A key function of the thymus, a component organ of the immune system, is the:
(A) Filtration of blood to remove old red blood cells.
(B) Production of all types of white blood cells.
(C) Maturation of T-lymphocytes (T cells).
(D) Secretion of digestive enzymes.

148. The term 'anatomy' in the context of human biology refers to the study of:
(A) The functions of body parts.
(B) The diseases that affect the body.
(C) The chemical processes within cells.
(D) The structure and organization of the body and its parts.

149. A person suffering from chronic insomnia would most likely experience:
(A) Sudden, uncontrollable sleep attacks during the day.
(B) Acting out dreams physically during sleep.
(C) Difficulty falling asleep, staying asleep, or non-restorative sleep.
(D) Breathing cessation during sleep.

150. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The selection of food from different food groups like cereals, pulses, and vegetables is important for a balanced diet.
Reason (R): Different food groups provide different types of essential nutrients, and a combination is needed to meet all human nutritional requirements.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. Which nutrient class serves as the body's primary building blocks for tissues, enzymes, and antibodies?
(A) Carbohydrates
(B) Lipids
(C) Vitamins
(D) Proteins

152. The selection and preparation of milk and milk products should prioritize:
(A) Safety (pasteurization) and nutrient retention.
(B) Highest possible sugar content for taste.

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Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1 and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

132. All of the following are significant factors that affect an individual's Basal Metabolic Rate (BMR) EXCEPT:
(A) Age
(B) Body composition (muscle vs. fat)
(C) Gender
(D) Daily food choices

133. The final products of protein metabolism that are excreted by the kidneys are primarily in the form of:
(A) Glucose
(B) Ketone bodies
(C) Urea
(D) Fatty acids

134. A state of mental or emotional strain resulting from adverse or demanding circumstances is known as a:
(A) Depression
(B) Stress
(C) Insomnia
(D) Frustration

135. Match List I and List II and select the correct option using the codes given below.
List I: (Psychological Concept)
P. Sensation
Q. Perception
R. Learning
S. Personality
List II: (Example/Description)
1. A relatively permanent change in behavior due to experience.
2. Light waves hitting the retina of the eye.
3. An individual's characteristic pattern of thinking, feeling, and acting.
4. Recognizing a face in a crowd.
Codes:
(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

136. Which of the following is NOT a stage of NREM sleep?
(A) Stage R (Rapid movement sleep)
(B) Stage 1
(C) Stage 2
(D) Stage 3 (Slow-wave sleep)

137. Which statement incorrectly describes a function of a body system?
(A) The nervous system provides rapid communication via electrical signals.
(B) The endocrine system provides slower, long-lasting regulation via hormones.
(C) The immune system is responsible for the mechanical digestion of food.
(D) The musculoskeletal system provides support, protection, and movement.

138. The cell membrane is often described using the fluid mosaic model. This implies that it is:
(A) A dynamic combination of lipids and proteins.
(B) A completely rigid and static structure.
(C) A solid barrier that prevents all transport.
(D) Made entirely of cohesive water molecules.

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139. The bones of the spine are called:
(A) Carpals
(B) Tarsals
(C) Ribs
(D) Vertebrae

140. Which of the following is a property of skeletal muscle but not typically of smooth muscle?
(A) Contractility
(B) Voluntary control
(C) Excitability
(D) Elasticity

141. The primary function of the large intestine in the digestive system is:
(A) Absorption of most dietary nutrients.
(B) Production of necessary digestive enzymes.
(C) Absorption of water and electrolytes.
(D) Chemical digestion of complex proteins.

142. If a person's kidneys fail, what dangerous condition can arise due to the inability to form urine?
(A) Dehydration due to excessive water loss.
(B) A sudden severe drop in blood pressure.

(B) Involuntary control, non-striated appearance, and slow contraction.
(C) Involuntary control, autorhythmicity, and intercalated discs.
(D) Voluntary control, slow fatigue, and spindle-shaped cells.

164. The primary role of the female reproductive system is the production of ova and:
(A) Secretion of concentrated testosterone.
(B) Continuous systemic production of sperm.
(C) Filtration of waste from the blood.
(D) Providing the environment for gestation.

165. The concept of 'food acceptance' in nutrition relates to:
(A) The nutritional composition of the food only.
(B) The cost of the food item exclusively.
(C) Sensory, psychological, and cultural factors.
(D) The ease of preparation and cooking time.

166. A deficiency in Vitamin D can lead to which condition, especially in children?
(A) Scurvy
(B) Rickets
(C) Beriberi
(D) Pellagra

167. Which of the following is an example of catabolism?
(A) Synthesis of proteins from amino acids.
(B) Formation of fat tissue from excess calories.
(C) Building muscle mass through exercise.
(D) Breakdown of glycogen into glucose.

168. Which statement best describes the relationship between the nervous system and the endocrine system?
(A) They coordinate via fast and slow signals.
(B) They are two completely independent systems.
(C) The endocrine system controls voluntary acts.
(D) The nervous system secretes all hormones.

169. What type of personality is typically characterized by being organized, dependable, and disciplined?
(A) Neuroticism
(B) Openness to Experience
(C) Conscientiousness
(D) Extraversion

170. A person feels a hot object and immediately withdraws their hand. This action is best described as a:
(A) Spinal reflex
(B) Higher function of the nervous system
(C) Learned behavior
(D) Conscious decision

171. Which of the following represents the correct sequence of the levels of organization in the human body from simplest to most complex?
1. Organ System
2. Cell
3. Tissue
4. Organ
(A) 2, 4, 3, 1
(B) 3, 2, 1, 4
(C) 1, 4, 3, 2
(D) 2, 3, 4, 1

172. The process where substances are moved from the peritubular capillaries into the renal tubule to be eliminated in urine is called:
(A) Glomerular filtration
(B) Tubular secretion
(C) Micturition
(D) Tubular reabsorption

173. What is the primary function of the epiglottis?
(A) To produce sound.
(B) To warm and moisten inhaled air.
(C) To prevent food and drink from entering the trachea during swallowing.
(D) To detect smells.

174. Which of the following is a function of water in the human body?
(A) It serves as the primary source of metabolic energy.
(B) It provides primary building blocks for muscle tissue.
(C) It is a fundamental fat-soluble essential nutrient.
(D) It acts as a solvent and transports nutrients.

175. The following question consists of two statements—Assertion (A) and Reason (R).

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196. What happens during the reabsorption phase of urine formation?
(A) Wastes are actively moved from the blood into the tubule.
(B) Blood is filtered under pressure in the glomerulus.
(C) Urine is stored in the bladder before elimination.
(D) Movement of water and ions back into the blood.

197. The sympathetic and parasympathetic nervous systems are divisions of the:
(A) Central nervous system
(B) Somatic nervous system
(C) Autonomic nervous system
(D) Sensory nervous system

198. Which of the following is an exocrine gland?
(A) Pituitary gland
(B) Sweat gland
(C) Adrenal gland
(D) Thyroid gland

199. The pressure in the arteries when the heart is at rest between beats is called:
(A) Systolic pressure
(B) Pulse pressure
(C) Mean arterial pressure
(D) Diastolic pressure

200. What is the primary function of the immune system's B-lymphocytes (B cells)?
(A) To produce antibodies.
(B) To directly attack and kill infected cells.
(C) To act as phagocytes and engulf pathogens.
(D) To regulate the maturation of other cells.

201. Which of the following nutrients does NOT provide energy (calories)?
(A) Carbohydrates
(B) Fats
(C) Vitamins
(D) Proteins

202. Which of the following is a good source of complex carbohydrates?
(A) Whole-wheat bread
(B) Table sugar
(C) Honey
(D) Fruit juice

203. The energy required for BMR, physical activity, and SDA combined represents the:
(A) Energy density of food
(B) Catabolic rate
(C) Anabolic rate
(D) Total Energy Expenditure (TEE)

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204. Which of the following factors would tend to decrease the Basal Metabolic Rate (BMR)?
(A) Fever
(B) Advancing age
(C) Increased muscle mass
(D) Regular exercise

205. The "fight-or-flight" response, involving increased heart rate and alertness, is mediated by the:
(A) Parasympathetic nervous system
(B) Somatic nervous system
(C) Sympathetic nervous system
(D) Central nervous system

206. Which of the following is the correct pairing of a sleep disorder and its primary symptom?
(A) Sleep Apnea - Acting out dreams
(B) Insomnia - Walking during sleep
(C) Somnambulism - Difficulty breathing during sleep
(D) Narcolepsy - Sudden attacks of sleep

207. A psychologist who believes that personality is shaped by a person's unique experiences and their environment is emphasizing which determinant?
(A) Nurture
(B) Heredity
(C) Facets
(D) Stages

208. Match List I and List II and select the correct option using the codes given below.
List I: (Anatomical Structure)
P. Alveoli
Q. Nephron
R. Neuron
S. Myocardium
List II: (Body System)
1. Nervous System
2. Cardiovascular System
3. Respiratory System
4. Excretory System

(A) It promotes a diet high in meat and stimulants for energy.
(B) It is a rigid, one-size-fits-all plan with no flexibility.
(C) It classifies food by its effect on the mind and body.
(D) It is primarily concerned with calorie counting and ratios.

186. The body's requirement for energy is influenced by BMR, physical activity, and:
(A) The specific dynamic action (SDA) of food.
(B) The time of day.
(C) The person's emotional state.
(D) The climate.

187. The term "facets of personality" refers to the:
(A) Major, broad dimensions of personality like the Big Five.
(B) The unchanging, core essence of an individual.
(C) The developmental stages a person goes through.
(D) More specific, lower-level traits that comprise the broader dimensions.

188. Which of these structures is NOT part of a neuron?
(A) Dendrite
(B) Sarcomere
(C) Axon
(D) Nucleus

189. A key property of cardiac muscle that allows the heart to function as an effective pump is:
(A) Its ability to be consciously controlled.
(B) Its ability to fatigue quickly for rest.
(C) Intercalated discs for synchronized contraction.
(D) Its lack of a requirement for oxygen.

190. What is the role of minerals in the diet?
(A) To provide a major source of energy.
(B) To act as cofactors and building materials.
(C) To be broken down into amino acids.
(D) To serve as cofactors in various reactions.

191. Consider the following statements about mental health and disorders:
1. Mental conflicts can arise from competing desires or goals.
2. Frustration is the emotional response to a blocked goal.
3. Stress is always detrimental and has no positive effects.
4. Anxiety disorders are characterized by excessive and persistent worry.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 4 only
(D) All of the above are correct.

192. A person trying to remember a phone number by repeating it over and over is using a type of:
(A) Sensory memory
(B) Maintenance rehearsal in short-term memory
(C) Long-term memory
(D) Procedural memory

193. The movement of substances through the cell membrane that requires a carrier protein but does not require energy is called:
(A) Simple diffusion
(B) Facilitated diffusion
(C) Osmosis
(D) Active transport

194. The vertebral column, or spine, serves all the following functions EXCEPT:
(A) Producing digestive enzymes.
(B) Protecting the spinal cord.
(C) Supporting the head and trunk.
(D) Providing attachment points for muscles.

195. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The digestive system breaks down food into smaller molecules that can be absorbed by the body.
Reason (R): The circulatory system is responsible for transporting these absorbed nutrients to cells throughout the body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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4. Endocrine; secretes epinephrine (adrenaline)

Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

111. The higher functions of the nervous system, such as thought, memory, and language, are primarily associated with the:
(A) Cerebral cortex
(B) Spinal cord
(C) Brainstem
(D) Cerebellum

112. The blood-CSF barrier is located in the:
(A) Walls of the capillaries throughout the brain parenchyma.
(B) Choroid plexus, where CSF is produced.
(C) Dura mater surrounding the brain.
(D) Neuronal cell membranes.

113. What is the primary function of the heart's valves?
(A) To initiate the heartbeat.
(B) To ensure one-way blood flow and prevent backflow.
(C) To oxygenate the blood.
(D) To produce red blood cells.

114. The "lub-dub" heart sounds are caused by:
(A) The closing of the heart valves.
(B) The contraction of the atrial muscles.
(C) The firing of the sinoatrial node.
(D) The flow of blood through the coronary arteries.

115. Consider the following statements about blood pressure:
1. Arterial blood pressure is higher than venous blood pressure.
2. Blood pressure is constant throughout the cardiac cycle.
3. Venous return to the heart is assisted by skeletal muscle pumps.
4. Capillary circulation is where the primary exchange of gases and nutrients occurs.
5. High blood pressure is also known as hypotension.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4 only
(B) 2, 4, and 5 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

116. Most of the oxygen transported in the blood is:
(A) Dissolved in the plasma.
(B) Carried as bicarbonate ions.
(C) Bound to plasma proteins.
(D) Bound to hemoglobin in red blood cells.

117. Artificial ventilation is a procedure designed to assist or replace which physiological process?
(A) Blood circulation
(B) Urine formation
(C) Breathing
(D) Digestion

118. Which of the following is NOT a primary function of the immune system?
(A) Defense against pathogens
(B) Regulation of body temperature
(C) Removal of dead or damaged cells
(D) Surveillance for and destruction of cancer cells

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119. A key characteristic of hormones is that they:
(A) Are secreted primarily by various exocrine glands.
(B) Act very rapidly, typically within milliseconds.
(C) Are composed exclusively of complex protein chains.
(D) Travel via the bloodstream to reach target cells.

120. Which structure is part of both the male reproductive and urinary systems?
(A) Urethra
(B) Testis
(C) Vas deferens
(D) Seminal vesicle

121. The term 'human nutritional requirements' refers to the:
(A) Personal food preferences unique to an individual.
(B) Maximum amount of food consumed in one day.
(C) Amounts needed to maintain health and growth.

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

209. The sliding filament theory describes the mechanism of:
(A) Nerve impulse transmission
(B) Muscle contraction
(C) Urine formation
(D) Blood clotting

210. Which part of the brain is most responsible for regulating vital functions like breathing and heart rate?
(A) Brainstem
(B) Cerebrum
(C) Cerebellum
(D) Thalamus

211. What is the main difference between arterial and venous blood pressure?
(A) Venous pressure is pulsatile, while arterial pressure is constant.
(B) Arterial pressure is measured in the atria, while venous pressure is measured in the ventricles.
(C) Arterial pressure is significantly higher than venous pressure.
(D) There is no significant difference between them.

212. Which of the following is a non-respiratory function of the lungs?
(A) Gas exchange
(B) Regulation of blood pH
(C) Removal of carbon dioxide from the blood
(D) Filtering small blood clots

213. Hormones produced by endocrine glands are transported to their target cells via:
(A) Ducts
(B) Nerves
(C) The bloodstream
(D) The lymphatic system

214. The anatomical term for the female gonad which produces eggs (ova) is the:
(A) Uterus
(B) Ovary
(C) Fallopian tube
(D) Cervix

215. Which of the following is considered a micronutrient?
(A) Protein
(B) Fat
(C) Carbohydrate
(D) Iron

216. Consider the following statements about nutrients and their effects:
1. Carbohydrates are the body's preferred source of energy.
2. A deficiency of Vitamin C can cause impaired wound healing.
3. Proteins are necessary for building and repairing tissues.
4. Lipids (fats) are essential for the absorption of vitamins A, D, E, and K.
5. An excess of any energy-providing nutrient can be stored as body fat.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4 only
(B) 2 and 5 only
(C) 1, 2, 3, and 4 only
(D) All of the above are correct.

217. The concept that a diet should provide sufficient energy and amounts of all essential nutrients is known as a:
(A) Proximate principle
(B) Food group
(C) Balanced diet
(D) Metabolic rate

218. When selecting and preparing vegetables and fruits, what is a key consideration to preserve their nutritive value?
(A) Minimize cooking time and exposure to water and high heat.
(B) Overcooking them to ensure they reach a soft texture.
(C) Peeling all fruits and vegetables, regardless of type.
(D) Storing them at room temperature for extended periods.

219. The following question consists of two statements—Assertion (A) and Reason (R).

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enter the central nervous system.

Direction : Please read the following source carefully.

The cardiovascular and respiratory systems function in a highly integrated manner to sustain life by ensuring oxygen delivery and carbon dioxide removal. The cardiovascular system, comprising the heart, blood vessels, and blood, is responsible for circulation. The heart's functional anatomy allows it to act as a powerful pump. Its walls are composed of specialized cardiac muscles, which possess unique properties enabling rhythmic, forceful contractions. The heart's conducting system generates and propagates electrical impulses, ensuring a coordinated heartbeat. This coordination results in pressure changes during the cardiac cycle, which drive blood through the arteries and veins, creating arterial and venous blood pressure. The respiratory system's primary role is gas exchange. The mechanism of breathing involves the movement of the diaphragm and rib cage, which alters thoracic volume and pressure to facilitate ventilation—the movement of air into and out of the lungs. The regulation of respiration is a complex process controlled by the brainstem, which adjusts breathing rate and depth based on the body's metabolic needs. Once in the lungs, the transport of gases between the air and blood occurs across a vast capillary network. A failure in this process can lead to hypoxia, a condition of insufficient oxygen supply to the tissues, which may necessitate artificial ventilation.

Based on the above source, attempt the following five questions.

281. What is the main function of the heart's conducting system?
(A) To generate and propagate electrical impulses for a coordinated heartbeat.
(B) To transport gases between the lungs and blood.
(C) To regulate breathing rate based on metabolic needs.
(D) To create arterial blood pressure through vasodilation.

282. The passage defines ventilation as:
(A) the transport of gases across the capillary network.
(B) the movement of air into and out of the lungs.
(C) the coordinated contraction of cardiac muscles.
(D) the regulation of respiration by the brainstem.

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283. Hypoxia is described as a condition resulting from:
(A) excessively high venous blood pressure.
(B) an insufficient supply of oxygen to the tissues.
(C) a failure in the heart's conducting system.
(D) an overactive respiratory regulation center.

284. According to the passage, what drives the movement of blood through the circulatory system?
(A) The pressure changes generated during the cardiac cycle.
(B) The mechanism of breathing and lung ventilation.
(C) The passive diffusion of gases in the capillaries.
(D) The regulation of respiration by the nervous system.

285. The integration of the cardiovascular and respiratory systems is essential for which primary purpose?
(A) To maintain a constant heart rate and blood pressure.
(B) To control the mechanism of breathing via the heart.
(C) To ensure oxygen delivery and carbon dioxide removal.
(D) To produce the electrical impulses that regulate ventilation.

Direction : Please read the following source carefully.

Nutrition is the science that interprets the interaction of nutrients and other substances in food in relation to maintenance, growth, reproduction, health, and disease of an organism. Basic concepts in this field revolve around understanding human nutritional requirements and the functions of food. Food components are broadly classified into macronutrients and micronutrients. Macronutrients, required in large amounts, include carbohydrates, proteins, and lipids, which serve as the body's primary sources of

(B) Insomnia
(C) Acute stress or anxiety
(D) Mental conflict

230. Consider the following statements regarding anatomy and physiology:
1. Anatomy is the study of structure, while physiology is the study of function.
2. The musculoskeletal system includes bones, joints, and muscles.
3. The digestive system's primary role is to break down and absorb food.
4. The nervous system provides slow, long-lasting control over the body.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) All of the above are correct.

231. The functional anatomy of the heart includes four chambers. The two upper chambers are called ____ and the two lower chambers are called ____.
(A) Ventricles; Atria
(B) Aortas; Vena Cavae
(C) Septa; Valves
(D) Atria; Ventricles

232. Which of the following correctly describes the relationship between nutrients and disease?
(A) Both excessive and deficient intake of nutrients can lead to disease.
(B) Excessive intake of nutrients can never cause disease.
(C) Only deficiency of nutrients can cause disease.
(D) Nutrients and disease are unrelated concepts.

233. The main purpose of the blood-brain and blood-CSF barriers is to:
(A) Enhance the speed of nerve impulses.
(B) Provide a site for neurotransmitter storage.
(C) Maintain a stable environment for the CNS.
(D) Facilitate red blood cell circulation.

234. Read the following statements and select the correct option:
Statement I: Hypoxia is a condition where there is an excess of oxygen in the tissues.
Statement II: Artificial ventilation is a method used to support or replace the natural mechanism of breathing.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

235. What is the role of antioxidants, such as certain vitamins, found in fruits and vegetables?
(A) To provide structural material for bones.
(B) To act as the primary source of calories.
(C) To increase the absorption of iron.
(D) To neutralize harmful free radicals in the body.

236. The concept of metabolism includes the processes by which the body utilizes which of the following?
(A) Only Carbohydrates
(B) Carbohydrates, Lipids, and Proteins
(C) Only Lipids and Proteins
(D) Only stored body fat

237. Which of the following is a key component of the immune system found in bone marrow?
(A) Mature T-cells
(B) Gastric acid
(C) Stem cells that differentiate into various immune cells
(D) Alveoli

238. What is the primary cause of mental conflict?
(A) A lack of sleep.
(B) A poor diet.
(C) A failure of the immune system.
(D) The presence of incompatible or opposing goals, desires, or demands.

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239. The structure of a neuron includes an axon, which is responsible for:
(A) Transmitting signals away from the cell body.
(B) Receiving signals from other neurons.
(C) Housing the genetic material.
(D) Producing energy for the cell.

240. The process of breaking down large food molecules into smaller, absorbable molecules is:
(A) Circulation
(B) Digestion

connect bone to bone, providing stability to joints, while cartilage provides a smooth, cushioning surface for joint movement.

Based on the above source, attempt the following five questions.

266. What is the primary function of tendons in the musculoskeletal system?
(A) To connect bone to bone and stabilize joints.
(B) To attach skeletal muscles to bones.
(C) To provide a cushioning surface within joints.
(D) To form the main structural scaffold of the body.

267. The process of skeletal muscle contraction is initiated at which specific site?
(A) The sarcotubular system
(B) The neuromuscular junction
(C) The tendon-bone interface
(D) The ligament-bone connection

268. According to the passage, which component is responsible for providing stability to joints by connecting bones to each other?
(A) Ligaments
(B) Muscles
(C) Cartilage
(D) Tendons

269. Which of the following is listed as a property of skeletal muscle?
(A) Involuntary control
(B) Lack of elasticity
(C) Contractility
(D) Slow, rhythmic contraction

270. The passage differentiates smooth muscle from skeletal muscle based on its:
(A) attachment to the skeleton via tendons.
(B) inability to contract and relax.
(C) primary role in postural support.
(D) voluntary control and mechanism of contraction.

Direction : Please read the following source carefully.

The human body relies on the coordinated functions of the digestive and excretory systems to process nutrients and eliminate waste. The digestive system, composed of organs forming the alimentary canal, is responsible for the breakdown of food and absorption of nutrients. The general structure of this canal includes the stomach, intestines, and associated organs. Gastric secretion in the stomach initiates protein digestion, while pancreatic secretion, released into the small intestine, contains enzymes for digesting carbohydrates, fats, and proteins. The movement of food through the system is facilitated by digestive peristalsis, a series of wave-like muscle contractions. This entire process is regulated by gastrointestinal hormones, which signal and coordinate secretions and motility. Concurrently, the excretory system, with the kidney as its principal organ, filters waste products from the blood to form urine. The functional unit of the kidney is the nephron, where a juxtaglomerular filtrate is formed. Through intricate processes of reabsorption and secretion, the nephron selectively reclaims essential substances back into the blood while actively secreting waste products into the filtrate. The kidney employs a concentrating and diluting mechanism to precisely regulate the body's water and electrolyte balance, ultimately producing urine for excretion. In cases of renal failure, dialysis can be used to artificially perform this vital filtration function.

Based on the above source, attempt the following five questions.

271. What is the primary role of the nephron in the excretory system?
(A) To produce gastrointestinal hormones for digestion.
(B) To store urine before it is expelled from the body.
(C) To perform filtration, reabsorption, and secretion to form urine.
(D) To facilitate digestive peristalsis in the alimentary canal.

272. According to the passage, the regulation of secretions and motility within the digestive system is managed by:
(A) the concentrating and diluting mechanism of the kidney.
(B) gastrointestinal hormones.
(C) the process of dialysis.
(D) the structure of the juxtaglomerular filtrate.

273. Digestive peristalsis is described in the passage as:

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R. Calcium
S. Vitamin C

List II: (A Major Food Source)
1. Milk
2. Oranges
3. Cereals
4. Pulses

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

Direction : Please read the following source carefully.

Altered states of consciousness represent deviations from the normal waking state, with sleep being a primary and universal example. Sleep is not a uniform state of quiescence but is structured into distinct stages, cyclically progressing from lighter to deeper phases, including Rapid Eye Movement (REM) sleep, which is critical for cognitive functions. Disruptions in this natural cycle can lead to sleep disorders such as insomnia, which is characterized by difficulty in initiating or maintaining sleep. The study of behavioural psychology posits that behaviour, including sleep patterns, is a learned and observable phenomenon, influenced by environmental stimuli and internal physiological states. From this perspective, disorders like insomnia can be seen as maladaptive behavioural patterns. Furthermore, there is a profound interplay between sleep, consciousness, and mental health. Chronic sleep deprivation is a significant contributing factor to the onset and exacerbation of mental health issues. Mental conflicts and frustrations, which are central to many psychological disturbances, can disrupt sleep architecture. This disruption creates a vicious cycle, where poor sleep worsens mental states, leading to increased stress, anxiety, and depressive symptoms. Common mental disorders, such as anxiety disorders and depression, frequently present with comorbid sleep disturbances, highlighting the integral role of regulated consciousness states in maintaining psychological equilibrium and overall mental health.

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary characteristic of insomnia?
(A) Experiencing excessively long periods of REM sleep.
(B) A difficulty with initiating or sustaining sleep.
(C) A tendency to fall asleep suddenly during waking hours.
(D) A complete absence of deep sleep stages.

252. The passage suggests a relationship between behavioural psychology and sleep disorders by implying that:
(A) sleep disorders can be viewed as learned, maladaptive behavioural patterns.
(B) sleep disorders are solely genetic in origin and cannot be modified.
(C) all behaviours are rooted in altered states of consciousness.
(D) behavioural psychology is not concerned with internal physiological states.

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253. What can be inferred about the relationship between sleep and mental health from the passage?
(A) Mental health disorders are the sole cause of sleep disturbances.
(B) Sleep quality has no significant impact on conditions like stress and anxiety.
(C) Regulated sleep is essential for psychological well-being, and its disruption can worsen mental health.
(D) Only REM sleep is important for maintaining mental equilibrium.

254. The passage describes a "vicious cycle" involving sleep and mental health. Which of the following best illustrates this cycle?
(A) Mental conflicts cause REM sleep, which in turn resolves the conflicts.
(B) Increased stress leads to better sleep quality as the body seeks rest.
(C) Anxiety disorders lead to increased consciousness, which improves cognitive function.
(D) Mental frustration disrupts sleep, and the resulting poor sleep intensifies the negative mental state.

255. Which stage of sleep is mentioned as being critical for cognitive functions?

(C) Respiration
(D) Secretion

241. The following question consists of two statements—Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The body's nutritional requirements can be met by consuming a diet rich in a variety of foods from all major food groups.
Reason (R): No single food contains all the necessary nutrients in the correct proportions required for human health.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

242. Which stage of sleep is also known as "slow-wave sleep" and is crucial for physical restoration?
(A) Stage 3 NREM
(B) Stage 1 NREM
(C) Stage 2 NREM
(D) REM Sleep

243. The pancreas is unique because it functions as both an endocrine and an exocrine gland. Its endocrine function is to secrete ____, while its exocrine function is to secrete ____.
(A) Bile; Digestive enzymes
(B) Acid; Hormones (like insulin)
(C) Hormones (like insulin); Digestive enzymes
(D) Digestive enzymes; Hormones (like insulin)

244. A person's relatively stable and enduring patterns of thinking, feeling, and behaving are referred to as their:
(A) Mood
(B) Temperament
(C) Character
(D) Personality

245. Which of the following is the most appropriate description of the function of the cardiovascular system?
(A) To exchange gases with the external environment.
(B) To break down food and absorb nutrients.
(C) To transport blood, oxygen, nutrients, hormones, and waste products throughout the body.
(D) To provide a framework for support and movement.

246. Which of the following represents the correct sequence of structures in the respiratory pathway for an incoming breath?
1. Bronchi
2. Trachea
3. Alveoli
4. Pharynx
(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 4, 1, 2, 3
(D) 1, 2, 3, 4

247. A diet severely lacking in protein would most directly impair which bodily function?
(A) The body's ability to store long-term energy.
(B) The absorption of water-soluble vitamins.
(C) The regulation of body temperature.
(D) The ability to build and repair tissues.

248. Consider the following components of energy requirement:
1. Basal Metabolic Rate (BMR)
2. Specific Dynamic Action (SDA)
3. Energy for physical activity
4. Energy stored as fat
Which of the above are components of energy expenditure?
(A) 1 and 3 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) All of the above are correct.

249. Which system is responsible for producing hormones that regulate growth, metabolism, and reproduction?
(A) Nervous system
(B) Immune system
(C) Endocrine system
(D) Excretory system

250. Match List I and List II and select the correct option using the codes given below.
List I: (Nutrient)
P. Complex Carbohydrates
Q. High-Quality Protein

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its components. Each cell is enclosed by a cell membrane, a sophisticated barrier that is crucial for maintaining cellular integrity. This membrane is not merely a passive container; it actively regulates the movement of substances and water into and out of the cell. Within the cell lies the cytoplasm, which houses various cell organelles, each specialized for a particular function—for instance, the mitochondria for energy production and the nucleus for storing genetic material. The movement of substances across the cell membrane can occur through various mechanisms, some passive, like diffusion, and others requiring energy. This selective permeability is essential for cellular homeostasis. Furthermore, the differential distribution of ions across the cell membrane generates bioelectric potentials, such as the resting membrane potential. This electrical property is fundamental to the function of excitable cells like neurons and muscle cells, enabling processes like nerve impulse transmission and muscle contraction. Understanding these basic physiological principles at the cellular level is foundational to comprehending the integrated functions of complex organ systems.

Based on the above source, attempt the following five questions.

261. What is the primary function of the cell membrane as described in the passage?
(A) To store the cell's genetic material.
(B) To produce all the energy required by the cell.
(C) To serve as the site for all metabolic reactions.
(D) To regulate the movement of substances and maintain cellular integrity.

262. The generation of bioelectric potentials in a cell is attributed to:
(A) the uniform distribution of water inside and outside the cell.
(B) the differential distribution of ions across the cell membrane.
(C) the passive movement of all substances through the membrane.
(D) the production of energy by the cell's organelles.

263. According to the passage, the hierarchical organization of life begins with which level?
(A) Organs
(B) Tissues
(C) Cells
(D) Systems

264. The passage implies that bioelectric potentials are most critical for the functioning of which type of cells?
(A) All cells equally
(B) Structural cells like bone cells
(C) Cells primarily involved in storage, like font cells
(D) Excitable cells like neurons and muscle cells

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265. Based on the description, which organelle is principally responsible for energy production within the cell?
(A) The mitochondria
(B) The nucleus
(C) The cell membrane
(D) The cytoplasm

Direction : Please read the following source carefully.

The musculoskeletal system provides the structural framework, protection, and means of movement for the human body. It is an integrated system comprising bones, joints, muscles, cartilage, tendons, and ligaments. The skeleton, which consists of all the body's bones, serves as the primary scaffold. Joints are the articulations between bones, allowing for varying degrees of movement depending on their type and structure. Muscles, particularly skeletal muscles, are attached to bones via tendons and are responsible for generating the force required for movement. The properties of skeletal muscles include excitability, contractility, and elasticity, enabling them to respond to nerve signals and produce motion. The process of muscular contraction is a complex physiological event initiated at the neuromuscular junction, where a motor neuron signals the muscle fiber. This signal triggers a cascade within the sarcotubular system of the muscle cell, leading to the interaction of protein filaments and subsequent muscle shortening. Relaxation occurs when the neural signal ceases. In contrast to skeletal muscle, smooth muscle, found in the walls of internal organs, has a different mechanism of contraction and is not typically under voluntary control. Ligaments

(A) The initial light sleep stage
(B) The deepest stage of non-REM sleep
(C) Rapid Eye Movement (REM) sleep
(D) The state of wakeful rest

Direction : Please read the following source carefully.

Personality is a complex and dynamic construct that defines the unique patterns of thoughts, feelings, and behaviours that characterize an individual. The nature of personality is often debated, with various theories categorizing it into different types or traits. Understanding personality necessitates an examination of its determinants, which are broadly classified into heredity and environment. Heredity encompasses the genetic predispositions inherited from one's parents, influencing temperament and certain behavioural tendencies from birth. Environment, on the other hand, includes all external influences, such as family upbringing, culture, social interactions, and life experiences, which shape an individual's character and belief systems over time. The development of personality is not static; it evolves through various facets and stages throughout the lifespan. These stages of personality development suggest a sequential progression where individuals face specific psychosocial challenges or tasks that must be resolved to achieve healthy psychological growth. The interplay between an individual's innate genetic blueprint (heredity) and their cumulative life experiences (environment) is continuous and reciprocal, making it a challenge to isolate the precise contribution of each. Both factors are considered fundamentally integral to the formation of the multifaceted entity we recognize as personality, influencing how a person perceives and reacts to the world around them.

Based on the above source, attempt the following five questions.

256. According to the passage, what are the two broad determinants of personality?
(A) Thoughts and feelings
(B) Heredity and environment
(C) Nature and types
(D) Facets and stages

257. Which of the following would be considered an environmental determinant of personality as described in the passage?
(A) An innate temperament observable from birth.
(B) A genetic predisposition to certain behaviours.
(C) A biological sequence of physical maturation.
(D) The influence of cultural norms and social interactions.

258. What does the passage suggest about the development of personality over a lifespan?
(A) It evolves through a sequence of developmental stages.
(B) It is fully formed and static after childhood.
(C) It is determined solely by genetic factors.
(D) It is independent of social or psychological challenges.

259. The passage describes the relationship between heredity and environment as:
(A) sequential, with heredity acting first, followed by environment.
(B) oppositional, where one factor dominates the other.
(C) continuous and reciprocal, with both factors interacting throughout life.
(D) independent, with each factor having no influence on the other.

260. Based on the passage, the primary focus of studying personality "types" is to:
(A) categorize individuals based on characteristic patterns of thought and behaviour.
(B) determine the genetic basis of all human behaviour.
(C) isolate the environmental factors that are most influential.
(D) chart the specific psychosocial challenges at each life stage.

Direction : Please read the following source carefully.

The fundamental unit of all living organisms is the cell, which serves as the basis for the hierarchical organization of life into tissues, organs, and systems. Basic cell physiology is concerned with the functions of the cell and

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(A) the enzymatic breakdown of food in the stomach.
(B) the reabsorption of essential substances by the nephron.
(C) the artificial filtration of blood during renal failure.
(D) wave-like muscle contractions that move food through the alimentary canal.

274. Which two processes in the nephron work to refine the juxtaglomerular filtrate?
(A) Reabsorption and secretion
(B) Peristalsis and secretion
(C) Digestion and absorption
(D) Concentration and dilution of blood

275. The passage indicates that pancreatic secretion contributes to the digestion of which substances?
(A) Only proteins
(B) Only carbohydrates and fats
(C) Carbohydrates, fats, and proteins
(D) Only waste products from the blood

Direction : Please read the following source carefully.

The nervous system serves as the body's command and control center, orchestrating communication between different parts of the body. Its fundamental unit is the neuron, a specialized cell with properties that allow it to transmit electrochemical signals. The nervous system is broadly categorized into major subdivisions, each with distinct functions; for example, the central nervous system acts as the processing hub, while the peripheral nervous system connects the center to the limbs and organs. Higher functions of the nervous system, such as thought and memory, represent its most complex operations. Communication between neurons occurs at a specialized junction called a synapse, where signals are transmitted from one cell to another. The system also mediates reflexes, which are rapid, involuntary responses to stimuli. Complementing the nervous system are glands, which are classified as either endocrine or exocrine. Exocrine glands secrete their products through ducts to a specific location, whereas endocrine glands are ductless and release hormones directly into the bloodstream. These hormones act as chemical messengers, regulating a vast array of physiological processes. Important endocrine glands produce specific hormones that influence growth, metabolism, and stress responses. The entire network is protected and nourished by cerebrospinal fluid (CSF), and the integrity of the central nervous system is maintained by the blood-brain and blood-CSF barriers, which selectively control substance passage.

Based on the above source, attempt the following five questions.

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276. What is the key difference between endocrine and exocrine glands as described in the passage?
(A) Endocrine glands release secretions into the bloodstream, while exocrine glands use ducts.
(B) Endocrine glands produce hormones, while exocrine glands produce neurotransmitters.
(C) Exocrine glands are part of the central nervous system, while endocrine glands are not.
(D) Exocrine glands regulate metabolism, while endocrine glands regulate reflexes.

277. The junction where a signal is transmitted from one neuron to another is called a:
(A) reflex arc.
(B) blood-brain barrier.
(C) cerebrospinal fluid channel.
(D) synapse.

278. Which component is described as protecting and nourishing the central nervous system?
(A) The endocrine hormones
(B) The cerebrospinal fluid (CSF)
(C) The peripheral nervous system
(D) The synapse

279. According to the passage, reflexes are characterized as:
(A) complex, voluntary thought processes.
(B) hormonal responses to metabolic changes.
(C) rapid, involuntary responses to stimuli.
(D) slow, deliberate motor actions.

280. The passage implies that the primary role of the blood-brain barrier is to:
(A) facilitate rapid communication between all neurons.
(B) produce and circulate cerebrospinal fluid.
(C) store hormones for release by endocrine glands.
(D) selectively control which substances can

Select the correct answer using the codes given below:
Assertion (A): The Basal Metabolic Rate (BMR) accounts for the largest portion of total daily energy expenditure for most sedentary individuals.
Reason (R): BMR represents the energy needed to sustain life-sustaining functions such as breathing, circulation, and cell production, which occur continuously.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

220. The metabolism of lipids involves their breakdown into fatty acids and glycerol, a process known as:
(A) Glycolysis
(B) Lipolysis
(C) Gluconeogenesis
(D) Proteolysis

221. A student cramming for an exam stays awake for 48 hours. This prolonged wakefulness is a disruption of which fundamental biological process?
(A) The digestive process.
(B) The immune response.
(C) The sleep-wake cycle, an altered state of consciousness.
(D) The process of memory extinction.

222. The scientific approach of behavioural psychology, focusing on observable cause-and-effect, is most concerned with which aspect of behaviour?
(A) Its unconscious motivations
(B) Its connection to self-actualization
(C) Its subjective interpretation by the individual
(D) Its relationship to environmental stimuli

223. What is the fundamental difference between sensation and perception?
(A) Sensation involves detecting stimuli, while perception involves interpreting those stimuli.
(B) Sensation is a cognitive process, while perception is a biological one.
(C) Sensation happens in the brain, while perception happens at the sensory organs.
(D) There is no fundamental difference; the terms are synonymous.

224. Which of the following is NOT a property of skeletal muscle?
(A) Elasticity
(B) Autorhythmicity
(C) Excitability
(D) Contractility

225. Which of the following represents the correct sequence showing the pathway of blood through the heart, starting from the body?
(A) Right Atrium -> Right Ventricle -> Lungs -> Left Atrium -> Left Ventricle -> Body
(B) Body -> Right Atrium -> Right Ventricle -> Lungs -> Left Atrium -> Left Ventricle -> Body
(C) Right Atrium -> Left Atrium -> Lungs -> Right Ventricle -> Left Ventricle -> Body
(D) Body -> Lungs -> Right Atrium -> Right Ventricle -> Left Atrium -> Left Ventricle

226. Which of the following is the best example of a fat-soluble nutrient?
(A) Vitamin K
(B) Vitamin C
(C) Vitamin B12
(D) Sodium

227. The term 'metabolism' encompasses which two fundamental processes?
(A) Digestion and Excretion
(B) Sensation and Perception
(C) Anabolism and Catabolism
(D) Heredity and Environment

228. Which of the following best describes the function of ligaments?
(A) Connect muscle to bone
(B) Form the main shaft of long bones
(C) Cover the ends of bones to reduce friction
(D) Connect bone to bone

229. A person experiencing a racing heart, sweating, and a feeling of dread before giving a public speech is showing symptoms of:
(A) Depression

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energy and structural materials. Micronutrients, needed in smaller quantities, consist of vitamins and minerals, which are essential for a wide range of metabolic processes. The significance of each nutrient is profound; for instance, carbohydrates are the main fuel source, while proteins are vital for tissue repair. Both excessive intake and deficiency of any nutrient can lead to diseases. For example, a lack of certain vitamins can cause deficiency diseases, whereas an overconsumption of lipids can contribute to cardiovascular problems. In addition to these, water is an indispensable nutrient for all bodily functions. Another important class of compounds found in food are antioxidants, which play a crucial role in protecting the body's cells from damage caused by free radicals, thereby contributing to overall health and disease prevention.

Based on the above source, attempt the following five questions.

286. According to the passage, what is the primary distinction between macronutrients and micronutrients?
(A) Their solubility in water versus fat.
(B) Their origin from plants versus animals.
(C) Their ability to provide antioxidant benefits.
(D) The amount required by the body.

287. Which of the following are classified as macronutrients?
(A) Vitamins, minerals, and water
(B) Antioxidants and free radicals
(C) Carbohydrates, proteins, and lipids
(D) Proteins, vitamins, and minerals

288. The passage suggests that both deficiency and excessive intake of nutrients can lead to:
(A) increased antioxidant activity.
(B) various diseases.
(C) optimal metabolic function.
(D) enhanced tissue repair.

289. What is the described role of antioxidants in the body?
(A) To serve as a primary source of energy.
(B) To act as a structural component for tissues.
(C) To provide the essential elements for growth.
(D) To protect cells from damage by free radicals.

290. Based on the passage, the science of nutrition primarily studies the:
(A) interaction of nutrients in food with bodily functions and health.
(B) classification of food into different taste profiles.
(C) cultural significance of various dietary patterns.
(D) agricultural methods for producing nutrient-rich food.

Direction : Please read the following source carefully.

A balanced diet is built upon an understanding of different food groups and their respective nutritive values. The classification of foods into groups such as Cereals & Millets; Pulses, Nuts and Oil Seeds; Milk and Milk Products; and Vegetables and Fruits helps in planning meals that provide a complete range of nutrients. Cereals and millets are primary sources of carbohydrates and, consequently, energy. Their selection and preparation can affect their final nutritive value; for instance, whole grains are nutritionally superior to refined ones. Pulses, nuts, and oil seeds are valuable for their protein and lipid content, contributing to both structural and energy needs. Milk and milk products are renowned for their high-quality protein and are a crucial source of calcium, which is vital for bone health. Vegetables and fruits are indispensable for their contribution of vitamins, minerals, and dietary fiber. The selection of fresh, seasonal produce and preparation methods that minimize nutrient loss, such as steaming instead of boiling, are important considerations. Other components like fats, oils, sugar, jaggery, and honey are concentrated sources of energy but should be consumed in moderation. Sprouting pulses or grains is a preparation technique that can enhance their nutritive value by increasing vitamin content and improving digestibility.

Based on the above source, attempt the following five questions.

291. According to the passage, milk and milk products are particularly important sources of which two nutrients?
(A) Carbohydrates and fiber
(B) Fats and vitamin C
(C) High-quality protein and calcium

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oxygen, nutrients, and hormones to tissues while removing waste products, ensuring that all cells receive the necessary support for survival.

47. (A) Both Statement I and Statement II are true.
The respiratory and cardiovascular systems work in close coordination to maintain life. The respiratory system is primarily responsible for gas exchange, facilitating the intake of oxygen and the expulsion of carbon dioxide. Once oxygen enters the bloodstream at the lungs, the cardiovascular system takes over, pumping the oxygenated blood to all tissues and organs. Simultaneously, it transports metabolic waste and carbon dioxide back to the lungs and excretory organs, ensuring a continuous supply of nutrients and removal of byproducts.

48. (B) Conducting system of the heart
The heart contains a specialized conducting system responsible for initiating and distributing electrical impulses that trigger contraction. This system includes the sinoatrial node, which acts as the natural pacemaker, and various pathways that ensure the atria and ventricles contract in a coordinated, rhythmic sequence. This electrical coordination is essential for the heart to function as an efficient pump, maintaining a steady and reliable flow of blood throughout the pulmonary and systemic circulatory circuits.

49. (B) 1, 3 and 4 only
The heart is a four-chambered muscular organ that functions as the central pump for the circulatory system. Its specialized conducting system ensures that contractions are synchronized for maximum efficiency. Capillaries serve as the critical site for the exchange of gases, nutrients, and waste between the blood and tissues. It is important to note that while most arteries carry oxygenated blood, the pulmonary arteries are an exception, as they transport deoxygenated blood from the heart to the lungs.

50. (A) Systolic blood pressure
Systolic blood pressure represents the maximum pressure exerted by the blood against the arterial walls during the contraction of the heart's ventricles. This peak pressure occurs as blood is forcefully ejected into the systemic circulation. It is a critical indicator of cardiovascular health and is the higher number recorded during a blood pressure measurement. Maintaining systolic pressure within a healthy range is essential for ensuring adequate perfusion of organs and preventing damage to the delicate walls of the arterial system.

51. (C) Ventilation
Ventilation is the physical process of moving air into and out of the lungs through the activities of inhalation and exhalation. This mechanical action is driven by pressure changes created by the contraction and relaxation of respiratory muscles, primarily the diaphragm and intercostal muscles. Ventilation ensures that fresh oxygen is brought into the alveoli and that carbon dioxide-rich air is expelled. While often used interchangeably with respiration, ventilation specifically refers to the mechanical movement of air rather than gas exchange.

52. (D) Brainstem (medulla oblongata and pons)
The involuntary regulation of breathing is primarily managed by specialized respiratory centers located within the brainstem, specifically the medulla oblongata and the pons. These centers receive continuous feedback from chemoreceptors regarding the levels of carbon dioxide, oxygen, and pH in the blood. Based on this information, they adjust the rate and depth of ventilation to maintain homeostasis. This ensures that the body's gas exchange needs are met automatically, even during sleep or changes in physical activity.

53. (C) Hypoxia
Hypoxia is a pathological condition characterized by a deficiency in the amount of oxygen reaching the body's tissues. This can occur due to various factors, including low atmospheric oxygen, impaired lung function, or reduced oxygen-carrying capacity of the blood. If left uncorrected, hypoxia can lead to cellular damage and organ failure, as oxygen is essential for the production of energy through aerobic metabolism. Recognizing the signs of hypoxia is critical in clinical settings to prevent serious physiological complications.

54. (B) Transporting oxygen to the body tissues.
While the primary role of the lungs is gas exchange, they also perform several important non-respiratory functions. These include acting as a reservoir for blood, filtering out small blood

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(A) the synthesis of complex molecules from simpler ones.
(B) the release of energy through breakdown of molecules.
(C) the expenditure of energy during physical activity.
(D) the minimum energy expenditure to sustain life.

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16. (B) 2, 3, and 4 only
The cell membrane is a dynamic structure primarily composed of a phospholipid bilayer with embedded proteins. Rather than being a rigid barrier, it is flexible and selectively permeable, regulating the passage of specific substances into and out of the cell. The proteins within the membrane act as channels, carriers, or receptors, facilitating essential communication and transport. This structure is found in all living cells, including both animal and plant cells.

17. (B) Differences in electrical charge across a cell membrane.
Bioelectric potentials refer to the electrical voltage differences that exist across the plasma membranes of living cells. These potentials are generated by the unequal distribution of specific ions, such as sodium and potassium, between the intracellular and extracellular environments. This separation of charge is maintained by active transport mechanisms and selective permeability. These potentials are fundamental for the transmission of nerve impulses and the initiation of muscle fiber contractions.

18. (A) All bones in the human body are of the same shape and size.
The skeletal system is composed of diverse bones that vary significantly in shape and size to fulfill different roles. Long bones provide leverage, while flat bones protect vital organs. Beyond structural support, the skeleton is a dynamic tissue involved in the production of blood cells within the marrow and the storage of essential minerals like calcium. Recognizing this anatomical variety is crucial for understanding how the body achieves both stability and mobility.

19. (A) P-3, Q-1, R-4, S-2
Connective tissues fulfill specialized roles in the musculoskeletal system. Tendons are tough, fibrous bands that connect muscle to bone, enabling movement. Ligaments consist of strong connective tissue that joins bone to bone, providing joint stability. Cartilage offers flexible support and acts as a smooth surface at the ends of bones within joints. Bone provides the rigid framework of the body, offering protection for internal organs and serving as a mineral reservoir.

20. (D) To produce voluntary movement and maintain skeletal posture.
Skeletal muscles are primarily responsible for generating the forces required for voluntary movement and maintaining the body's posture against gravity. These muscles are attached to bones via tendons and operate under conscious control from the nervous system. By contracting and relaxing in a coordinated manner, they allow for activities such as walking, lifting, and maintaining a steady position. They also contribute to heat production and stabilize the skeletal framework.

21. (C) Neuromuscular junction
The neuromuscular junction is the specialized chemical synapse where a motor neuron communicates with a skeletal muscle fiber. At this site, the nerve ending releases a neurotransmitter, typically acetylcholine, which binds to receptors on the muscle cell membrane. This binding initiates an electrical signal that eventually leads to muscle contraction. This precise point of contact is essential for the nervous system to exert conscious control over the movements of the body.

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22. (A) Both A and R are true and R is the correct explanation of A.
Muscular contraction is an energy-demanding process that requires adenosine triphosphate to function. The molecular basis of this movement involves cross-bridge cycling, where myosin heads attach to actin filaments and pull them inward. This action, known as the power stroke, consumes energy as the myosin heads detach and reset for the next cycle. Without a continuous supply of metabolic energy, the muscle would be unable to sustain the repetitive movements necessary for contraction.

23. (D) Regulating the intracellular concentration of calcium ions.
The sarcotubular system is an internal network within muscle fibers consisting of the sarcoplasmic reticulum and transverse tubules. Its primary function is to manage the release and reuptake of calcium ions, which act as the trigger for muscle contraction. When an electrical impulse travels down the T-tubules, it causes the sarcoplasmic reticulum to release calcium into

8. (C) 1, 2, and 3 only
Personality is formed through a complex interplay between biological and external factors. Heredity provides the genetic blueprint inherited from parents, while the environment encompasses all external influences encountered after conception. The interaction between these two forces is crucial in shaping the final characteristics of an individual. It is incorrect to claim that personality is determined solely by environmental factors, as genetics plays a fundamental role in establishing an individual's basic traits.

9. (A) Both Statement I and Statement II are true.
Frustration and mental conflicts are significant psychological states that influence human behavior. Frustration arises specifically when a motivated, goal-directed behavior is blocked or thwarted by an obstacle. On the other hand, mental conflicts occur when an individual is faced with two or more contradictory needs, desires, or demands that cannot be satisfied simultaneously. Both experiences can lead to emotional tension, stress, and various adaptive or maladaptive responses in daily life.

10. (A) Schizophrenia
Mental health conditions are often categorized by their prevalence within the general population. Common mental disorders include anxiety, depression, and sleep-related issues like insomnia, which affect a significant percentage of people. Schizophrenia, while a major psychiatric disorder involving hallucinations and delusions, is classified as a severe mental illness rather than a common one. It occurs less frequently and typically requires different clinical management and specialized treatment compared to the more prevalent ailments.

11. (A) Both A and R are true and R is the correct explanation of A.
Psychology as a science of behavior prioritizes objectivity and the use of empirical measurements. This perspective emphasizes that observable actions can be systematically recorded, analyzed, and replicated by different researchers. Unlike subjective internal states, which are difficult to measure directly and often rely on self-reporting, behavior provides a visible and quantifiable subject for study. This approach allows for the development of general laws of behavior through rigorous scientific observation and experimentation.

12. (B) Memory
Memory is the fundamental cognitive process that enables the retention of information over time for future use. This process involves three primary stages: encoding, where information is initially processed; storage, where the information is maintained over time; and retrieval, where the stored information is accessed when needed. Without memory, learning would not be possible, and individuals would lack a sense of continuity, personal identity, and the ability to function effectively.

13. (C) Cell
The cell is the basic structural and functional unit of all living organisms. Every living being, from simple single-celled bacteria to complex multicellular humans, is composed of cells. Each cell contains the necessary machinery to perform vital life processes, such as metabolism, growth, and reproduction. Cells combine to form tissues, which then organize into organs and systems, maintaining the overall health and functionality of the entire living organism.

14. (D) Mitochondrion
The mitochondrion is a specialized cellular organelle often referred to as the powerhouse of the cell. Its primary role is to generate most of the cell's supply of adenosine triphosphate through the process of aerobic respiration. Adenosine triphosphate serves as the main energy currency for cellular activities, including muscle contraction and chemical synthesis. The number of mitochondria in a cell typically reflects the specific energy requirements of that particular tissue.

15. (A) Osmosis
Osmosis is a specific type of passive transport involving the movement of water across a selectively permeable membrane. This process occurs from an area with a high concentration of water to an area with a lower concentration of water. It continues until an equilibrium is reached between the two sides. Osmosis is critical for maintaining cellular hydration and the proper balance of fluids and electrolytes within organisms to ensure optimal function.

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that enzymes are released at the appropriate time and that the movement of material is controlled to optimize nutrient absorption and processing.

32. (B) The nephron
The nephron is the fundamental structural and functional unit of the kidney, with each kidney containing over a million of these microscopic structures. The nephron is responsible for the complex process of filtering blood to remove waste products while retaining essential substances. This involves glomerular filtration, tubular reabsorption, and tubular secretion. Through these coordinated actions, the nephron produces urine, which is then transported to the renal pelvis and eventually expelled from the body through the urinary tract.

33. (A) Both A and R are true and R is the correct explanation of A.
The juxtaglomerular apparatus is a specialized structure in the kidney that plays a critical role in regulating systemic blood pressure. When it detects a decrease in blood pressure or sodium levels, it releases the enzyme renin into the bloodstream. Renin initiates a biochemical cascade that results in the formation of angiotensin II, a potent vasoconstrictor that also stimulates water and salt retention. These actions collectively increase blood volume and pressure, ensuring the maintenance of adequate renal perfusion.

34. (A) Tubular reabsorption
Tubular reabsorption is the essential process by which the renal tubules recover water and useful solutes from the glomerular filtrate and return them to the bloodstream. As the filtrate passes through different sections of the nephron, substances such as glucose, amino acids, and vital electrolytes are actively or passively transported back into the peritubular capillaries. This mechanism prevents the loss of essential nutrients and regulates the final volume and composition of the urine produced by the kidneys.

35. (C) Loop of Henle and collecting ducts
The kidneys' ability to concentrate or dilute urine is primarily facilitated by the activities occurring within the loop of Henle and the collecting ducts. The loop of Henle creates an osmotic gradient in the renal medulla, which allows for the efficient reabsorption of water. The collecting ducts then use this gradient to adjust the final water content of the urine, often under the influence of antidiuretic hormone. This mechanism is vital for maintaining fluid balance and preventing dehydration.

36. (D) Brain and Spinal Cord - Nervous System
Biological systems are composed of specific organs that work together to perform complex functions. The brain and spinal cord are the primary components of the central nervous system, responsible for processing information and coordinating bodily activities. In contrast, the kidneys belong to the excretory system, the heart belongs to the cardiovascular system, and the lungs are part of the respiratory system. Correctly identifying these pairings is fundamental to understanding the structural and functional organization of the human body.

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37. (C) The ability to generate and transmit electrical signals.
Neurons are the specialized cells of the nervous system designed for rapid communication. Their fundamental property is excitability, which allows them to generate electrical impulses known as action potentials in response to stimuli. These signals are then transmitted along the axon to other neurons, muscles, or glands. This ability to process and relay information through electrical and chemical signals is what enables the nervous system to coordinate all bodily functions and respond to environmental changes.

38. (A) 1, 2, 3, and 4 only
The nervous system is organized into the central nervous system, comprising the brain and spinal cord, and the peripheral nervous system, which includes all other nervous tissues. Within these divisions, the somatic system manages voluntary actions, while the autonomic system regulates involuntary functions. It is important to note that the nervous system is not exclusively made of neurons; it also contains glial cells, which provide essential support, protection, and maintenance for the functioning neurons.

39. (D) Exocrine glands
Glands are classified based on how they release their secretions. Exocrine glands produce

the cytoplasm. This regulation is vital for the precise control of muscle tension and relaxation.

24. (A) Autorhythmicity
Skeletal muscles possess several key physiological properties, including excitability, which allows them to respond to stimuli, and contractility, which enables them to shorten and generate force. They also exhibit extensibility and elasticity, allowing them to stretch and return to their original shape. However, skeletal muscles do not possess autorhythmicity, which is the ability to initiate their own rhythmic contractions. This specific property is a characteristic of cardiac muscle and certain types of smooth muscle.

25. (A) 2, 4, 1, 3
Muscle contraction follows a precise sequence of physiological events. First, an action potential arrives at the neuromuscular junction, triggering the release of acetylcholine. This neurotransmitter binds to receptors on the muscle fiber, generating a new electrical signal. This signal causes the release of calcium ions from the sarcoplasmic reticulum into the sarcoplasm. Finally, the presence of calcium allows myosin heads to bind to actin filaments, forming cross-bridges and initiating the shortening of the muscle fiber.

26. (A) Spleen
The digestive system is composed of the alimentary canal and several accessory organs that assist in breaking down food. The stomach, liver, and pancreas are central components of this system, involved in chemical digestion and nutrient processing. In contrast, the spleen is a major organ of the lymphatic and immune systems, primarily responsible for filtering blood and managing white blood cells. It does not play a direct role in the mechanical or chemical digestion of food.

27. (D) Mucosa
The wall of the alimentary canal is organized into four distinct layers. The mucosa is the innermost layer that directly faces the lumen and comes into contact with food. It is responsible for secreting mucus, digestive enzymes, and hormones, as well as absorbing nutrients into the blood. The other layers, including the submucosa, muscularis externa, and serosa, provide structural support, house nerves and blood vessels, and facilitate the movement of food through the tract.

28. (B) Hydrochloric acid and pepsin
Gastric juice, secreted by the glands in the stomach lining, is essential for the initial stages of chemical digestion. Its primary components include hydrochloric acid, which provides the highly acidic environment necessary for killing bacteria and denaturing proteins. It also contains pepsin, an enzyme that specifically breaks down proteins into smaller peptides. This combination of acid and enzymes transforms food into a semi-liquid substance called chyme, which then moves into the small intestine for further processing.

29. (C) 1, 2, and 3 only
The excretory system performs several vital functions to maintain internal homeostasis. Its primary role is the removal of metabolic waste products, such as urea, from the body. Additionally, the kidneys regulate blood volume and pressure by controlling the amount of water excreted. They also play a crucial role in maintaining the proper pH balance of the blood. The production of digestive enzymes is not a function of this system, as that is the responsibility of the digestive system.

30. (D) Peristalsis
Peristalsis is the series of coordinated, wave-like muscular contractions and relaxations that move food along the digestive tract. This involuntary process involves the smooth muscles in the walls of the esophagus, stomach, and intestines. By systematically pushing the contents forward, peristalsis ensures that food is mixed with digestive juices and moved to different sections of the alimentary canal for digestion and absorption. It is the primary mechanism for the physical transport of material through the gut.

31. (A) To regulate the secretion and motility of the digestive system.
Gastrointestinal hormones are specialized chemical messengers produced by endocrine cells within the digestive tract. Their primary function is to coordinate and regulate various aspects of digestion, including the secretion of digestive juices and the motility of the stomach and intestines. Hormones such as gastrin and secretin respond to the presence of food, ensuring

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ANSWERS

1. (B) A mental state significantly different from a normal, waking beta-wave state.
Consciousness encompasses various levels of awareness regarding internal and external environments. An altered state refers to any mental condition that deviates significantly from the typical alert, waking consciousness characterized by beta waves. These states can occur naturally through sleep or dreaming, or be induced through meditation, hypnosis, or pharmacological means. They involve distinct changes in thought patterns, perception of time, and emotional expression compared to baseline.

2. (A) Stage 2 NREM
Non-rapid eye movement sleep is divided into three distinct stages based on brain activity patterns. The second stage of this cycle is specifically distinguished by unique electroencephalogram markers known as sleep spindles and K-complexes. Sleep spindles are brief bursts of high-frequency activity, while K-complexes are large, singular waves. These features represent the brain's efforts to suppress external stimuli and maintain a stable environment for restful sleep.

3. (C) It defines psychology as the science of behaviour and observable actions.
Behavioral psychology focuses on the objective analysis of observable actions rather than internal mental states or unconscious processes. This perspective views psychology as a rigorous science that relies on measurable data gathered through experimentation and observation. It posits that behavior is primarily learned through interactions with the environment, specifically through conditioning processes. By prioritizing visible responses, it seeks to identify the specific laws governing human and animal conduct.

4. (D) Sleep Apnea
Sleep apnea is a serious respiratory disorder where breathing repeatedly stops and starts throughout the night. These pauses in breathing lead to decreased oxygen levels in the blood, which triggers the brain to wake the individual momentarily to resume breathing. This cycle of frequent awakenings prevents the person from reaching deep, restorative sleep stages. Common symptoms include loud snoring and excessive daytime fatigue due to disrupted rest.

5. (A) P-4, Q-2, R-3, S-1
Personality development is influenced by several fundamental concepts. Nature refers to the genetic and hereditary factors inherited from parents. Nurture represents the environmental influences and life experiences that shape an individual. Facets are the specific, narrower traits that collectively form broader personality dimensions. Finally, stages represent the sequential periods of development that individuals pass through during their lifespan. Understanding these interactions is vital for comprehensive psychological analysis.

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6. (B) Perception
Perception is the cognitive process of organizing and interpreting sensory data to form a mental representation of the environment. While sensation involves the initial detection of stimuli by sensory receptors, perception adds meaning to those raw signals. It allows individuals to recognize objects, judge distances, and understand social cues. This process is influenced by past experiences, expectations, and cultural context, enabling a coherent and meaningful experience of the world.

7. (D) Genetic predispositions
Heredity involves the transmission of biological traits from parents to offspring through genetic material. These genetic predispositions serve as primary determinants of personality by establishing a foundational range of temperament and physical characteristics. While environmental factors like culture and education shape the expression of these traits, the underlying biological blueprint is fixed at conception. This genetic base influences how an individual interacts with and responds to their external environment.

substances that are transported through ducts to a specific internal or external surface, such as the skin or the lumen of the digestive tract. Examples include sweat glands, salivary glands, and the enzyme-secreting portion of the pancreas. Unlike endocrine glands, which release hormones directly into the blood, exocrine glands provide localized effects by delivering their products to a targeted area through a system of tubes.

40. (A) Thyroid gland
Endocrine glands are specialized tissues that synthesize hormones and release them directly into the bloodstream to regulate distant target organs. The thyroid gland is a primary example of an endocrine gland, producing hormones that manage metabolism, growth, and development. In contrast, salivary, sweat, and mammary glands are exocrine glands because they use ducts to deliver their products to specific surfaces. Understanding this distinction is essential for studying how the body maintains chemical balance and coordinates long-term physiological processes.

41. (B) P-4, Q-3, R-2, S-1
The nervous system is divided into functional components with specific roles. The sensory system transmits information from receptors to the central nervous system, while the motor system carries commands from the brain to muscles and glands. Within the autonomic system, the sympathetic division initiates the "fight or flight" response during stress. Conversely, the parasympathetic division manages "rest and digest" functions, promoting energy conservation and recovery. These divisions work together to maintain internal stability and respond to external challenges.

42. (A) The junction between two neurons or between a neuron and an effector cell.
A synapse is the specialized site of communication where a neuron transmits signals to another cell. This can occur between two neurons or between a neuron and a target cell, such as a muscle fiber or a gland. Most synapses are chemical, involving the release of neurotransmitters that cross a small gap to bind with receptors on the receiving cell. This process allows for the integration and redirection of information throughout the complex networks of the nervous system.

43. (D) Reflex
A reflex is an automatic, rapid, and involuntary response to a specific stimulus that occurs without conscious intervention from the brain. These responses are mediated by reflex arcs, which typically involve a sensory receptor, a pathway to the central nervous system, and a motor output. Reflexes are essential for protection, such as withdrawing a hand from heat, and for maintaining basic bodily functions like posture and balance. They provide a vital mechanism for immediate survival and efficient physiological regulation.

44. (B) Cerebrospinal fluid (CSF)
Cerebrospinal fluid is a clear, colorless liquid that fills the ventricles of the brain and the space surrounding the spinal cord. It serves several critical functions, including providing mechanical buoyancy and protection against physical injury. Additionally, it helps maintain a stable chemical environment and facilitates the removal of metabolic waste from the central nervous system. The continuous circulation and absorption of this fluid are essential for the overall health and optimal functioning of the brain and spinal cord.

NODIA

45. (C) To protect the brain by restricting passage of blood substances.
The blood-brain barrier is a highly selective physiological boundary that separates the circulating blood from the extracellular fluid of the central nervous system. It is composed of tightly packed endothelial cells that restrict the passage of potentially harmful substances, pathogens, and large molecules while allowing essential nutrients like glucose and oxygen to enter. This barrier is vital for protecting the brain's sensitive environment from fluctuations in blood chemistry and for maintaining the precise conditions necessary for neuronal signaling.

46. (D) Heart, blood vessels, and blood
The cardiovascular system is the primary transport network of the body, consisting of the heart, a network of blood vessels, and the blood itself. The heart serves as a muscular pump that generates the pressure needed to circulate blood throughout the body. The vessels, including arteries, veins, and capillaries, act as conduits for delivery and return. The blood carries essential

(D) Iron and complex carbohydrates

292. The passage suggests that the nutritive value of cereals can be maximized by:
(A) selecting whole grains instead of refined ones.
(B) choosing refined grains over whole grains.
(C) boiling them for extended periods.
(D) consuming them exclusively for energy.

293. Which food group is highlighted as being indispensable for its contribution of vitamins, minerals, and dietary fiber?
(A) Cereals & Millets
(B) Pulses, Nuts and Oil Seeds
(C) Milk and Milk Products
(D) Vegetables and Fruits

294. What is one of the benefits of the preparation technique of sprouting?
(A) It reduces the protein content of pulses.
(B) It enhances nutritive value by increasing vitamin content.
(C) It increases the concentration of fats and oils.
(D) It removes all carbohydrates from grains.

295. The primary nutritional role of the 'Cereals & Millets' food group is to provide:
(A) high-quality protein for muscle repair.
(B) calcium for bone health.
(C) carbohydrates for energy.
(D) vitamins and minerals for metabolic regulation.

Direction : Please read the following source carefully.

The relationship between food and metabolism is central to understanding energy balance in the body. Metabolism encompasses all chemical reactions within an organism, and it is divided into two opposing processes: anabolism, the synthesis of complex molecules from simpler ones (requiring energy), and catabolism, the breakdown of complex molecules into simpler ones (releasing energy). The body's total energy requirement is determined by three main components: Basal Metabolic Rate (BMR), Specific Dynamic Action (SDA) of food, and physical activity. BMR represents the minimum energy expended to maintain vital life functions at rest. SDA, also known as the thermic effect of food, is the energy required to digest, absorb, and metabolize nutrients. Physical activity is the most variable component of energy expenditure. An energy imbalance, where calorie intake does not match energy expenditure, results in weight gain or loss. The metabolism of specific macronutrients—carbohydrates, lipids, and proteins—follows distinct biochemical pathways to yield energy or be stored. Several factors can affect BMR, including age, gender, body size, and body composition. For instance, BMR generally decreases with age and is typically higher in individuals with more muscle mass. Understanding these factors is crucial for assessing an individual's calorie requirements.

Based on the above source, attempt the following five questions.

296. Which term describes the metabolic process of breaking down complex molecules to release energy?
(A) Anabolism
(B) Specific Dynamic Action (SDA)
(C) Basal Metabolic Rate (BMR)
(D) Catabolism

297. The three main components that determine total energy requirement are:
(A) BMR, SDA, and physical activity.
(B) anabolism, catabolism, and physical activity.
(C) metabolism of carbohydrates, lipids, and proteins.
(D) age, gender, and body size.

298. According to the passage, Basal Metabolic Rate (BMR) represents the energy needed to:
(A) perform strenuous physical activity.
(B) maintain vital functions at rest.
(C) digest and absorb food.
(D) synthesize complex molecules.

299. How does an increase in muscle mass typically affect BMR?
(A) It decreases BMR.
(B) It increases BMR.
(C) It has no effect on BMR.
(D) It only affects the Specific Dynamic Action of food.

300. Anabolism is the metabolic process that involves:

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clots from the circulation, and synthesizing or activating certain hormones. However, the task of transporting oxygen from the lungs to the rest of the body's tissues is the responsibility of the cardiovascular system, specifically through the red blood cells and the heart's pumping action, rather than the lungs themselves.

55. (D) Bone marrow, thymus, spleen, and lymph nodes
The immune system is a complex network of organs and cells that protect the body from infection. Key component organs include the bone marrow, where blood cells are produced, and the thymus, where T-cells mature. The spleen filters the blood and manages the immune response to systemic pathogens, while lymph nodes act as specialized checkpoints that filter lymph and house white blood cells. Together, these structures coordinate the body's defense against bacteria, viruses, and other foreign substances.

56. (A) Both A and R are true and R is the correct explanation of A.
The primary mission of the immune system is to defend the body against pathogens like bacteria and viruses. To achieve this effectively, the system must possess the fundamental ability to distinguish between "self" cells, which belong to the body, and "non-self" entities, which are foreign. This recognition allows the immune system to target and destroy invaders while sparing the body's own healthy tissues. A failure in this distinguishing mechanism can lead to autoimmune diseases where the body attacks itself.

57. (C) Endocrine glands and the hormones they secrete.
Endocrinology is the branch of biology and medicine focused on the study of the endocrine system. This includes the structure and function of various endocrine glands, such as the pituitary, thyroid, and adrenal glands, as well as the hormones they produce. Hormones are chemical messengers that travel through the bloodstream to regulate vital processes like growth, metabolism, and reproduction. Endocrinologists study how these chemicals maintain homeostasis and the various disorders that arise when hormone levels are imbalanced.

58. (A) Endocrine glands secrete hormones into the bloodstream, while exocrine glands use ducts.
The fundamental distinction between endocrine and exocrine glands lies in their method of secretion. Endocrine glands are ductless and release their products, known as hormones, directly into the interstitial fluid and then into the bloodstream for transport to distant organs. In contrast, exocrine glands use a system of ducts to deliver their secretions, such as sweat, saliva, or digestive enzymes, to a specific internal or external surface. This difference determines whether the gland's effect is widespread or localized throughout the body.

59. (D) Thyroid gland - Thyroxine
The endocrine system relies on specific glands to produce unique hormones that regulate bodily functions. The thyroid gland is responsible for secreting thyroxine, which plays a central role in controlling the body's metabolic rate. Other examples include the pancreas, which produces insulin and glucagon, and the adrenal glands, which secrete adrenaline. Correctly pairing glands with their respective hormones is essential for understanding how the chemical signaling network maintains physiological balance and responds to the body's changing needs over time.

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60. (B) Testosterone and sperm
The male reproductive system is designed to produce, maintain, and transport male gametes and hormones. The primary products are sperm, which carry genetic information for reproduction, and testosterone, the principal male sex hormone. Testosterone is responsible for the development of male secondary sexual characteristics and the regulation of sperm production. Together, these components ensure the biological capacity for fertilization and the maintenance of male reproductive health throughout adulthood. These processes are regulated by complex hormonal interactions.

61. (C) Uterus
The uterus is a highly specialized organ within the female reproductive system designed to support and nurture a developing fetus during pregnancy. It provides a protective environment and undergoes significant changes to accommodate growth. The ovaries produce eggs, and the fallopian tubes are the site of fertilization, but

individuals with renal failure. Its primary purpose is to filter metabolic waste products, excess salts, and extra water from the blood, maintaining a safe chemical balance. By mimicking the filtration process of the nephrons, dialysis helps prevent the dangerous accumulation of toxins that would otherwise occur. This life-saving treatment is necessary when the kidneys are no longer able to perform their essential excretory roles naturally.

107. (D) Dendrites
Dendrites are the specialized, branched extensions of a neuron that serve as the primary receiving site for incoming signals. They act like antennas, picking up chemical messages from the axons of other neurons at the synapses. These signals are then converted into electrical impulses and transmitted toward the cell body, or soma. The extensive branching of dendrites allows a single neuron to receive and integrate information from thousands of different sources, facilitating complex communication within the nervous system.

108. (B) Peripheral nervous system
The nervous system is broadly categorized into the central nervous system and the peripheral nervous system. The peripheral nervous system includes all the nerves that lie outside the brain and spinal cord. It is further divided into the somatic nervous system, which controls voluntary movements, and the autonomic nervous system. The autonomic system is responsible for regulating involuntary bodily functions, such as heart rate, digestion, and respiratory rate, ensuring that internal homeostasis is maintained without conscious effort or thought.

109. (C) The sensory system carries signals toward the CNS, while the motor system carries signals away from the CNS.
The nervous system utilizes two distinct pathways for communication. The sensory, or afferent, system is responsible for carrying information from internal and external receptors toward the central nervous system for processing. In contrast, the motor, or efferent, system transmits commands from the central nervous system out to the muscles and glands to initiate a response. This two-way flow of information allows the body to detect changes in the environment and respond appropriately through movement or secretion.

110. (A) P-4, Q-1, R-2, S-3
Glands in the human body are classified as either endocrine or exocrine based on their method of secretion. The adrenal medulla is an endocrine gland that secretes adrenaline during stress. Ovaries are endocrine glands that produce reproductive hormones like estrogen. Conversely, salivary glands and sweat glands are exocrine glands; the former aids in digestion while the latter helps regulate body temperature. Each gland type plays a specific and essential role in maintaining the body's physiological balance and function.

111. (A) Cerebral cortex
The cerebral cortex is the thin, outer layer of the cerebrum and is the site of the most advanced functions of the human nervous system. It is responsible for complex processes such as conscious thought, memory, language, and voluntary motor control. Different regions of the cortex are specialized for processing sensory information and integrating it with past experiences to make decisions. The vast network of neurons in the cerebral cortex is what enables human intelligence, creativity, and self-awareness.

112. (B) Choroid plexus, where CSF is produced.
The blood-cerebrospinal fluid barrier is a selective physiological boundary that regulates the passage of substances between the blood and the cerebrospinal fluid. It is located at the choroid plexus, which is the specialized tissue within the brain's ventricles responsible for producing CSF. This barrier is formed by epithelial cells that ensure the fluid surrounding the brain and spinal cord has a stable and strictly controlled composition. This protection is essential for the optimal functioning of the central nervous system.

113. (B) To ensure one-way blood flow and prevent backflow.
The heart is equipped with specialized valves that play a crucial role in maintaining efficient circulation. These valves are positioned at the exits of the chambers and major vessels, ensuring that blood flows in only one direction.

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Antioxidants are specialized compounds found in various foods, particularly fruits and vegetables, that play a protective role in the body. Their primary function is to neutralize free radicals, which are unstable molecules that can cause oxidative damage to cells and DNA. By preventing this damage, antioxidants help reduce the risk of chronic diseases and support the aging process. Common antioxidants include vitamins C and E, as well as various phytochemicals that contribute to overall cellular health and resilience.

70. (A) 1, 2, and 4 only
Macronutrients are required by the body in large amounts to provide energy and structure, while micronutrients, including vitamins and minerals, are needed in smaller quantities for metabolic regulation. Water is absolutely considered an essential nutrient, as it is vital for almost every physiological process. Furthermore, a deficiency in specific minerals like iron can lead to significant health issues such as anemia. Understanding these classifications and their specific roles is fundamental to maintaining a healthy and balanced diet.

71. (D) Pure, light, and easy to digest (Sattvic).
The Yogic concept of diet categorizes foods based on their effect on the body and mind. A Sattvic diet is highly recommended as it consists of pure, light, and easily digestible foods that promote clarity, peace, and vitality. Examples include fresh fruits, vegetables, whole grains, and nuts. This approach avoids heavy, processed, or overly stimulating foods that might cause agitation or lethargy. By choosing Sattvic options, individuals align their nutritional intake with the goals of mental balance and physical well-being.

72. (A) The energy-providing nutrients: carbohydrates, fats, and proteins.
In the context of nutrition, the term "proximate principles of diet" refers to the three major macronutrients that provide the body with metabolic energy: carbohydrates, fats, and proteins. These nutrients are required in large quantities and are the primary components of the food we consume. Each provides a specific amount of energy per gram and serves as the foundation for the body's growth, repair, and daily functioning. Understanding these principles is essential for calculating energy balance and designing balanced diets.

73. (C) Provides all essential nutrients in correct proportions to meet the body's needs.
A balanced diet is a nutritional plan that includes a wide variety of foods to ensure that all essential nutrients are provided in the correct proportions. This includes adequate amounts of macronutrients for energy and structure, as well as micronutrients for regulation and protection. By meeting the body's specific requirements, a balanced diet supports growth, maintains health, and helps prevent both deficiency diseases and lifestyle-related disorders. It emphasizes moderation and variety rather than the exclusion of entire food groups.

74. (B) Both A and R are true but R is not the correct explanation of A.
Maintaining a balanced diet is fundamentally important for preserving health and preventing various lifestyle diseases. The Yogic concept of diet supports these goals by advocating for the consumption of whole, natural foods and practicing moderation. While both the principles of modern nutrition and Yogic dietary guidelines emphasize the importance of quality and quantity for health maintenance, the specific cultural and philosophical origins of Yogic provide a complementary but distinct framework for understanding how food impacts the human condition.

NODIA

75. (D) Iron
Iron is a critical trace mineral that plays an essential role in the formation of hemoglobin, the protein in red blood cells responsible for transporting oxygen throughout the body. Without sufficient iron, the blood cannot carry oxygen effectively to tissues and organs, leading to symptoms of fatigue and weakness known as iron-deficiency anemia. Consuming iron-rich foods, such as pulses, leafy greens, and fortified cereals, is necessary to maintain healthy blood levels and support overall energy metabolism.

76. (B) Building and maintaining strong bones and teeth.
Calcium is the most abundant mineral in the human body and is primarily stored in the skeleton and teeth. Its most recognized role is

providing structural strength and rigidity to bones and enamel. Beyond structural support, calcium is also essential for blood clotting, muscle contraction, and nerve signaling. Ensuring an adequate intake of calcium through dairy products, green vegetables, and fortified foods is vital throughout life to prevent bone-related disorders like osteoporosis and maintain physiological integrity.

77. (C) Cereals and Millets
Cereals and millets form the dietary foundation for many populations, serving as the primary source of complex carbohydrates and dietary fiber. These foods provide sustained energy and support digestive health by promoting regular bowel movements. Additionally, whole grains contain essential vitamins and minerals that are often lost during refining processes. Including a variety of cereals and millets in the diet ensures a steady supply of energy and contributes to the prevention of chronic diseases through their fiber content.

78. (D) Protein and healthy fats
Pulses, nuts, and oilseeds are highly nutrient-dense food groups that contribute significantly to a balanced diet. They are excellent sources of plant-based protein, which is necessary for tissue repair and growth, and provide healthy unsaturated fats that support heart health and brain function. Furthermore, these foods often contain fiber, vitamins, and minerals. Incorporating them into daily meals provides a sustainable and nutritious alternative to animal products, supporting overall health and providing essential building blocks for the body.

79. (C) 1, 2 and 4 only
A healthy diet relies on several key food groups. Milk and dairy provide essential calcium and protein, while fruits and vegetables offer a wealth of vitamins, minerals, and fiber. Sprouting pulses is a beneficial practice that enhances their nutritional profile. It is a misconception that all fats should be eliminated; healthy fats are necessary for bodily functions. Additionally, while jaggery is less refined than white sugar and contains some minerals, it should still be consumed with moderation.

80. (B) Sprouting
Sprouting is the natural process of allowing seeds, grains, or pulses to germinate by soaking them in water and keeping them in a moist environment. This process significantly enhances the nutritional value of the food by increasing the availability of vitamins, particularly Vitamin C, and reducing anti-nutritional factors that can interfere with digestion. Sprouted foods are often easier to digest and provide a concentrated source of enzymes and nutrients, making them a valuable addition to a health-conscious diet.

81. (B) Lipids (Fats)
Among all the macronutrients, lipids, commonly known as fats, are the most energy-dense. While carbohydrates and proteins each provide approximately four calories per gram, fats provide nine calories per gram. This high energy density makes lipids an efficient way for the body to store energy for later use. While essential for functions like hormone production and vitamin absorption, the concentrated caloric content of fats means they should be consumed in moderation to maintain a healthy weight and energy balance.

82. (A) Minimum energy needed at rest for vital functions.
Basal Metabolic Rate represents the minimum amount of energy an individual requires to maintain essential life-sustaining functions while at complete rest. These vital processes include breathing, blood circulation, cell production, and the maintenance of body temperature. BMR typically accounts for the largest portion of an individual's total daily energy expenditure. Factors such as age, gender, body composition, and genetics all influence a person's BMR, which serves as the baseline for determining overall caloric needs for health.

83. (C) Metabolism
Metabolism is the comprehensive term used to describe all the chemical reactions that occur within a living organism to maintain life. These processes are divided into two main categories: anabolism, which involves building complex molecules from simpler ones, and catabolism, which involves breaking down molecules to release energy. Through metabolism, the body converts food into energy, constructs cellular components, and eliminates waste. It is a continuous and highly regulated process that

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is fundamental to growth, reproduction, and overall health.

84. (D) 1, 2, 3
Total energy expenditure is composed of three primary factors that vary in their contribution. For most individuals, especially those who are moderately active, Basal Metabolic Rate is the largest component, representing the energy used for basic survival. This is followed by physical activity, which includes all movement and exercise. The smallest component is the Specific Dynamic Action, also known as the thermic effect of food, which is the energy required to digest, absorb, and process the nutrients consumed.

85. (C) Large body size and significant muscle mass.
Several physiological factors influence an individual's Basal Metabolic Rate. Having a larger body size and a higher proportion of lean muscle mass significantly increases BMR because muscle tissue is more metabolically active than fat tissue even at rest. Conversely, factors like aging and prolonged starvation tend to decrease BMR as the body attempts to conserve energy. Understanding these influences is important for managing weight and ensuring that nutritional intake matches the body's actual metabolic demands for optimal health.

86. (B) Synthesizes complex molecules from simpler ones, consuming energy.
Anabolism is the constructive phase of metabolism where the body builds complex molecules and structures from simpler precursors. This process is essential for growth, tissue repair, and the storage of energy for future use. Examples include the synthesis of proteins from amino acids and the formation of glycogen from glucose. Because these reactions involve creating new chemical bonds, they require an input of metabolic energy, typically in the form of adenosine triphosphate generated during catabolic processes.

87. (D) Energy imbalance occurs when calorie intake equals calorie expenditure.
Energy balance is the relationship between the calories consumed through food and the calories expended by the body. When intake matches expenditure, the body is in energy balance, and weight remains stable. An imbalance occurs when there is a mismatch; a positive balance leads to weight gain, while a negative balance leads to weight loss. The standard unit for measuring this energy in nutrition is the kilocalorie. Maintaining a proper balance is critical for preventing obesity and related chronic health conditions.

88. (A) Increase in metabolic rate after consuming food.
Specific Dynamic Action, also known as the Thermic Effect of Food, refers to the temporary increase in metabolic rate that occurs after eating. This energy is required for the mechanical and chemical processes of digestion, the absorption of nutrients across the gut wall, and the subsequent transport and storage of those nutrients. Different macronutrients have different SDA values, with proteins generally requiring the most energy to process. This effect contributes to the total daily energy expenditure of an individual.

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89. (C) Glucose
During the process of digestion and metabolism, all complex carbohydrates are eventually broken down into simple sugars. The most important of these is glucose, which serves as the primary fuel source for the body's cells, especially the brain and nervous system. Once glucose enters the bloodstream, it is either used immediately for energy or stored as glycogen in the liver and muscles. Maintaining stable blood glucose levels is essential for physical energy and optimal cognitive function throughout the day.

90. (A) Catabolism
Catabolism is the metabolic process characterized by the breakdown of complex molecules into simpler ones, a reaction that releases stored chemical energy. The breakdown of fats, or lipids, for energy is a primary example of catabolic activity. During periods of energy need, the body mobilizes stored fats and converts them into fatty acids and glycerol, which are then further processed to generate adenosine triphosphate. This energy release is vital for sustaining physical activity and maintaining essential internal cellular functions.

91. (A) P-2, Q-4, R-1, S-3
Metabolism is defined by several key terms that describe how the body handles energy and materials. Anabolism refers to the building-

the uterus is where implantation and gestation occur. Its thick muscular walls and rich lining are essential for providing the necessary nutrients and physical space for a successful pregnancy until birth.

62. (D) Nutrition
Nutrition is the scientific study of food and how it influences the health and well-being of the body. It encompasses the processes of ingestion, digestion, absorption, and metabolism of nutrients. Understanding nutrition involves examining how different substances, such as carbohydrates, proteins, vitamins, and minerals, support bodily functions, growth, and repair. Proper nutrition is fundamental to preventing diseases, maintaining energy levels, and ensuring that the body's physiological systems operate efficiently throughout an individual's entire life cycle.

63. (A) Carbohydrates, Proteins, and Lipids
Macronutrients are the essential substances that the body requires in relatively large quantities to provide energy and structural materials. This category includes carbohydrates, which are the primary energy source; proteins, which are vital for building and repairing tissues; and lipids, which serve as concentrated energy stores and structural components of cell membranes. Because these nutrients are needed in gram amounts daily, they form the foundation of the human diet and are critical for maintaining overall health and vitality.

64. (B) To synthesize genetic material from scratch.
Food serves several primary functions essential for life and health. It provides the energy necessary for all bodily functions and physical activities through the metabolism of macronutrients. Additionally, it supplies the building blocks required for the growth and repair of tissues and regulates various physiological processes through vitamins and minerals. However, while food provides the precursors, the body does not synthesize its entire genetic material from scratch using food alone; instead, it uses nutrients to maintain and replicate existing DNA.

65. (B) P-2, Q-1, R-4, S-3
Different nutrients perform specialized roles within the body to maintain health. Carbohydrates serve as the main source of immediate energy for cellular activities. Proteins are the primary building blocks used for constructing and repairing body tissues, including muscles and organs. Lipids are essential for long-term energy storage and provide insulation for the body's organs. Vitamins act as vital catalysts and regulators for various metabolic reactions. A balanced intake of all these nutrients is necessary for optimal physiological function.

66. (A) Vitamin C
Scurvy is a clinical condition caused by a severe and prolonged deficiency of Vitamin C, also known as ascorbic acid. Vitamin C is essential for the synthesis of collagen, a structural protein that holds connective tissues together. Without adequate amounts, the body cannot repair tissues, leading to symptoms such as bleeding gums, joint pain, and poor wound healing. This highlights the importance of including fresh fruits and vegetables, which are rich in Vitamin C, in the daily diet.

67. (C) Vitamins B complex and C
Vitamins are categorized based on their solubility, which affects how they are absorbed, stored, and excreted. Water-soluble vitamins include the B-complex group and Vitamin C. These substances dissolve in water and are generally not stored in large amounts by the body, meaning they must be consumed regularly through the diet. Any excess is typically excreted through urine. This is in contrast to fat-soluble vitamins, which can be stored in the liver and fatty tissues for longer periods.

68. (D) Saturated and trans lipids
Modern nutritional research has established a direct link between the excessive intake of saturated and trans lipids and an increased risk of obesity and cardiovascular diseases. These types of fats can contribute to elevated levels of harmful cholesterol in the blood, leading to the buildup of plaque in the arteries. While fats are an essential part of the diet, health guidelines emphasize prioritizing unsaturated fats and limiting processed fats to maintain heart health and a healthy body weight.

69. (C) To protect cells from damage caused by free radicals.

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support, movement, or communication. Tissues then combine to form organs, which carry out more complex tasks. Understanding tissue structure and function is fundamental to the study of both anatomy and human physiology.

99. (C) Mitochondrion
The mitochondrion is a vital organelle found in most eukaryotic cells, famously known as the "powerhouse of the cell." This nickname arises from its primary role in conducting cellular respiration to produce adenosine triphosphate. ATP is the chemical energy used to power almost all cellular processes and activities. Cells with high energy demands, such as muscle cells, contain a larger number of mitochondria to ensure they can meet the metabolic requirements necessary for the body to function properly.

100. (C) 1, 2, and 3 only
Cell physiology involves the study of how cells maintain their internal environment and interact with their surroundings. The cell membrane is selectively permeable, meaning it controls which substances can enter or leave. While some molecules pass through naturally, moving substances against a concentration gradient requires energy and is called active transport. Furthermore, bioelectric potentials are created by the unequal distribution of ions across the membrane. It is false that all substances can pass freely without regulation by the cell.

101. (C) Ball-and-socket joint
Ball-and-socket joints represent the most mobile type of synovial joint in the human body, allowing for movement in multiple planes. This structure consists of a rounded bone head that fits into a cup-like depression of another bone, exemplified by the shoulder and hip joints. This design enables actions such as flexion, extension, abduction, adduction, and rotation. While providing great flexibility, this large range of motion also makes these joints more susceptible to certain injuries compared to more restrictive joints.

102. (B) Is typically an involuntary and slower process.
Smooth muscle contraction differs from skeletal muscle in several key ways. While skeletal muscle is under voluntary control and can contract rapidly, smooth muscle is involuntary and typically exhibits slower, more sustained contractions. Smooth muscle is found in the walls of internal organs, such as the digestive tract and blood vessels, where it regulates flow and movement automatically. Despite these differences, both types of muscle still utilize actin and myosin filaments and require calcium ions and energy to function.

103. (D) Kidney
The human body is organized into several distinct systems that often overlap in function. The pancreas and liver are vital accessory organs for the digestive system, producing enzymes and bile. The small intestine is the primary site of nutrient absorption. In contrast, the kidneys are core organs of the excretory system, responsible for filtering blood and removing metabolic waste via urine. While they help maintain the body's overall chemical balance, kidneys do not play a role in digestion.

104. (A) A mixture of enzymes for carbohydrates, fats, and proteins.
The pancreas plays a critical role in digestion by producing pancreatic juice, which is secreted into the small intestine. This fluid contains a powerful mixture of enzymes, including amylase for carbohydrates, lipase for fats, and proteases for proteins. These enzymes are essential for breaking down macronutrients into their simplest forms for absorption. Additionally, the pancreas secretes bicarbonate to neutralize the acidic chyme coming from the stomach, creating the optimal environment for these digestive enzymes to work effectively.

105. (A) Both Statement I and Statement II are true.
The nephron is the structural and functional unit of the kidney, responsible for the complex process of urine formation. This involves multiple steps to ensure that waste products are removed while essential substances are retained. Tubular secretion is a critical part of this process, where substances such as hydrogen ions, potassium, and certain drugs are actively moved from the blood into the renal tubule. This allows the body to fine-tune the composition of the blood and eliminate harmful materials.

106. (A) Kidneys
Dialysis is a medical procedure used as an artificial replacement for lost kidney function in

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Human nutritional requirements refer to the specific amounts of various nutrients needed by individuals to maintain optimal health, support growth, and perform daily functions. These requirements vary based on factors such as age, gender, activity level, and physiological state. Meeting these needs involves consuming a balanced intake of macronutrients for energy and micronutrients for regulatory processes. Guidelines for these requirements help public health officials and individuals ensure that diets provide the necessary components for preventing deficiencies and promoting long-term well-being.

122. (A) 3, 2, 1, 4
The process of digestion follows a logical and chronological sequence to maximize nutrient extraction. It begins in the mouth with mastication, where food is mechanically broken down and mixed with saliva. The food then moves to the stomach for further chemical and mechanical processing. From there, it enters the small intestine, which is the primary site for nutrient absorption into the blood. Finally, the remaining waste products are processed in the large intestine and eliminated from the body as feces.

123. (D) Vitamin A (Retinol)
Vitamins are classified into two groups based on their solubility: water-soluble and fat-soluble. Fat-soluble vitamins, such as Vitamin A, are absorbed along with dietary fats and can be stored in the body's liver and fatty tissues for long periods. This means they do not necessarily need to be consumed every single day. Vitamin A is essential for healthy vision, immune function, and skin health. In contrast, vitamins like the B complex and C are water-soluble and are generally excreted more quickly.

124. (B) Deficiency disease
A deficiency disease is a medical condition that arises when the body does not receive an adequate supply of an essential nutrient over a prolonged period. These nutrients include specific vitamins, minerals, proteins, or essential fatty acids. Examples include scurvy from a lack of Vitamin C, anemia from an iron deficiency, and rickets from insufficient Vitamin D. These diseases highlight the vital role that a balanced and varied diet plays in maintaining health and preventing preventable nutritional disorders in populations.

125. (C) Its focus on moderation aligns with health strategies.
The Yogic concept of diet remains highly relevant in modern times because it emphasizes the consumption of natural, whole foods and the practice of moderation. These principles align closely with contemporary health strategies aimed at preventing chronic lifestyle diseases such as obesity and diabetes. By promoting Sattvic foods that are pure and easy to digest, the Yogic approach encourages a mindful relationship with eating that supports both physical health and mental clarity, regardless of whether one is an advanced practitioner.

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126. (D) The content of beneficial nutrients in a food.
From a nutritional perspective, the "nutritive value" of a food item refers specifically to the quantity and quality of beneficial nutrients it provides. This includes the concentration of macronutrients like protein and fiber, as well as essential micronutrients like vitamins and minerals. Understanding the nutritive value helps individuals make informed dietary choices to meet their nutritional requirements. Factors such as processing, cooking, and storage can affect this value, often reducing the levels of sensitive vitamins or increasing unhealthy components like sodium.

127. (A) Both A and R are true and R is the correct explanation of A.
Proteins are fundamental macronutrients required for the growth, maintenance, and repair of all body tissues. They are composed of smaller units called amino acids, which are the essential building blocks for cells, enzymes, and hormones. Because the body is constantly undergoing cellular turnover and repair, a consistent intake of dietary protein is necessary to provide the raw materials for these vital processes. A deficiency in protein can lead to muscle wasting, impaired immunity, and slow wound healing in individuals.

128. (B) They provide diverse vitamins and antioxidants.
Including a wide variety of vegetables and fruits in the diet is essential because they are major sources of diverse vitamins, minerals, and

By opening and closing in response to pressure changes during the cardiac cycle, they prevent the backflow of blood, which would otherwise reduce the heart's effectiveness as a pump. This one-way system is vital for delivering oxygenated blood to the body consistently.

114. (A) The closing of the heart valves.
The characteristic "lub-dub" sounds heard through a stethoscope during a heartbeat are caused by the closing of the heart's valves. The first sound, the "lub," occurs when the atrioventricular valves close as the ventricles begin to contract. The second sound, the "dub," happens when the semilunar valves at the base of the aorta and pulmonary artery close as the ventricles relax. These sounds are important clinical indicators used by healthcare professionals to assess the health and function of the heart.

115. (A) 1, 3, and 4 only
Blood pressure is a dynamic measurement that varies throughout the cardiac cycle and across the circulatory system. Arterial pressure is significantly higher than venous pressure, reflecting the force needed to distribute blood. Venous return to the heart is assisted by the action of skeletal muscle pumps. Capillaries are the essential sites where gas and nutrient exchange occurs. High blood pressure is clinically known as hypertension, not hypotension, which refers to low blood pressure that can cause dizziness.

116. (D) Bound to hemoglobin in red blood cells.
Oxygen transport in the blood is a highly specialized process required to meet the metabolic needs of tissues. While a small amount of oxygen dissolves directly into the plasma, the vast majority is carried by red blood cells. These cells contain hemoglobin, a protein with a high affinity for oxygen. In the lungs, oxygen binds to hemoglobin, forming oxyhemoglobin, which is then transported to tissues where the oxygen is released. This efficient mechanism allows the blood to carry significant amounts of oxygen.

117. (C) Breathing
Artificial ventilation is a medical intervention designed to assist or take over the mechanical process of breathing when a person is unable to do so naturally. This can be necessary during surgery, after an injury, or during severe respiratory illness. By moving air into and out of the lungs, artificial ventilation ensures that the body continues to receive oxygen and expel carbon dioxide. This procedure supports the physical mechanism of ventilation, allowing the lungs to continue their vital role in gas exchange.

118. (B) Regulation of body temperature
The immune system is the body's complex defense network designed to protect against harmful pathogens, such as bacteria and viruses. Its primary functions include identifying and destroying foreign invaders, removing dead or damaged cells, and monitoring the body for abnormal or cancerous cells. While it is essential for overall health, the immune system is not primarily responsible for the regulation of body temperature; that function is managed by the hypothalamus in the brain and various physiological mechanisms like sweating or shivering.

119. (D) Travel via the bloodstream to reach target cells.
Hormones are specialized chemical messengers produced by endocrine glands that play a vital role in regulating the body's activities. A key characteristic of hormones is that they are released directly into the interstitial fluid and then enter the bloodstream for transport. This allows them to travel to distant target cells and organs that possess specific receptors for that hormone. While their effects may take longer to appear than nervous system signals, they often provide sustained regulation of growth, metabolism, and reproduction.

120. (A) Urethra
The urethra is a multifunctional tube found in the male anatomy that serves two different body systems. In the urinary system, it acts as the passage through which urine is expelled from the bladder to the exterior. Simultaneously, in the reproductive system, it provides the channel for the transport of semen during ejaculation. This dual functionality distinguishes the male urethra from the female version, which only serves the urinary system. It is a vital component for both excretion and male reproduction.

121. (C) Amounts needed to maintain health and growth.

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up processes, while catabolism describes the breaking-down processes that release energy. Basal Metabolic Rate is the energy expenditure measured at complete rest, representing the baseline for survival. Specific Dynamic Action is the energy cost associated with processing and digesting food. Together, these concepts provide a comprehensive framework for understanding the complex chemical transformations that sustain life and health.

92. (A) 2, 4, 1, 3
Muscle contraction is a highly organized physiological sequence. It begins when an action potential reaches the neuromuscular junction, leading to the release of the neurotransmitter acetylcholine. The neurotransmitter then binds to receptors on the muscle fiber, which triggers the release of calcium ions from the internal sarcoplasmic reticulum. Finally, these calcium ions enable the myosin heads to bind with actin filaments, forming cross-bridges that slide and shorten the muscle, resulting in a coordinated and effective physical contraction.

93. (C) Mental processes, environmental influences, and biological factors.
The psychological basis of behavior involves exploring how various internal and external factors combine to influence how humans act. This include cognitive mental processes such as thinking and memory, as well as biological factors like genetics and brain chemistry. Additionally, environmental influences, including social interactions and life experiences, play a major role in shaping conduct. By studying these intersecting areas, psychologists gain a deeper understanding of the complex motivations and mechanisms that drive both individual and group behaviors.

94. (D) Heredity - Acquired language
Personality is shaped by both hereditary and environmental factors. Heredity includes biological traits passed down genetically, such as eye color and basic temperament. In contrast, environmental factors encompass external influences like schooling, cultural upbringing, and social interactions. While the capacity for speech is biological, the specific language an individual acquires is a product of their environment and learning experiences. Correctly identifying these influences helps in understanding the origins of human traits and the limits of genetic versus learned behaviors.

95. (A) Selective concentration on one aspect while ignoring others.
Attention is a central cognitive process that involves focusing mental resources on specific stimuli or information while filtering out irrelevant distractions. This selective concentration allows the brain to process important data more efficiently, which is essential for learning, problem-solving, and interacting with the environment. Attention can be captured by external events or directed consciously toward a goal. It acts as a gateway for information to enter further cognitive stages, such as memory and complex decision-making, in our daily lives.

96. (C) A is true but R is false.
Sleep is an altered state of consciousness that is absolutely essential for both physical and mental restoration. During this time, the body repairs tissues and the brain processes the day's information. However, it is incorrect to suggest that the brain is completely inactive or unresponsive during sleep. In fact, the brain remains highly active, especially during REM stages, and continues to monitor the environment for significant stimuli, such as a person's own name or a loud alarm.

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97. (B) Anxiety
Anxiety is characterized by a core feeling of tension, apprehension, and unease that occurs in response to a perceived or anticipated threat. While stress is a response to immediate demands, anxiety often involves persistent worry about future events. It can manifest physically through symptoms like a racing heart or sweating and psychologically through feelings of dread. While mild anxiety is a normal part of life, excessive and persistent anxiety can interfere with daily functioning and overall mental well-being.

98. (A) Tissue
In the hierarchical organization of the human body, a tissue is defined as a group of similar cells that work together to perform a specific function. There are four primary types of tissues: epithelial, connective, muscle, and nervous tissue. Each type is specialized for roles such as protection,

antioxidants. These micronutrients are necessary for thousands of metabolic reactions and help protect the body's cells from oxidative damage. Furthermore, fruits and vegetables provide dietary fiber, which supports healthy digestion and can help lower the risk of chronic diseases. Their different colors often indicate the presence of unique phytochemicals, making variety a key factor for achieving comprehensive nutrition.

129. (B) Contain trace minerals and antioxidants.
Jaggery and honey are often preferred over refined white sugar because they are less processed and retain some natural nutritional benefits. While they still primarily consist of sugars and calories, they contain trace amounts of minerals like iron and potassium, as well as various antioxidants and enzymes. This makes them a slightly more nutrient-dense choice than refined sugar, which provides "empty calories" with no additional benefits. However, they should still be consumed in moderation to maintain a healthy and balanced diet.

130. (A) Weight loss
Energy balance is a fundamental principle of nutrition that determines weight changes over time. When an individual's energy expenditure, through their basal metabolism and physical activity, consistently exceeds their energy intake from food, they are in a state of negative energy balance. To meet its needs, the body must utilize stored energy, primarily from fat and muscle tissues, which results in weight loss. Understanding this relationship is key for effective weight management and for maintaining healthy body composition.

131. (A) 1, 2, and 3 only
Metabolism includes all chemical reactions in the body. Catabolism breaks down molecules to release energy, while anabolism uses energy to build complex structures. Carbohydrate digestion starts in the mouth with salivary amylase, which begins splitting starches. However, the claim that protein metabolism primarily yields fatty acids for storage is incorrect. Protein metabolism focuses on using amino acids for tissue building and repair, or as an alternative energy source, with excess nitrogen being excreted as urea by the kidneys.

132. (D) Daily food choices
Basal Metabolic Rate is influenced by several biological and physiological factors. Age, gender, and body composition, particularly the ratio of muscle mass to fat, are primary determinants of an individual's baseline energy expenditure. While the types of food a person chooses to eat daily can influence their health and weight over time, these choices do not directly change the BMR itself. BMR is the energy used for survival at rest, which is largely determined by physical characteristics and genetics.

133. (C) Urea
Protein metabolism involves the breakdown of amino acids within the body. During this process, the nitrogen-containing groups are removed and converted into ammonia, which is toxic to the body. The liver quickly transforms this ammonia into urea, a much less harmful substance. Urea is then released into the bloodstream and transported to the kidneys, where it is filtered out and excreted in the urine. Measuring urea levels is a common way for medical professionals to assess kidney function.

134. (B) Stress
Stress is the psychological and physiological response to internal or external demands that exceed an individual's perceived resources. It often manifests as a state of mental or emotional strain resulting from adverse or challenging circumstances. While some stress can be motivating, chronic or excessive stress can have significant negative impacts on both mental and physical health. Managing stress through healthy coping mechanisms, such as exercise, meditation, or social support, is essential for maintaining overall well-being in modern life.

135. (B) P-2, Q-4, R-1, S-3
Psychology involves the study of various processes that govern how humans interact with their world. Sensation is the initial detection of physical stimuli, like light hitting the retina. Perception is the mental process of organizing that information, such as recognizing a face. Learning is a relatively permanent change in behavior resulting from experience. Personality describes the characteristic patterns of thinking, feeling, and acting that define an individual. Together, these concepts provide a framework

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system relies on hormones released into the blood. Interestingly, the pancreas is a versatile organ that performs both endocrine and exocrine roles. It is a mistake to include cranial nerves in the central nervous system.

180. (D) Tendon
A tendon is a tough, flexible band of fibrous connective tissue that serves the critical function of connecting skeletal muscle to bone. This connection is essential for the transmission of force generated by muscle contraction, which then results in the movement of the skeleton. Tendons are designed to withstand significant tension and stress during physical activity. Understanding the role of tendons is fundamental to the study of biomechanics and for diagnosing and treating common musculoskeletal injuries and conditions.

181. (C) To transmit impulses and regulate calcium.
The sarcotubular system is an intricate internal network within skeletal muscle fibers that is essential for coordinating contraction. It includes the transverse tubules, which conduct electrical impulses deep into the cell, and the sarcoplasmic reticulum, which manages the storage and release of calcium ions. When a signal arrives, this system ensures that calcium is released simultaneously throughout the fiber, triggering the binding of myosin to actin. This precise regulation is vital for efficient and controlled muscle fiber shortening.

182. (B) Produce bile for fat emulsification.
The liver is a large and versatile organ with hundreds of functions, but its primary role in the digestive process is the production of bile. Bile is a fluid that is stored in the gallbladder and released into the small intestine, where it acts as a detergent to emulsify large fat globules into smaller droplets. This process significantly increases the surface area for digestive enzymes to work, making fat digestion and absorption much more efficient. Bile is essential for utilizing dietary lipids.

183. (A) P-3, Q-1, R-4, S-2
The endocrine system utilizes specialized glands to produce hormones that regulate specific physiological functions. The pancreas secretes insulin to manage blood sugar levels, while the thyroid gland produces thyroxine to control metabolism. The adrenal glands are responsible for adrenaline, which prepares the body for action during stress. The testes are the primary site for testosterone production, which is essential for male development and reproduction. Correctly matching these hormones with their glands is vital for understanding human chemistry and homeostasis.

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184. (A) Ventilation (breathing)
Ventilation, or the mechanical process of breathing, is driven by the coordinated activity of specific respiratory muscles. The diaphragm is the primary muscle involved; its contraction increases the volume of the chest cavity, drawing air in. The intercostal muscles, located between the ribs, also assist by expanding the rib cage during inhalation. Together, these muscles create the pressure changes necessary to move air into and out of the lungs, ensuring that the body can continuously engage in vital gas exchange.

185. (C) It classifies food by its effect on the mind and body.
The Yogic concept of diet is a holistic approach that categorizes foods based on their inherent qualities and their resulting impact on both physical health and mental state. It divides foods into Sattvic, Rajasic, and Tamasic categories, representing purity, stimulation, and lethargy respectively. This system emphasizes that the food we eat directly influences our thoughts, emotions, and overall vitality. By promoting fresh, natural, and simple foods, the Yogic diet aims to create a balanced, peaceful, and healthy internal environment.

186. (A) The specific dynamic action (SDA) of food.
An individual's total energy requirement is determined by the sum of three primary components. The first is the Basal Metabolic Rate, representing energy used for survival at rest. The second is the energy expended during all physical activities and exercise. The third component is the Specific Dynamic Action, which is the energy required by the body to digest, absorb, and metabolize the food consumed. Together, these factors define the total number of calories a person needs to maintain health and weight.

The nervous and endocrine systems are the two primary regulatory networks that control and coordinate all other body systems. The nervous system provides rapid, short-term communication through electrical impulses and neurotransmitters. In contrast, the endocrine system manages slower, long-lasting regulation by releasing hormones into the bloodstream. Together, these systems ensure that the body responds effectively to internal and external changes, maintaining homeostasis and supporting vital processes such as growth, metabolism, and the stress response across the entire organism.

144. (B) Lipid-soluble substances
The blood-brain barrier is a highly selective filter that protects the brain from harmful substances in the blood. It is most effective at blocking large molecules, water-soluble substances, and ions. However, it is least effective against lipid-soluble substances, such as certain gases, alcohol, and some medications, which can pass through the fatty membranes of the endothelial cells relatively easily. This characteristic is an important consideration in pharmacology when designing drugs intended to treat neurological conditions or when assessing the effects of toxins.

145. (A) 1, 2, 3, and 5 only
The cardiovascular system operates through two main circuits. The right side of the heart pumps deoxygenated blood to the lungs, while the left side distributes oxygenated blood to the body. Veins generally return blood toward the heart. It is a common misconception that all arteries carry oxygenated blood; the pulmonary artery is a notable exception, transporting deoxygenated blood to the lungs. Cardiac muscle is unique, possessing structural features of skeletal muscle while operating involuntarily like smooth muscle, ensuring continuous, rhythmic pumping.

146. (A) It is mainly transported as bicarbonate ions in the plasma.
Carbon dioxide transport in the blood is a complex process necessary for maintaining pH balance. While some carbon dioxide dissolves in the plasma or binds to hemoglobin, the majority is transported as bicarbonate ions. This occurs when carbon dioxide enters red blood cells and reacts with water, a reaction facilitated by the enzyme carbonic anhydrase. The resulting bicarbonate then moves into the plasma for transport to the lungs. Once at the lungs, the process reverses, allowing carbon dioxide to be exhaled.

147. (C) Maturation of T-lymphocytes (T cells).
The thymus is a specialized primary lymphoid organ of the immune system located in the upper chest. Its most important function is to provide a controlled environment for the maturation and differentiation of T-lymphocytes, also known as T-cells. During this process, T-cells learn to distinguish between the body's own cells and foreign invaders. Once mature, these cells enter the circulation to play a central role in adaptive immunity, specifically in coordinating the response to infected or abnormal cells throughout the body.

148. (D) The structure and organization of the body and its parts.
Anatomy is the scientific study of the physical structure and organization of living organisms and their various parts. It involves identifying and describing the shape, size, location, and relationship of different body components, such as bones, muscles, and organs. While physiology focuses on how these parts function and work together, anatomy provides the essential structural framework for understanding biology. Knowledge of human anatomy is fundamental for all medical and health sciences, as it provides the basis for diagnosing and treating diseases.

149. (C) Difficulty falling asleep, staying asleep, or non-restorative sleep.
Chronic insomnia is a common sleep disorder characterized by persistent difficulty in falling asleep, staying asleep through the night, or waking up too early without being able to return to sleep. People with insomnia often experience non-restorative sleep, meaning they do not feel refreshed even after resting. This can lead to significant daytime impairments, such as fatigue, mood disturbances, and decreased concentration. Insomnia can be caused by various factors, including stress, medical conditions, and poor sleep hygiene habits.

150. (A) Both A and R are true and R is the correct explanation of A.

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Achieving a balanced diet requires selecting diverse foods from different categories such as cereals, pulses, vegetables, and dairy. This variety is necessary because no single food item contains every essential nutrient in the exact proportions required by the human body for health and growth. By combining different food groups, an individual ensures they receive a complete spectrum of macronutrients and micronutrients. This nutritional strategy is fundamental for maintaining energy levels, supporting physiological functions, and preventing long-term nutrient deficiencies.

151. (D) Proteins
Proteins are essential macronutrients that serve as the primary structural materials for the body. They are necessary for building and repairing tissues, including muscle, skin, and organs. Beyond their structural roles, proteins also form enzymes that catalyze chemical reactions and antibodies that protect the body from infections. Composed of long chains of amino acids, proteins are vital for almost every physiological process. Maintaining an adequate intake of protein is therefore fundamental for growth, immune function, and overall physical health.

152. (A) Safety (pasteurization) and nutrient retention.
When selecting and preparing milk and dairy products, prioritizing safety and nutrient retention is essential. Pasteurization is a critical heat-treatment process that kills harmful bacteria while maintaining most of the milk's nutritional value. Proper storage and handling are also necessary to prevent spoilage and ensure that the products provide their high-quality protein and calcium content. By focusing on these factors, consumers can enjoy the health benefits of dairy while minimizing the risk of foodborne illnesses and maximizing nutrient intake.

153. (C) Increased risk of type 2 diabetes and obesity.
Diets that are excessively high in added sugars and refined carbohydrates are strongly linked to negative health outcomes. These foods are quickly digested, leading to rapid spikes in blood glucose and insulin levels. Over time, this pattern can contribute to weight gain, obesity, and the development of insulin resistance, a primary driver of type 2 diabetes. Furthermore, high sugar intake is associated with dental issues and cardiovascular problems. Limiting refined sugars is a core recommendation for maintaining long-term metabolic health.

154. (A) A unit of energy provided by food.
In the context of nutrition, a "Calorie" is a standardized unit of measurement used to quantify the amount of energy provided by the food and drinks we consume. Specifically, it represents the energy required to raise the temperature of one kilogram of water by one degree Celsius. The body uses these calories to power everything from basic vital functions at rest to intense physical activity. Understanding caloric intake and expenditure is essential for managing body weight and maintaining an appropriate energy balance.

155. (D) Astrological sign
Scientific research identifies three primary determinants of personality: heredity, environment, and the complex interaction between them. Heredity provides the genetic blueprint, while the environment encompasses all life experiences and social influences. These factors work together to shape an individual's unique patterns of thinking and behaving. While some people believe that astrological signs influence personality, there is no empirical scientific evidence to support this claim. Therefore, astrology is not considered a valid determinant within the field of psychology.

156. (B) Memory consolidation
Memory consolidation is the cognitive process by which temporary, short-term memories are transformed into more stable, long-term representations. This often involves structural changes in the brain and can take place over hours or days. When this process is impaired, an individual may lose the ability to form new long-term memories despite retaining old ones. This condition highlights the importance of specific brain regions, such as the hippocampus, in ensuring that new experiences are effectively stored for future recall.

157. (A) P-2, Q-1, R-4, S-3
The human body is organized into several systems, each defined by primary organs that perform specific roles. The respiratory system utilizes the lungs for gas exchange. The excretory

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system relies on the kidneys to filter blood and produce urine. The nervous system is centered around the brain for information processing and control. Finally, the endocrine system includes glands like the pituitary, which secretes hormones to regulate other organs. Understanding these organ-system pairings is fundamental to the study of human biology.

158. (D) Sarcomere
The sarcomere is the fundamental functional and contractile unit of a skeletal muscle fiber. These microscopic structures are arranged end-to-end within the myofibrils and are composed of overlapping thick and thin filaments made of myosin and actin. When a muscle is stimulated, the filaments slide past each other, causing the sarcomere to shorten and generate tension. The repetitive shortening of millions of sarcomeres simultaneously is what results in the contraction of the entire muscle and the resulting physical movement.

159. (A) Gastrin
Gastrin is a key gastrointestinal hormone primarily produced by specialized cells in the stomach lining. Its main role is to stimulate the secretion of gastric acid, which is essential for the chemical breakdown of food and the activation of digestive enzymes. Gastrin is typically released in response to the presence of food, specifically proteins, in the stomach. By regulating the acidity of the stomach environment, gastrin ensures that the initial stages of protein digestion occur efficiently and effectively.

160. (B) Collecting Duct -> Ureter -> Bladder -> Urethra
Once urine is formed in the nephrons of the kidneys, it follows a specific anatomical pathway for elimination. The urine first drains into the collecting ducts, which then funnel it toward the renal pelvis. From the kidney, it travels through the ureters, which are long tubes that lead to the bladder for temporary storage. When the body is ready, the urine is expelled from the bladder through the urethra to the outside of the body. This sequence ensures waste removal.

161. (B) Motor neuron
A reflex arc is the basic neural pathway that controls a reflex response. It typically begins with a sensory receptor that detects a stimulus, such as heat or pressure. This signal travels along a sensory neuron to the central nervous system, where it is often passed through an interneuron. Finally, a command is sent via a motor neuron to an effector, which is usually a muscle or a gland. This simple, rapid circuit allows for immediate, involuntary responses to environmental changes.

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162. (B) 2, 3, and 4 only
Sleep is a complex and dynamic biological state rather than a uniform period of unconsciousness. It is organized into distinct stages, each with unique brain wave patterns and physiological characteristics. Sleep disorders such as insomnia can have profound effects on an individual's mental and physical health. REM sleep is a particularly unique stage characterized by rapid eye movements, high levels of brain activity, and muscle atonia. This stage is famously associated with vivid dreaming and is vital for cognitive function.

163. (C) Involuntary control, autorhythmicity, and intercalated discs.
Cardiac muscle possesses unique physiological and structural properties that allow the heart to function continuously throughout life. It is under involuntary control, meaning it operates without conscious thought. Furthermore, it exhibits autorhythmicity, the ability to generate its own electrical impulses to initiate contraction. Structurally, cardiac muscle cells are connected by intercalated discs, which contain specialized junctions that ensure electrical signals spread rapidly. This coordination allows the heart's chambers to contract in a synchronized and efficient manner to pump blood.

164. (D) Providing the environment for gestation.
The female reproductive system performs several essential roles centered around reproduction and the continuation of life. Its primary functions include the production of female gametes, called ova, and the secretion of reproductive hormones like estrogen and progesterone. Crucially, it provides the complex and supportive environment necessary for the gestation and development of a fetus within the uterus. This system is designed to facilitate fertilization, nurture a growing embryo, and eventually manage the process of

for understanding the complexity of human behavior.

136. (A) Stage R (Rapid movement sleep)
Sleep is organized into two primary types: Non-Rapid Eye Movement and Rapid Eye Movement sleep. NREM sleep is further divided into three distinct stages, numbered 1, 2, and 3, which represent a progression from light sleep to deep, slow-wave sleep. Stage R, or REM sleep, is a separate phase characterized by rapid eye movements, increased brain activity, and vivid dreaming. Understanding these different stages is essential for studying sleep quality and the various physiological processes that occur during rest.

137. (C) The immune system is responsible for the mechanical digestion of food.
Each body system has a specialized primary function. The nervous system manages rapid communication via electrical signals, while the endocrine system provides long-term regulation using hormones. The musculoskeletal system offers support, movement, and protection. However, the immune system is dedicated to defending the body against pathogens and does not participate in the mechanical digestion of food. Digestion, both mechanical and chemical, is the exclusive responsibility of the digestive system and its various component organs like the stomach.

138. (A) A dynamic combination of lipids and proteins.
The fluid mosaic model is the modern scientific description of the cell membrane's structure. It suggests that the membrane is not a rigid barrier but a dynamic, flexible layer primarily made of a phospholipid bilayer. Within this bilayer, various proteins and lipids are embedded and can move laterally, creating a mosaic-like pattern. This fluid nature is essential for the membrane's functions, including cellular signaling, transport of substances, and the ability of cells to change shape and interact with their neighbors.

139. (D) Vertebrae
The human spine, or vertebral column, is composed of a series of individual bones called vertebrae. These bones are stacked on top of each other and are separated by intervertebral discs that provide cushioning and flexibility. The vertebrae protect the spinal cord, support the weight of the head and trunk, and serve as attachment points for numerous muscles and ribs. The structure of the vertebrae varies along the length of the spine to accommodate different levels of movement and weight-bearing.

140. (B) Voluntary control
Skeletal and smooth muscles share several fundamental properties, such as contractility, excitability, and elasticity, which are necessary for generating movement and responding to stimuli. However, a major distinguishing feature is that skeletal muscle is under voluntary control, meaning it can be consciously moved by the individual. In contrast, smooth muscle, found in internal organs and blood vessels, operates involuntarily under the control of the autonomic nervous system and hormones. This difference allows the body to perform both conscious actions and automatic functions.

141. (C) Absorption of water and electrolytes.
The large intestine is the final major section of the digestive tract. While most nutrient absorption occurs in the small intestine, the large intestine's primary role is to absorb water and essential electrolytes from the remaining indigestible food matter. This process helps to solidify the waste and form feces for eventual elimination. Additionally, the large intestine houses a vast population of beneficial bacteria that assist in breaking down some fiber and synthesizing certain vitamins, contributing to overall health.

142. (D) Accumulation of waste products in the blood.
The kidneys perform the vital task of filtering metabolic waste products and toxins from the blood to form urine. If the kidneys fail, these harmful substances, such as urea and creatinine, begin to accumulate to dangerous levels in the bloodstream. This condition, known as uremia, can lead to severe complications, including organ failure and even death if not treated through dialysis or transplantation. Maintaining healthy kidney function is therefore essential for the continuous purification and chemical balance of the body.

143. (A) Nervous and Endocrine systems

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products, ions, and drugs are actively transported from the surrounding peritubular capillaries into the renal tubule. This mechanism allows the body to eliminate substances that were not removed during the initial filtration stage or to regulate the levels of certain electrolytes and maintain blood pH. It ensures that the final urine composition reflects the body's excretory needs.

173. (C) To prevent food and drink from entering the trachea during swallowing.
The epiglottis is a small, leaf-shaped flap of cartilage located at the base of the tongue. Its primary function is to act as a physical barrier during the act of swallowing. As food or liquid moves toward the esophagus, the epiglottis tilts backward to cover the opening of the larynx and trachea. This protective action prevents material from entering the airway, which would otherwise cause choking or respiratory issues. It is a critical component for ensuring safe ingestion and breathing.

174. (D) It acts as a solvent and transports nutrients.
Water is an essential nutrient that is vital for almost every physiological process in the human body. Its primary functions include acting as a versatile solvent for chemical reactions and serving as the medium for transporting nutrients, hormones, and waste products through the blood and lymph. Furthermore, water is critical for temperature regulation through sweating and for providing lubrication to joints and tissues. Because the body cannot store water, maintaining regular hydration is necessary for optimal health and physical function.

175. (A) Both A and R are true and R is the correct explanation of A.
Sprouting is a beneficial preparation technique that significantly enhances the nutritive value of pulses and grains. During the germination process, the seeds undergo biological changes that reduce the levels of anti-nutritional factors, making nutrients more available for absorption. Additionally, sprouting increases the concentration of certain vitamins, most notably Vitamin C, which is often found in very low amounts in dry seeds. This practice makes pulses easier to digest and more nutrient-dense, contributing to a healthier and more varied diet.

176. (B) Milk and Milk Products
Milk and milk products are highly valued in human nutrition as they serve as a premier source of both calcium and high-quality protein. The calcium provided is essential for maintaining bone density and dental health throughout life. Additionally, dairy protein contains all the essential amino acids necessary for growth and tissue repair. While other food groups provide specific nutrients, milk products offer a concentrated and easily absorbable combination of these two vital components, supporting overall musculoskeletal and physiological health.

177. (B) Depression
Depression is a serious mental health disorder characterized by a persistent feeling of deep sadness and a significant loss of interest in previously enjoyed activities. It often involves a range of physical and cognitive symptoms, including changes in sleep patterns, appetite, and energy levels. Individuals with depression may also experience difficulty concentrating and feelings of worthlessness. Unlike temporary sadness, clinical depression lasts for extended periods and can significantly interfere with a person's ability to function in their daily life and relationships.

NODIA

178. (A) Cognitive Psychology
Cognitive psychology is the scientific branch of psychology focused on the study of internal mental processes. This includes exploring how people acquire, process, store, and retrieve various types of information. Key areas of investigation include memory, attention, perception, language development, and problem-solving. By understanding these underlying cognitive mechanisms, researchers can gain insights into how individuals interpret their environment and make decisions. This field provides a foundation for understanding both normal cognitive functioning and the nature of various psychological disorders.

179. (B) 1, 3, 4, and 5 only
The coordination of the human body involves both the nervous and endocrine systems. Neurons are the basic units of the nervous system, while the central nervous system specifically includes the brain and spinal cord. Exocrine glands use ducts for their secretions, while the endocrine

The vertebral column, commonly known as the spine, is a central part of the human skeletal system. It fulfills several vital roles, including providing structural support for the head and trunk, protecting the sensitive spinal cord, and serving as an attachment site for various muscles and the ribs. While it is essential for movement and protection, the spine does not play any role in the production of digestive enzymes, which is the specialized function of organs in the digestive system.

195. (B) Both A and R are true but R is not the correct explanation of A.
The digestive and circulatory systems perform distinct but complementary roles in the human body. The digestive system is responsible for the mechanical and chemical breakdown of food into small molecules that can be absorbed. Once these nutrients cross the gut lining, the circulatory system takes over, transporting them to cells throughout the body for energy and repair. While both are necessary for nutrition, the reason for digestion is to create absorbable molecules, not to facilitate the transport mechanism of the blood.

196. (D) Movement of water and ions back into the blood.
Urine formation in the kidneys involves three major steps: filtration, reabsorption, and secretion. During the reabsorption phase, as the filtrate passes through the renal tubules, the body recovers essential substances it cannot afford to lose. This includes the movement of the majority of filtered water, glucose, and vital ions like sodium and potassium back into the peritubular capillaries. This precise mechanism ensures that waste is eliminated while the body's fluid balance and nutrient levels are carefully maintained for health.

197. (C) Autonomic nervous system
The autonomic nervous system is the part of the peripheral nervous system responsible for regulating involuntary bodily functions. It is further divided into two complementary branches: the sympathetic and parasympathetic systems. The sympathetic division prepares the body for action during stress, often called the "fight or flight" response. Conversely, the parasympathetic division promotes relaxation and energy conservation during "rest and digest" periods. Together, these two systems maintain a delicate balance to ensure that the body responds appropriately to internal and external demands.

198. (B) Sweat gland
Glands are categorized based on their method of delivering secretions. Exocrine glands, such as sweat glands, utilize a system of ducts to release their products directly onto a surface, like the skin. Other examples include salivary and oil glands. This is distinct from endocrine glands, such as the pituitary, thyroid, and adrenal glands, which are ductless and release hormones directly into the bloodstream for transport. Understanding this structural difference is fundamental for studying how various substances are delivered to target sites.

199. (D) Diastolic pressure
Diastolic pressure represents the minimum pressure exerted by the blood against the arterial walls when the heart's ventricles are at rest and filling with blood. This occurs between heartbeats and is the lower number recorded during a blood pressure measurement. Maintaining a healthy diastolic pressure is important for ensuring that the heart itself and other organs receive a steady supply of oxygenated blood during its rest phase. Abnormal diastolic readings can indicate various cardiovascular issues and overall arterial health.

200. (A) To produce antibodies.
B-lymphocytes, or B cells, are a vital component of the adaptive immune system. Their primary role is the production of antibodies, which are specialized proteins that recognize and bind to specific foreign antigens on pathogens like bacteria and viruses. Once bound, these antibodies can neutralize the threat or mark it for destruction by other immune cells. B cells also have the ability to become memory cells, providing the body with long-term protection against future infections by the same invader.

201. (C) Vitamins
Nutrients are classified by whether they provide metabolic energy to the body. Macronutrients, including carbohydrates, fats, and proteins, are broken down during metabolism to release calories that fuel all bodily functions. In contrast, vitamins are micronutrients that do not provide any energy themselves. Instead, they act as

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187. (D) More specific, lower-level traits that comprise the broader dimensions.
In personality psychology, "facets" are the narrower and more specific traits that provide a detailed description of an individual's character. While broad dimensions like the Big Five give a general overview, each dimension is composed of several underlying facets. For example, the dimension of Extraversion includes facets such as sociability, assertiveness, and activity level. By examining these specific facets, psychologists can gain a much more precise and comprehensive understanding of how an individual's personality is uniquely structured and expressed.

188. (B) Sarcomere
A neuron is the specialized cell of the nervous system and consists of several distinct structural components. These include dendrites for receiving signals, an axon for transmitting impulses, and a cell body containing the nucleus. In contrast, a sarcomere is the functional unit of contraction found exclusively within muscle fibers, not neurons. Understanding these differences is essential for distinguishing between the tissues responsible for electrical communication and those responsible for physical movement and force generation in the body.

189. (C) Intercalated discs for synchronized contraction.
Cardiac muscle is uniquely adapted for the continuous, rhythmic pumping of blood. A critical feature that facilitates this is the presence of intercalated discs, which connect individual muscle cells. these discs contain specialized junctions that allow electrical impulses to travel rapidly between cells, ensuring that all fibers in a chamber contract simultaneously. This synchronization is essential for the heart to build enough pressure to circulate blood effectively throughout the body, providing the coordination required for life-sustaining cardiovascular function.

190. (D) To serve as cofactors in various reactions.
Minerals are essential micronutrients that the body requires in small amounts to function properly. Unlike macronutrients, minerals do not provide energy directly. Instead, they serve several critical regulatory roles, such as acting as cofactors for enzymes in metabolic reactions, helping to maintain fluid and electrolyte balance, and providing structural material for bones and teeth. Common minerals include calcium, iron, and potassium. Ensuring an adequate intake of diverse minerals through a balanced diet is necessary for maintaining overall physiological health and function.

191. (C) 1, 2, and 4 only
Mental health involves managing various psychological states. Mental conflicts arise from choosing between incompatible goals, while frustration is the response to a blocked objective. Anxiety disorders are marked by persistent and excessive worry. While chronic stress is often harmful, it is a misconception that stress is always detrimental; mild, short-term stress can sometimes improve focus and performance. Recognizing these distinctions is important for understanding emotional well-being and identifying when psychological symptoms require professional attention and clinical management.

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192. (B) Maintenance rehearsal in short-term memory
Short-term memory has a limited capacity and duration, typically holding information for only a few seconds. To keep information available for longer, individuals often use maintenance rehearsal, which involves the conscious repetition of information, such as saying a phone number over and over. This process prevents the information from fading quickly and may eventually assist in its transfer to long-term memory. Understanding how rehearsal works is fundamental to the study of human memory and our ability to handle information in real-time.

193. (B) Facilitated diffusion
Facilitated diffusion is a specialized type of passive transport where molecules move across a cell membrane with the help of specific carrier proteins. This process occurs along a concentration gradient, moving from an area of higher concentration to one of lower concentration. Because it is a passive process, it does not require metabolic energy in the form of ATP. This mechanism allows for the transport of larger or polar molecules that cannot easily pass through the phospholipid bilayer on their own.

194. (A) Producing digestive enzymes.

birth through a series of coordinated biological actions.

165. (C) Sensory, psychological, and cultural factors.
Food acceptance is a complex concept in nutrition that explores why individuals choose to consume certain foods over others. It is not determined solely by nutritional content but is heavily influenced by sensory factors such as taste, smell, and texture. Additionally, psychological factors and cultural background play a major role in shaping preferences and traditions. Understanding food acceptance is essential for designing effective dietary interventions and improving the nutritional status of diverse populations by considering their unique habits and beliefs.

166. (B) Rickets
Rickets is a childhood bone disorder caused by a severe deficiency of Vitamin D, calcium, or phosphate. Vitamin D is essential for the body to absorb these minerals from the diet. Without adequate amounts, the bones become soft and weak, leading to skeletal deformities such as bowed legs or a curved spine. Rickets can be prevented and treated by ensuring children receive enough Vitamin D through sunlight exposure, fortified foods, or supplements, which are vital for healthy bone development.

167. (D) Breakdown of glycogen into glucose.
Catabolism is the metabolic phase that involves the systematic breakdown of complex molecules into simpler ones, a process that releases energy. A classic example is the breakdown of glycogen, a storage carbohydrate, into individual glucose molecules when the body needs immediate fuel. This energy is then used to power cellular work and maintain homeostasis. Catabolic reactions contrast with anabolic ones, which use energy to build new structures. Together, these two processes form the basis of the body's entire metabolic system.

168. (A) They coordinate via fast and slow signals.
The nervous and endocrine systems are the body's two primary communication networks, working together to maintain homeostasis. The nervous system uses rapid electrical and chemical signals to provide immediate control, such as moving a muscle. In contrast, the endocrine system uses hormones released into the blood to provide slower, long-term regulation of processes like growth and metabolism. These systems often overlap, with the brain's hypothalamus serving as a key link that coordinates the activities of both to ensure internal stability.

169. (C) Conscientiousness
Conscientiousness is one of the major dimensions of personality within the Five-Factor Model. Individuals who score high in conscientiousness are typically characterized as being highly organized, dependable, and disciplined. They tend to be goal-oriented, cautious, and deliberate in their actions. This trait is often associated with higher levels of academic and professional success, as conscientious individuals are more likely to be thorough and persistent in their tasks. Understanding this dimension helps in predicting behavioral patterns in various social and occupational settings.

170. (A) Spinal reflex
A spinal reflex is an immediate and automatic motor response to a sensory stimulus that is processed within the spinal cord rather than the brain. For example, when a person touches a hot object, sensory receptors in the skin send an urgent signal to the spinal cord. An interneuron then immediately triggers a motor neuron to cause the hand to withdraw. This rapid, involuntary circuit is designed for protection, allowing the body to react to danger much faster than conscious thought.

171. (D) 2, 3, 4, 1
The human body is organized into a hierarchical structure of increasing complexity. It begins with the cell, the most basic unit of life. Groups of similar cells organize to form tissues. These tissues then combine to create organs, which are structures designed for specific functions. Finally, several organs work together to form an organ system, such as the digestive or respiratory system. This organization allows for the efficient coordination and specialization necessary to sustain the complex processes of life and health.

172. (B) Tubular secretion
Tubular secretion is a vital part of the urine formation process occurring within the nephrons of the kidneys. During this phase, specific waste

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essential catalysts and regulators for various chemical reactions that allow the body to utilize the energy provided by macronutrients. Both categories are necessary for maintaining health, but only macronutrients serve as a fuel source.

202. (A) Whole-wheat bread
Carbohydrates are the body's primary energy source and are classified as either simple or complex. Complex carbohydrates are found in foods like whole-wheat bread, brown rice, and legumes. They consist of long chains of sugar molecules that take longer for the body to break down, providing a steady and sustained release of energy. Additionally, these foods are often rich in fiber, which supports healthy digestion. Simple sugars, found in juices and honey, provide rapid but short-lived energy spikes.

203. (D) Total Energy Expenditure (TEE)
Total Energy Expenditure represents the total number of calories an individual burns in a single day to support all bodily processes and physical activities. It is calculated by adding three main components: the Basal Metabolic Rate, which is the energy used for basic survival at rest; the energy expended during physical movement and exercise; and the Specific Dynamic Action, which is the energy required to process food. Knowing one's TEE is essential for maintaining energy balance and managing body weight effectively.

204. (B) Advancing age
Basal Metabolic Rate is the energy used by the body for basic survival at rest. Several factors can cause this rate to decrease over time, with advancing age being one of the most significant. As people age, they typically experience a natural loss of lean muscle mass and a decrease in hormonal activity, leading to a lower BMR. In contrast, factors like having more muscle mass or having a fever would tend to increase the BMR as the body works harder.

205. (C) Sympathetic nervous system
The "fight-or-flight" response is a physiological reaction that occurs in response to a perceived harmful event, attack, or threat to survival. This rapid response is mediated by the sympathetic nervous system, which coordinates a series of changes including increased heart rate, heightened alertness, and the release of energy-rich glucose into the blood. These actions prepare the individual to either face the threat or flee from it. Once the danger has passed, the parasympathetic system helps return the body to normal.

206. (D) Narcolepsy - Sudden attacks of sleep
Sleep disorders are categorized by their unique symptoms and impacts on rest. Narcolepsy is a chronic neurological disorder characterized by extreme daytime sleepiness and sudden, uncontrollable attacks of sleep, often at inappropriate times. This is different from sleep apnea, which involves breathing pauses, or somnambulism, which is the act of walking during sleep. Insomnia describes a persistent difficulty in falling or staying asleep. Correctly identifying these disorders is essential for providing effective clinical treatment and improving the person's quality of life.

NODIA

207. (A) Nurture
In the debate over what shapes human development, "nurture" refers to the entire range of environmental influences and life experiences that an individual encounters. This includes their upbringing, schooling, social interactions, and cultural context. A psychologist who emphasizes that personality is shaped by these unique experiences is prioritizing the role of nurture over biological heredity. Most modern perspectives recognize that personality is actually the result of a complex and ongoing interaction between both genetic predispositions and these important environmental factors.

208. (A) P-3, Q-4, R-1, S-2
Anatomy and physiology explore how specific structures support the functions of body systems. The alveoli are the microscopic air sacs in the respiratory system where gas exchange occurs. The nephron is the structural unit of the excretory system responsible for urine formation. The neuron is the basic cell of the nervous system for transmitting signals. The myocardium is the specialized muscle tissue of the cardiovascular system that forms the heart wall. Matching these structures to their systems is fundamental to medical science.

209. (B) Muscle contraction

to psychological equilibrium. Consistent sleep disruptions can directly contribute to the onset and exacerbation of mental health issues. Proper sleep architecture is necessary for emotional regulation, and its failure often correlates with increased stress, anxiety, and depression.

254. (D) Mental frustration disrupts sleep, and the resulting poor sleep intensifies the negative mental state.
A vicious cycle occurs when mental conflicts and frustrations interfere with the natural structure of sleep. This initial disruption leads to chronic sleep deprivation, which subsequently lowers an individual's resilience to stress and anxiety. As the mental state worsens, it further impairs the ability to achieve restful sleep, creating a self-reinforcing pattern of deteriorating psychological health.

255. (C) Rapid Eye Movement (REM) sleep
Rapid Eye Movement sleep is identified as a structured and distinct stage within the broader sleep cycle. This specific phase is highlighted as being critically important for various cognitive functions. During this state, the brain undergoes processes essential for memory consolidation and emotional processing, making it a vital component of the overall psychological maintenance performed during sleep.

256. (B) Heredity and environment
Personality development is driven by two foundational determinants: heredity and environment. Heredity provides the genetic blueprint and innate temperament present at birth, while the environment encompasses the diverse external influences encountered throughout a lifetime. These two factors work in tandem to shape the unique patterns of thoughts and behaviours that define an individual's distinct and multifaceted character.

257. (D) The influence of cultural norms and social interactions.
Environmental determinants of personality include all external factors that influence an individual after birth. This category specifically covers the impact of family upbringing, social interactions, and the cultural norms of the society in which a person lives. Unlike biological factors, these influences shape a person's character, belief systems, and social reactions through cumulative life experiences and learning.

258. (A) It evolves through a sequence of developmental stages.
Personality development is described as a dynamic and non-static process that occurs throughout the entire human lifespan. It progresses through a sequence of developmental stages where individuals encounter specific psychosocial challenges. Successfully navigating these tasks leads to healthy psychological growth, indicating that personality continues to evolve and change as a person moves through different life phases.

259. (C) continuous and reciprocal, with both factors interacting throughout life.
The relationship between heredity and environment is characterized as continuous and reciprocal rather than isolated or sequential. Innate genetic predispositions and external life experiences constantly interact to shape the individual. This ongoing interplay makes it difficult to isolate the exact contribution of each factor, as they both fundamentally integrate to form the complex entity of personality.

260. (A) categorize individuals based on characteristic patterns of thought and behaviour.
The primary objective of studying personality types is to identify and categorize the unique and stable patterns of thoughts, feelings, and behaviours that define different individuals. By grouping these characteristics, researchers can better understand how people perceive and react to the world. This approach focuses on defining the common traits that characterize individual differences in personality construction.

261. (D) To regulate the movement of substances and maintain cellular integrity.
The cell membrane functions as a sophisticated, active barrier that goes beyond merely enclosing the cell's contents. It ensures cellular integrity by providing a physical boundary and selectively managing the entry and exit of water and various chemical substances. This regulation is crucial for maintaining a stable internal environment necessary for essential and complex physiological processes.

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vitamins. Crucially, if any energy-providing nutrient is consumed in excess of the body's needs, it can be converted and stored as body fat. This highlights the importance of maintaining a balanced and appropriate intake of all nutrients for health.

217. (C) Balanced diet
A balanced diet is a nutritional plan that provides sufficient calories to meet an individual's energy needs while ensuring that all essential nutrients are present in the correct proportions. This includes a diverse intake of macronutrients for energy and structural support, as well as micronutrients like vitamins and minerals for regulation and protection. Following a balanced diet is the most effective way to support growth, maintain physiological health, and prevent the development of both nutrient deficiency diseases and lifestyle-related disorders.

218. (A) Minimize cooking time and exposure to water and high heat.
The nutritive value of fruits and vegetables can be significantly affected by how they are handled and prepared. Many vitamins, particularly water-soluble ones like Vitamin C and the B-complex group, are sensitive to heat and can be leached out into cooking water. To preserve these essential nutrients, it is best to minimize cooking time and use methods like steaming or stir-frying that limit exposure to excessive heat and water. Consuming fresh produce and avoiding over-processing helps ensure maximum nutrient intake.

219. (A) Both A and R are true and R is the correct explanation of A.
Basal Metabolic Rate represents the energy the body uses to sustain its most fundamental life-supporting functions while at rest. These processes, including breathing, circulating blood, and maintaining basic cellular activity, continue around the clock without stopping. For most people, especially those who do not engage in intense daily exercise, BMR is the single largest component of their total energy expenditure. Understanding BMR is essential for calculating an individual's nutritional needs and for managing long-term weight and metabolic health effectively.

220. (B) Lipolysis
Lipid metabolism includes the processes by which the body breaks down and utilizes fats for energy. Lipolysis is the specific metabolic pathway where stored fats, or triglycerides, are broken down into their basic components: fatty acids and glycerol. This process occurs primarily in adipose tissue and is stimulated by hormones when the body requires extra energy. Once released, these components can be further oxidized to produce adenosine triphosphate, providing a concentrated and reliable source of fuel for various bodily functions.

221. (C) The sleep-wake cycle, an altered state of consciousness.
Sleep is a fundamental biological requirement characterized as an altered state of consciousness that alternates with periods of wakefulness. This cycle is regulated by internal circadian rhythms and is essential for the restoration of both the body and the mind. Prolonged wakefulness, such as staying awake for 48 hours, severely disrupts this natural cycle, leading to cognitive impairment, emotional instability, and physical fatigue. Respecting the need for regular, restorative sleep is vital for maintaining optimal health and peak daily performance.

222. (D) Its relationship to environmental stimuli
Behavioral psychology is a scientific branch of psychology that focuses on the objective study of observable actions. Its primary goal is to understand how environmental stimuli lead to specific behavioral responses through various forms of conditioning. By prioritizing what can be measured and seen, behavioral psychologists seek to discover universal laws of behavior that apply across individuals. This approach intentionally sets aside subjective internal states, such as thoughts or feelings, in favor of a rigorous, experimental analysis of cause-and-effect relationships.

223. (A) Sensation involves detecting stimuli, while perception involves interpreting those stimuli.
Sensation and perception are two interconnected stages of our interaction with the environment. Sensation is the initial, biological process where sensory receptors detect physical energy from stimuli, such as light or sound. Perception is the subsequent cognitive process that takes place in the brain, where these raw signals are

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The sliding filament theory is the scientifically accepted explanation for how muscle contraction occurs at the molecular level. It states that during contraction, the thin actin filaments slide past the thick myosin filaments within the sarcomeres of the muscle fiber. This process is triggered by the release of calcium ions and powered by adenosine triphosphate. As the filaments overlap more, the sarcomere shortens, causing the entire muscle to shorten and generate physical force. This mechanism allows for all skeletal muscle movements.

210. (A) Brainstem
The brainstem is the posterior part of the brain that connects the cerebrum to the spinal cord. It is a critical region responsible for regulating basic, involuntary life-sustaining functions, such as heart rate, breathing, and blood pressure. Additionally, it manages reflexes like swallowing and sneezing. Because it controls these vital processes, injuries to the brainstem are often life-threatening. While other brain regions like the cerebrum handle advanced functions, the brainstem ensures the body's fundamental survival mechanisms remain active.

211. (C) Arterial pressure is significantly higher than venous pressure.
A fundamental difference between the two sides of the circulatory system is the amount of pressure within the vessels. Arterial blood pressure is significantly higher because it must be high enough to push oxygenated blood from the heart through the entire systemic circuit to reach distant tissues. In contrast, venous blood pressure is much lower, as the blood is returning to the heart. This pressure gradient is necessary for the continuous movement of blood and for the exchange processes in capillaries.

212. (D) Filtering small blood clots
While the lungs are primarily known for gas exchange, they also perform several non-respiratory tasks. One such function is serving as a filter for the systemic circulation, where they can trap and dissolve small blood clots before they can reach more vital organs like the brain or heart. This protective role helps maintain the integrity of the cardiovascular system. Other lung functions include acting as a blood reservoir and synthesizing certain compounds, demonstrating that they are more than just organs for breathing.

213. (C) The bloodstream
Endocrine glands are specialized tissues that synthesize hormones and release them directly into the surrounding interstitial fluid. From there, these chemical messengers enter the bloodstream, which serves as a highly efficient distribution network. The blood carries the hormones throughout the entire body, allowing them to reach and interact with target cells that have the appropriate receptors, even if those cells are located far from the gland itself. This system enables coordinated, long-term regulation of growth, metabolism, and reproduction.

214. (B) Ovary
In the female reproductive system, the ovaries are the primary gonads responsible for two major functions. First, they produce and release the female gametes, or ova, through the process of ovulation. Second, they act as endocrine glands, secreting essential hormones such as estrogen and progesterone that regulate the menstrual cycle and support pregnancy. The ovaries are small, almond-shaped organs located in the pelvic cavity, and their proper function is critical for female fertility and overall reproductive health throughout a woman's life.

215. (D) Iron
Nutrients are classified based on the quantities required by the body. Macronutrients like proteins, fats, and carbohydrates are needed in large, gram-level amounts daily to provide energy and structure. In contrast, micronutrients are substances needed in much smaller, milligram or microgram amounts. Iron is a classic example of a micronutrient; it is a vital trace mineral necessary for the formation of hemoglobin in red blood cells. Despite being required in small amounts, micronutrients are absolutely essential for maintaining health.

216. (D) All of the above are correct.
Proper nutrition involves understanding the diverse roles of different nutrients. Carbohydrates provide immediate energy, while proteins build and repair tissues. Vitamins, like Vitamin C, are essential for processes like wound healing, and certain fats are necessary to absorb fat-soluble

NODIA

231. (D) Atria; Ventricles
The human heart is a four-chambered muscular organ designed for efficient blood circulation. The two upper chambers, known as the atria, serve as receiving areas for blood returning from the lungs and the rest of the body. The two lower chambers, called the ventricles, are much thicker and more muscular because they are responsible for pumping blood out to the lungs and the entire systemic circuit. This organized structure, supported by heart valves, ensures a continuous and one-way flow of life-sustaining blood.

232. (A) Both excessive and deficient intake of nutrients can lead to disease.
Proper nutrition involves maintaining a careful balance, as both the lack and the excess of nutrients can negatively impact health. A deficiency occurs when an individual does not receive enough of an essential nutrient, leading to conditions like scurvy or anemia. Conversely, the excessive intake of certain nutrients, such as saturated fats or refined sugars, can lead to lifestyle diseases like obesity, heart disease, and type 2 diabetes. Achieving nutritional health requires consuming the correct amounts to support bodily functions.

233. (C) Maintain a stable environment for the CNS.
The blood-brain and blood-cerebrospinal fluid barriers are critical protective mechanisms for the central nervous system. Their primary purpose is to strictly regulate the passage of substances between the circulation and the brain's internal environment. By filtering out potentially harmful toxins, pathogens, and fluctuating hormones, these barriers ensure that neurons are surrounded by a stable and precisely controlled chemical environment. This stability is absolutely essential for the accurate transmission of electrical signals and for preventing damage to sensitive brain tissues.

234. (D) Statement I is false, but Statement II is true.
Hypoxia is a pathological condition characterized by a deficiency of oxygen reaching the tissues, which can be life-threatening if left untreated. It is not an excess of oxygen. In contrast, artificial ventilation is a valid medical procedure used to support or entirely replace a person's natural breathing mechanism when they are unable to ventilate their lungs effectively. This intervention is crucial in emergency and intensive care settings to maintain gas exchange and ensure the body continues to receive necessary oxygen.

235. (D) To neutralize harmful free radicals in the body.
Antioxidants are specialized compounds, including certain vitamins and phytochemicals found in fruits and vegetables, that serve a vital protective role. Their primary mission is to neutralize free radicals, which are unstable and highly reactive molecules that can cause significant oxidative damage to cells, proteins, and DNA. By preventing this damage, antioxidants help reduce inflammation, support the immune system, and may lower the risk of chronic diseases. Including diverse, colorful plant foods in the diet ensures a robust supply of these protectors.

236. (B) Carbohydrates, Lipids, and Proteins
Metabolism is the comprehensive set of chemical processes through which the body converts all macronutrients into energy and useful structural components. This includes the breakdown of carbohydrates into glucose for immediate fuel, the processing of lipids for long-term energy storage and cell membranes, and the utilization of proteins for tissue building and repair. These processes are constantly occurring to ensure the body has a steady supply of energy and the materials necessary for maintaining health, growth, and overall biological function.

237. (C) Stem cells that differentiate into various immune cells
Bone marrow is a vital primary lymphoid organ that plays a central role in the immune system. It contains specialized stem cells that have the unique ability to differentiate into all types of blood cells, including various white blood cells like B-cells, T-cells, and phagocytes. These cells are essential for identifying and attacking pathogens. While some cells mature elsewhere, the bone marrow is the original source for the production of the body's entire defensive arsenal, making it fundamental for immune health.

238. (D) The presence of incompatible or opposing goals, desires, or demands.
Mental conflict is a significant psychological state that arises when an individual is faced with two

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organized and interpreted to create meaningful experiences. While sensation provides the basic data, perception allows us to recognize objects, understand language, and make sense of the world around us using past experiences.

224. (B) Autorhythmicity
Skeletal muscles are characterized by several key physiological properties that enable them to function. These include excitability, the ability to respond to nerve signals, and contractility, which allows them to shorten and generate physical force. They also possess elasticity, enabling them to return to their original length after being stretched. However, skeletal muscles do not have autorhythmicity, which is the ability to contract spontaneously without external stimulation. This specific property is a unique characteristic found in cardiac and certain smooth muscles.

225. (B) Body -> Right Atrium -> Right Ventricle -> Lungs -> Left Atrium -> Left Ventricle -> Body
Blood circulation follows a precise and continuous pathway through the heart and lungs. Deoxygenated blood returns from the body to the right atrium and is pumped into the right ventricle, which sends it to the lungs for oxygenation. After picking up oxygen, the blood returns to the left atrium and passes into the left ventricle. The left ventricle, the heart's strongest chamber, then pumps the oxygenated blood out to the entire body. This cycle ensures a constant supply of oxygen.

226. (A) Vitamin K
Vitamins are divided into two main categories based on how the body absorbs and stores them. Fat-soluble vitamins, which include vitamins A, D, E, and K, are absorbed along with dietary fats and can be stored in the body's liver and adipose tissues for long periods. This is in contrast to water-soluble vitamins, like Vitamin C and the B complex group, which are not stored and are quickly excreted. Vitamin K is essential for normal blood clotting and bone health.

227. (C) Anabolism and Catabolism
Metabolism encompasses the entire set of chemical transformations that sustain life within a living organism. It consists of two fundamental and opposing processes: anabolism and catabolism. Anabolism is the constructive phase where the body uses energy to build complex structures like proteins and tissues from simpler molecules. Catabolism is the destructive phase where complex molecules are broken down to release metabolic energy. Together, these two processes ensure that the body has the energy and materials needed for growth, repair, and function.

228. (D) Connect bone to bone
Ligaments are specialized structures within the human musculoskeletal system made of strong, fibrous connective tissue. Their primary function is to connect one bone to another bone, typically across a joint. By doing so, ligaments provide critical stability, maintain proper alignment of the skeleton, and limit excessive or abnormal movements that could lead to injury. Unlike tendons, which transmit muscular force to move bones, ligaments act as passive stabilizers that ensure joints can withstand the various stresses of daily activity.

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229. (C) Acute stress or anxiety
Acute stress or anxiety is the body's immediate emotional and physiological response to a perceived challenge or threat, such as public speaking. It triggers the sympathetic nervous system, leading to symptoms like a racing heart, sweating, and feelings of dread. This reaction is part of the "fight-or-flight" mechanism designed to prepare an individual for action. While temporary, these intense feelings can be distressing. Understanding the nature of this response is important for developing effective coping strategies to manage performance-related tension.

230. (C) 1, 2, and 3 only
Anatomy and physiology provide the framework for understanding the human body. Anatomy is the study of structure, while physiology examines function. The musculoskeletal system, comprising bones, joints, and muscles, is essential for movement and support. The digestive system's primary role is to break down food and absorb nutrients for energy. It is a misconception that the nervous system provides slow control; it actually provides the fastest form of communication in the body through electrical impulses and rapid signaling.

appropriate systems for removal. This system is vital for maintaining homeostasis, supporting cellular activity, and ensuring that all tissues receive the resources needed for life.

246. (B) 4, 2, 1, 3
Inhaled air follows a specific anatomical pathway through the respiratory system to ensure it is warmed, filtered, and delivered for gas exchange. The breath first enters through the pharynx and passes into the trachea, also known as the windpipe. From the trachea, the air moves into the branching bronchi, which lead deep into the lungs. Finally, the air reaches the microscopic alveoli, where oxygen enters the bloodstream and carbon dioxide is removed. This sequence is essential for effective and efficient respiration.

247. (D) The ability to build and repair tissues.
Proteins are the fundamental building blocks of the human body, composed of essential amino acids required for the growth and maintenance of all structures. A diet severely lacking in protein would most directly impair the body's ability to build and repair tissues, including muscles, skin, and internal organs. Furthermore, because proteins are needed to produce enzymes, hormones, and antibodies, a deficiency can lead to metabolic imbalances and a weakened immune system. Ensuring adequate protein intake is vital for physical integrity and survival.

248. (B) 1, 2, and 3 only
Total daily energy expenditure is the sum of various ways the body uses energy. The primary components are the Basal Metabolic Rate, which fuels basic survival, the energy used for physical activity, and the Specific Dynamic Action, which is the energy required to process food. While energy can be stored as body fat for future use, this storage process itself is a result of an energy surplus rather than being a component of the body's actual daily energy expenditure for function.

249. (C) Endocrine system
The endocrine system is a complex network of glands that produce and secrete chemical messengers called hormones. These hormones are released directly into the bloodstream and travel to various organs to regulate critical processes, including growth, metabolic rate, and reproduction. Glands such as the pituitary, thyroid, and adrenal glands are central to this system. By maintaining precise chemical levels, the endocrine system ensures that the body's internal environment remains balanced and that long-term physiological changes occur in a coordinated and efficient manner.

250. (A) P-3, Q-4, R-1, S-2
Meeting human nutritional requirements involves consuming diverse foods that provide essential nutrients. Cereals are a primary source of complex carbohydrates, while pulses are valued for their high-quality plant proteins. Milk and dairy products are excellent sources of calcium, which is necessary for bone health. Oranges and other citrus fruits are well-known for their high vitamin C content. A balanced diet incorporates all these food groups to support bodily functions, promote physical health, and prevent the development of nutritional deficiency diseases.

251. (B) A difficulty with initiating or sustaining sleep.
Insomnia is explicitly defined as a disorder where individuals face significant challenges in either starting the sleep process or maintaining it throughout the night. This condition disrupts the natural cycle of altered states of consciousness, preventing the body from achieving the necessary restorative phases required for maintaining optimal physical health and overall cognitive function.

252. (A) sleep disorders can be viewed as learned, maladaptive behavioural patterns.
Within the framework of behavioural psychology, sleep patterns are interpreted as observable phenomena that are learned and influenced by external stimuli. Consequently, sleep disorders are viewed as maladaptive behaviours rather than purely biological failures. This perspective emphasizes that these disruptions can be addressed through the modification of environmental factors and internal physiological and psychological states.

253. (C) Regulated sleep is essential for psychological well-being, and its disruption can worsen mental health.
The relationship between sleep and mental health is characterized by a profound interplay where regulated consciousness states are integral

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or more contradictory needs, desires, or motives that cannot be satisfied simultaneously. This often leads to feelings of tension and indecision as the person struggles to choose between competing options. Conflicts can be minor, like choosing what to eat, or major, involving significant life goals. If left unresolved, prolonged mental conflict can contribute to increased stress and impact an individual's overall emotional and psychological well-being.

239. (A) Transmitting signals away from the cell body.
A neuron is composed of several specialized parts that facilitate communication. The axon is a long, slender projection that functions as the primary transmission line of the nervous system. Its main role is to carry electrical impulses, known as action potentials, away from the cell body toward other neurons, muscles, or glands. This allows for the rapid and precise relay of information across both short and long distances within the body. Axons are often insulated with myelin to increase the speed.

240. (B) Digestion
Digestion is the complex physiological process of breaking down large, complex food molecules into smaller, simpler substances that can be easily absorbed into the bloodstream. This involves both mechanical processes, like chewing and churning, and chemical processes using enzymes and acids. Digestion starts in the mouth and continues through the stomach and small intestine. By converting proteins, fats, and carbohydrates into their basic units, the digestive system ensures that the body can access the nutrients and energy contained within the food.

241. (A) Both A and R are true and R is the correct explanation of A.
Meeting human nutritional requirements is best achieved by consuming a wide variety of foods from all major groups. This strategy is necessary because no single food source contains all the essential vitamins, minerals, and macronutrients in the precise proportions required to maintain health. By selecting diverse options like cereals, pulses, vegetables, and dairy, an individual ensures they receive the full spectrum of nutrients needed for energy, growth, and physiological regulation, thereby preventing deficiencies and supporting overall well-being.

242. (A) Stage 3 NREM
Non-rapid eye movement sleep is divided into stages that increase in depth. Stage 3 NREM, often referred to as "slow-wave sleep," is the deepest phase of sleep and is characterized by low-frequency, high-amplitude brain waves. This stage is crucial for physical restoration, as it is when the body focuses on repairing tissues, building bone and muscle, and strengthening the immune system. Getting adequate amounts of slow-wave sleep is essential for feeling physically refreshed and maintaining long-term health and bodily function.

243. (C) Hormones (like insulin); Digestive enzymes
The pancreas is a unique organ with both endocrine and exocrine functions that are vital for homeostasis. Its endocrine portion, composed of clusters of cells called the islets of Langerhans, secretes hormones like insulin and glucagon directly into the blood to regulate glucose levels. Simultaneously, its exocrine portion produces a mixture of digestive enzymes that are delivered through a duct into the small intestine to break down food. This dual role makes the pancreas central to both metabolism and digestion.

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244. (D) Personality
Personality refers to the relatively stable and enduring patterns of thinking, feeling, and behaving that characterize an individual's unique way of interacting with the world. It encompasses a broad range of traits and dispositions that remain consistent across different situations and over long periods. While moods may change quickly, personality represents the core, underlying characteristics of a person. Psychologists study personality to understand individual differences and to predict how people might respond to various life challenges and social environments.

245. (C) To transport blood, oxygen, nutrients, hormones, and waste products throughout the body.
The cardiovascular system is the body's central transport network, consisting of the heart, blood vessels, and blood. Its primary function is the continuous circulation of blood, which serves as a delivery vehicle for essential oxygen and nutrients to every cell. Additionally, it transports hormones to target organs and moves metabolic waste products and carbon dioxide to the

262. (B) the differential distribution of ions across the cell membrane.
Bioelectric potentials are generated due to the specific ways in which ions are distributed differently across the cell membrane. This electrical property is a fundamental feature of the cell's physiology. The resulting potential, such as the resting membrane potential, is essential for the function of excitable cells, allowing them to communicate and perform their specialized biological roles effectively.

263. (C) Cells
The hierarchical organization of life begins with the cell, which is defined as the fundamental unit of all living organisms. From this basic cellular level, life structures are built into increasingly complex arrangements, including tissues, organs, and eventually complete systems. Understanding the cell is therefore essential for comprehending the integrated functions of more complex biological structures and organisms.

264. (D) Excitable cells like neurons and muscle cells
Bioelectric potentials are fundamentally critical for the operation of excitable cells, which include neurons and muscle cells. These electrical properties enable the transmission of nerve impulses and the initiation of muscle contractions. By maintaining these potentials, the cells can respond rapidly to stimuli, facilitating the complex communication and movement required for the survival and functioning of the entire organism.

265. (A) The mitochondria
Within the cytoplasm of the cell, various organelles are specialized to perform specific tasks. The mitochondria are the organelles principally responsible for energy production. They convert nutrients into a usable form of energy that fuels the cell's various metabolic activities. This function is vital for maintaining the life and efficiency of the cell and the systems it supports.

266. (B) To attach skeletal muscles to bones.
Within the musculoskeletal system, tendons serve a vital structural role by acting as the connective tissues that anchor skeletal muscles to the bones. This attachment is essential for the transmission of mechanical forces generated during muscular contraction, which then moves the bones at the joints. They are distinct from ligaments, which serve the purpose of connecting bones together.

267. (B) The neuromuscular junction
Skeletal muscle contraction is a complex physiological event that begins at a specific site known as the neuromuscular junction. At this point, a motor neuron transmits a signal to the muscle fiber. This neural communication triggers a biochemical cascade within the muscle cell, eventually leading to the interaction of protein filaments and the shortening of the muscle tissue itself.

268. (A) Ligaments
Ligaments are specialized connective tissues within the musculoskeletal system that perform the critical function of connecting one bone to another. By doing so, they provide the necessary stability to joints, ensuring that bones remain properly aligned during movement. This stability is essential for maintaining the structural integrity of the skeleton and preventing injuries during various physical activities and motions.

269. (C) Contractility
Skeletal muscles possess several unique physiological properties that enable them to function effectively within the body. These properties include excitability, which is the ability to respond to signals, and contractility, which is the capacity to shorten and generate force. Additionally, elasticity allows the muscle to return to its original shape, making these traits essential for producing controlled body movements.

270. (D) voluntary control and mechanism of contraction.
Smooth muscle is distinguished from skeletal muscle based on its location in internal organs and its distinct physiological characteristics. Unlike skeletal muscle, smooth muscle is generally not under voluntary control and operates through a different mechanism of contraction. These differences allow smooth muscle to perform involuntary tasks, such as moving food through the digestive tract, without conscious effort or awareness.

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271. (C) To perform filtration, reabsorption, and secretion to form urine.
The nephron acts as the functional unit of the kidney, responsible for the complex process of urine formation. It filters blood to create a filtrate, then selectively reabsorbs essential nutrients and water back into the bloodstream. Simultaneously, waste products are secreted into the filtrate, ensuring the body maintains a proper balance of electrolytes and vital fluid volume.

272. (B) gastrointestinal hormones.
The digestive system relies on a sophisticated regulatory network to ensure the proper timing of secretions and muscle movements. Gastrointestinal hormones act as the primary chemical messengers that signal and coordinate these activities. By regulating secretions from organs like the stomach and pancreas, as well as the motility of the alimentary canal, these hormones ensure efficient nutrient processing and absorption.

273. (D) wave-like muscle contractions that move food through the alimentary canal.
Digestive peristalsis is a vital mechanical process consisting of a series of wave-like muscle contractions. These involuntary movements occur throughout the alimentary canal to facilitate the steady passage of food from the stomach through the intestines. This ensures that food is continuously mixed with digestive juices and moved along the system for optimal nutrient extraction and eventual waste elimination.

274. (A) Reabsorption and secretion
After the initial juxtaglomerular filtrate is formed in the nephron, it must be refined to ensure essential substances are not lost. This refinement is achieved through the dual processes of reabsorption and secretion. Reabsorption reclaims necessary molecules back into the blood, while secretion moves additional waste products into the filtrate, ultimately determining the final composition and concentration of the urine.

275. (C) Carbohydrates, fats, and proteins
Pancreatic secretion is a critical component of the digestive process, as it contains a diverse array of enzymes. These enzymes are released into the small intestine, where they actively participate in the breakdown of all three major macronutrients: carbohydrates, fats, and proteins. This comprehensive enzymatic action is essential for reducing complex food molecules into simpler forms that the body can absorb.

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276. (A) Endocrine glands release secretions into the bloodstream, while exocrine glands use ducts.
Glands are categorized based on their method of secretion. Exocrine glands possess specialized ducts to deliver their products to specific locations in or on the body. In contrast, endocrine glands are ductless, releasing chemical messengers known as hormones directly into the circulatory system. This distinction allows hormones to travel throughout the entire body to regulate diverse and vital physiological functions.

277. (D) synapse.
Communication between individual neurons is essential for the nervous system to function as a command center. This communication occurs at a specialized junction known as a synapse. At this site, electrochemical signals are transmitted from one neuron to another cell. This process allows for the rapid and precise transfer of information across the complex neural networks of the body.

278. (B) The cerebrospinal fluid (CSF)
The central nervous system is protected and maintained by the presence of cerebrospinal fluid. This specialized fluid circulates around the brain and spinal cord, providing essential nourishment and acting as a cushion against physical impact. It also helps in maintaining the chemical environment of the nervous system, ensuring that neurons can operate under stable and protected biological conditions.

279. (C) rapid, involuntary responses to stimuli.
Reflexes are specific operations of the nervous system characterized by their speed and lack of conscious intent. They are rapid, involuntary responses to various environmental stimuli, designed to protect the body or maintain homeostasis. Unlike higher functions like memory or thought, reflexes follow a direct path that does not require deliberation, allowing the body to react almost instantaneously to changes.

280. (D) selectively control which substances can enter the central nervous system.

The blood-brain barrier serves a critical protective role by maintaining the integrity of the central nervous system. Its primary function is to selectively control the passage of substances from the blood into the brain tissue. By acting as a highly specific filter, it prevents harmful toxins and pathogens from entering while allowing essential nutrients to reach the neural cells.

281. (A) To generate and propagate electrical impulses for a coordinated heartbeat.
The conducting system of the heart is a specialized network that produces and distributes electrical signals throughout the cardiac muscle. These impulses ensure that the heart chambers contract in a synchronized and rhythmic manner, facilitating efficient blood circulation. Without this coordinated electrical activity, the heart would be unable to maintain the consistent pressure needed to drive the entire circulatory system.

282. (B) the movement of air into and out of the lungs.
Ventilation is a fundamental mechanical process of the respiratory system, defined as the movement of air into and out of the lungs. This process is facilitated by the movement of the diaphragm and the rib cage, which changes thoracic pressure. Effective ventilation is necessary to bring fresh oxygen into the body and expel carbon dioxide as a waste product.

283. (B) an insufficient supply of oxygen to the tissues.
Hypoxia is a physiological condition that occurs when the tissues of the body do not receive a sufficient supply of oxygen. This can result from failures in ventilation, gas exchange, or circulatory transport. Since oxygen is vital for cellular energy production, prolonged hypoxia can lead to tissue damage and may require medical interventions such as artificial ventilation to restore levels.

284. (A) The pressure changes generated during the cardiac cycle.
Blood movement through the circulatory system is driven by the consistent pressure changes occurring during the cardiac cycle. As the heart muscles contract and relax, they create the necessary force to push blood into the arteries and pull it back through the veins. This mechanical pumping action establishes the arterial and venous blood pressure required for continuous, systemic blood flow.

285. (C) To ensure oxygen delivery and carbon dioxide removal.
The cardiovascular and respiratory systems are highly integrated to perform the essential task of gas transport. The respiratory system facilitates the exchange of gases between the air and blood, while the cardiovascular system circulates that blood to all body tissues. This collaboration ensures a steady delivery of oxygen for metabolism and the efficient removal of carbon dioxide waste from the body.

286. (D) The amount required by the body.
Nutrients are classified into two broad categories based on the volume the body necessitates for health and survival. Macronutrients, such as proteins and carbohydrates, are required in relatively large quantities to provide energy and structure. Conversely, micronutrients, including vitamins and minerals, are essential for metabolic processes but are needed only in much smaller, often trace, amounts every day.

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287. (C) Carbohydrates, proteins, and lipids
Macronutrients are the primary components of food that the body requires in significant amounts. This category includes carbohydrates, which are the main fuel source; proteins, which are essential for structural repair and growth; and lipids, which provide concentrated energy and insulation. Together, these three types of nutrients form the basis of the body's energy intake and its physical building blocks.

288. (B) various diseases.
Maintaining a proper balance of nutrients is essential for health, as both deficiency and excessive intake can have negative consequences. A lack of specific vitamins or minerals can lead to deficiency diseases, while overconsumption of nutrients like lipids can contribute to chronic conditions like cardiovascular problems. Therefore, the science of nutrition emphasizes the importance of meeting specific requirements to prevent illness.

289. (D) To protect cells from damage by free radicals.
Antioxidants are a crucial class of compounds found in various foods that contribute significantly

to disease prevention. Their primary role is to protect the body's cells from oxidative damage caused by free radicals. By neutralizing these unstable molecules, antioxidants help maintain cellular health and prevent the onset of various conditions associated with cell deterioration and the aging process.

290. (A) interaction of nutrients in food with bodily functions and health.
The science of nutrition is defined by its study of how the nutrients and substances found in food interact with the human body. This includes an examination of how these components influence maintenance, growth, reproduction, and overall health status. By understanding these interactions, nutrition science provides the basis for dietary recommendations aimed at promoting health and preventing various diseases.

291. (C) High-quality protein and calcium
Milk and its derived products are valued in human nutrition for providing essential building blocks and minerals. They are specifically recognized as primary sources of high-quality protein, which is necessary for tissue growth and repair. Additionally, they provide significant amounts of calcium, a mineral that is fundamental for developing and maintaining strong bones and a healthy skeletal structure.

292. (A) selecting whole grains instead of refined ones.
The nutritive value of cereals and millets is significantly influenced by how they are selected and prepared. Whole grains are considered nutritionally superior to refined grains because they retain more of their natural nutrients and fiber. By choosing whole versions of these foods, individuals can maximize their intake of essential vitamins and minerals that are often lost during processing.

293. (D) Vegetables and Fruits
Vegetables and fruits constitute a food group that is indispensable for maintaining a healthy and balanced diet. This group is specifically highlighted for its high contribution of vitamins, minerals, and dietary fiber. These components are essential for various metabolic processes and digestive health, making the regular consumption of fresh, seasonal produce vital for overall physiological well-being and disease prevention.

294. (B) It enhances nutritive value by increasing vitamin content.
Sprouting is a beneficial food preparation technique applied to pulses and grains. This process triggers biochemical changes that enhance the overall nutritive value of the food. Specifically, sprouting increases the vitamin content and improves the digestibility of the nutrients. This makes it an effective way to maximize the health benefits derived from these plant-based sources of protein and carbohydrates.

295. (C) carbohydrates for energy.
The primary nutritional function of the cereals and millets food group is to serve as the body's main source of carbohydrates. Carbohydrates are essential because they provide the energy required for all daily activities and vital bodily functions. Because they are energy-dense, these foods form the foundational base of most diets, supporting the metabolic needs of the organism.

296. (D) Catabolism
Metabolism is divided into two distinct but related chemical pathways. Catabolism represents the destructive phase where complex molecules, such as those found in food, are systematically broken down into simpler components. This process is vital because it releases the chemical energy stored within those molecules, which the body then utilizes to fuel various cellular functions and maintain physical activity.

297. (A) BMR, SDA, and physical activity.
An individual's total energy requirement is determined by three fundamental components. The Basal Metabolic Rate accounts for life-sustaining functions at rest, while the Specific Dynamic Action represents the energy used for digesting and processing food. Finally, physical activity is the most variable component. Together, these three factors dictate the number of calories a person needs to maintain weight.

298. (B) maintain vital functions at rest.
Basal Metabolic Rate is a measure of the minimum amount of energy the body expends to maintain its vital life functions while in a state of complete rest. This includes essential processes such as

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breathing, heart function, and cell production. BMR serves as a baseline for determining total caloric needs, and it is influenced by factors like age and composition.

299. (B) It increases BMR.
Body composition is a significant factor that influences the Basal Metabolic Rate. Specifically, individuals with more muscle mass tend to have a higher BMR because muscle tissue is more metabolically active than fat tissue even at rest. This means that increasing muscle through physical activity will naturally raise the minimum energy required by the body to sustain its vital functions.

300. (A) the synthesis of complex molecules from simpler ones.
Anabolism is one of the two primary processes of metabolism, focusing on the synthesis of complex molecules from simpler building blocks. Unlike catabolism, which releases energy, the anabolic process requires an input of energy to build structures such as proteins and tissues. This is essential for growth, cellular repair, and the storage of energy within the human body.

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40. Arrange the following chakras in ascending order from the lowest to the highest:
1. Vishuddhi
2. Anahata
3. Muladhara
4. Ajna

(A) 3, 2, 1, 4
(B) 2, 3, 4, 1
(C) 3, 1, 2, 4
(D) 4, 1, 2, 3

41. THE Anahata chakra is located at the heart center and is associated with:
(A) THE element of fire.
(B) THE sense of sight.
(C) THE qualities of love, compassion, and forgiveness.
(D) THE function of speech.

42. Which of the following statements about the chakras and their role in health is incorrect?
(A) THE chakras are only relevant for advanced spiritual practitioners.
(B) Blockages in chakras can lead to physical, mental, or emotional ailments.
(C) Each chakra is associated with a specific Bija mantra.
(D) Balancing the chakras is a key aspect of Yogic healing.

43. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Yoga is considered a form of preventive health care.
Reason (R): Yoga practices aim to create balance in the body-mind complex, thus preventing the onset of disease as described in the principle 'Heyam dukham anagatam'.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

44. THE Vishuddhi chakra, located at the throat, is primarily related to:
(A) Intuition and inner wisdom.
(B) Communication and self-expression.
(C) Personal power and metabolism.
(D) Emotional balance and creativity.

45. Which of the following is NOT one of the five Kleshas?
(A) Avidya (Ignorance)
(B) Asmita (Egoism)
(C) Santosha (Contentment)
(D) Raga (Attachment)

46. Consider the following statements:
1. Yoga as a way of life involves integrating its principles into daily activities.
2. 'Heyam dukham anagatam' implies that future suffering is inevitable and cannot be avoided.
3. THE Kleshas are the root cause of the Tapatrayas.
4. 'Vyadhi' is a state of mental clarity and emotional stability.
5. 'Alasya' refers to the unsteadiness of the limbs.

Which of the above statement(s) is/are incorrect?
(A) 1, 3, and 5
(B) 2, 4, and 5
(C) 1, 2, and 4
(D) 2, 3, and 5

47. In the context of Yogic philosophy, what is 'Styana'?
(A) Languor, mental dullness, or sloth
(B) Doubt or indecision
(C) Tremor of the limbs
(D) Irregular breathing

48. Match the items in List I with those in List II:
List I: (Concept)
P. Vyadhi
Q. Styana
R. Samshaya
S. Alasya
List II: (Meaning)
1. Doubt
2. Laziness
3. Disease
4. Languor
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2

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Rajas and Tamas.
(D) Tamas is associated with inertia, darkness, and confusion.

10. Match the items in List I with those in List II:
List I: (Guna)
P. Sattva
Q. Rajas
R. Tamas
S. Gunateeta
List II: (Characteristic)
1. Inertia, delusion
2. State beyond the Gunas
3. Harmony, clarity
4. Action, restlessness
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

11. An individual who is constantly agitated, driven by desire, and unable to find peace is predominantly under the influence of which Guna?
(A) Sattva
(B) Tamas
(C) A combination of Sattva and Tamas
(D) Rajas

12. According to Yogic philosophy, the entire material universe, including the human body, is composed of:
(A) Trigunas
(B) Pancha-mahabhutas
(C) Pancha-koshas
(D) Pancha-pranas

13. Consider the following statements regarding the Pancha-mahabhutas:
1. Akasha represents the principle of space or ether.
2. Vayu is associated with the element of fire.
3. Prithvi provides structure and stability.
4. Jala corresponds to the principle of liquidity.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1, 2, and 4 only

14. What is the primary role of the Trigunas in the context of health and healing?
(A) They directly form the physical structures of the body.
(B) They determine an individual's specific spiritual lineage.
(C) They are solely responsible for karmic consequences.
(D) Their balance influences mental and physical well-being.

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15. The concept of "Angamejayatva" as a manifestation of disease refers to:
(A) Tremor or unsteadiness of the body/limbs.
(B) Disturbed or irregular breathing.
(C) Sloth or laziness.
(D) Mental doubt and indecision.

16. Given below are two statements:
Statement I: The Pancha-pranas are five major types of vital energy that govern all bodily functions.
Statement II: Samana vayu is primarily responsible for the expulsion of waste from the body.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

17. Which of the Pancha-pranas governs the region between the heart and the throat and is responsible for speech and upward-moving energy?
(A) Prana
(B) Udana
(C) Apana
(D) Samana

18. Identify the incorrect pair of Prana and its primary function.
(A) Vyana - Digestion
(B) Prana - Respiration
(C) Apana - Excretion
(D) Samana - Assimilation

19. THE even distribution of vital energy throughout the entire body, governing the circulatory system, is the main function of which Prana?
(A) Samana
(B) Udana

CHAPTER 07
Yoga and Health

1. According to the World Health Organization (WHO), what is the most comprehensive definition of health?
(A) A state of comprehensive physical, mental, and social well-being.
(B) A state of complete well-being, not just absence of disease.
(C) The total absence of diagnosed disease or physical infirmity.
(D) The physical ability to perform daily tasks without fatigue.

2. Given below are two statements:
Statement I: The physical dimension of health relates to the perfect functioning of the body.
Statement II: The spiritual dimension of health is an official component of the WHO definition but is often considered a supplementary aspect.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. Which of the following is NOT considered one of the primary dimensions of health?
(A) Physical
(B) Mental
(C) Financial
(D) Social

4. A person's ability to form satisfying interpersonal relationships and adapt to various social situations is primarily related to which dimension of health?
(A) Physical health
(B) Mental health
(C) Spiritual health
(D) Social health

5. Which concept emphasizes the idea that "pain which is yet to come is to be avoided"?
(A) Vyadhi
(B) Tapatrayas
(C) Heyam dukham anagatam
(D) Pancha-koshas

6. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): The WHO definition of health is considered holistic.
Reason (R): It encompasses physical, mental, and social aspects, moving beyond a purely biomedical model.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

7. Identify the correct statement regarding the importance of health.
(A) Health is important primarily for achieving material success.
(B) The WHO definition prioritizes disease over well-being.
(C) Mental health is a separate entity from physical health.
(D) Health is a resource for life, not the objective of living.

8. The spiritual dimension of health is best described as:
(A) A sense of purpose and meaning in life.
(B) Adherence to a specific religious doctrine.
(C) The practice of daily meditation only.
(D) The complete absence of negative thoughts.

9. Which of the following statements about the Trigunas is incorrect?
(A) Sattva is characterized by harmony, balance, and intelligence.
(B) Rajas is the principle of movement, activity, and passion.
(C) A healthy state is achieved by eliminating

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(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

29. THE Manomaya kosha is primarily composed of:
(A) THE physical elements and food.
(B) THE five pranas and their functions.
(C) THE mind, thoughts, and emotions.
(D) Higher intellect and intuitive wisdom.

30. In the Pancha-kosha model, which sheath represents the intellect or wisdom body, responsible for discrimination and judgment?
(A) Manomaya kosha
(B) Pranamaya kosha
(C) Anandamaya kosha
(D) Vijnanamaya kosha

31. Consider the following statements regarding the Pancha-koshas:
1. THE Annamaya kosha is sustained by food.
2. THE Pranamaya kosha is considered subtler than the Manomaya kosha.
3. THE Vijnanamaya kosha is associated with the functions of the higher mind and ego.
4. THE Anandamaya kosha is the sheath of bliss, the causal body.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 3, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, and 4 only

32. THE innermost and most subtle of the five sheaths, representing the state of bliss and deep peace, is the:
(A) Vijnanamaya kosha
(B) Anandamaya kosha
(C) Manomaya kosha
(D) Pranamaya kosha

33. THE practice of Pranayama primarily aims to purify and balance which of the following Koshas?
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Vijnanamaya kosha
(D) Anandamaya kosha

34. From a Yogic perspective, where does the root of most psychosomatic diseases lie?
(A) In disturbances of the Manomaya and Pranamaya koshas.
(B) Primarily in the Annamaya kosha due to a poor diet.
(C) Exclusively in the Vijnanamaya kosha as failing intellect.
(D) In the Anandamaya kosha as a disconnection from bliss.

35. THE term 'Shat-chakra' refers to:
(A) THE five great elements.
(B) THE three fundamental qualities of nature.
(C) THE six major energy centers in the subtle body.
(D) THE five sheaths covering the Self.

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36. Which chakra is located at the base of the spine and is associated with the element of Earth and basic survival instincts?
(A) Svadhisthana Chakra
(B) Manipura Chakra
(C) Anahata Chakra
(D) Muladhara Chakra

37. Given below are two statements:
Statement I: THE Shat-chakras are physical organs located along the spinal cord.
Statement II: Each chakra is associated with specific psychological functions and a corresponding element.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

38. THE Svadhisthana chakra, associated with the element of water, governs which aspects of life?
(A) Survival, security, and stability.
(B) Emotions, creativity, and sexuality.
(C) Personal power, will, and digestion.
(D) Love, compassion, and relationships.

39. A feeling of weakness, lack of willpower, and digestive issues might indicate an imbalance in which chakra?
(A) Muladhara
(B) Svadhisthana
(C) Anahata
(D) Manipura

(C) Vyana
(D) Apana

20. Arrange the following Pancha-mahabhutas in order from the most subtle to the grossest:
1. Prithvi (Earth)
2. Akasha (Ether)
3. Jala (Water)
4. Agni (Fire)
5. Vayu (Air)

(A) 1, 3, 4, 5, 2
(B) 2, 4, 5, 1, 3
(C) 5, 2, 3, 4, 1
(D) 2, 5, 4, 3, 1

21. In the context of Yogic health, what does 'Vyadhi' signify?
(A) A state of perfect health.
(B) THE primary cause of ignorance.
(C) Manifested disease or sickness.
(D) A specific breathing exercise.

22. Consider the following statements about the causes of ill-health in Yoga:
1. THE Kleshas are considered the root psychological causes of suffering.
2. Tapatrayas refer to the three types of pain or suffering.
3. Adhyatmika tapatraya originates from supernatural or divine sources.
4. Adhibhautika tapatraya is self-inflicted pain, arising from one's own body and mind.
5. Avidya is the foundational Klesha from which others arise.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 5 only
(B) 2, 3, and 4 only
(C) 1, 4, and 5 only
(D) 1, 2, 3, and 4 only

23. Which Klesha represents the deep-seated fear of death and clinging to life?
(A) Avidya
(B) Asmita
(C) Raga
(D) Abhinivesha

24. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): An imbalance in the Pancha-pranas can lead to ill health.
Reason (R): Each Prana governs specific physiological and energetic functions, and their harmonious operation is essential for homeostasis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

25. THE experience of pain caused by other living beings, such as an insect bite or an attack by an animal, falls under which category of Tapatraya?
(A) Adhyatmika
(B) Adhidaivika
(C) Adhibhautika
(D) Manasika

26. THE concept of Pancha-koshas describes the human being as having five sheaths or layers. What is the outermost and grossest sheath?
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Manomaya kosha
(D) Vijnanamaya kosha

27. Which of the following Koshas is known as the "vital air sheath" or "energy body"?
(A) Annamaya kosha
(B) Manomaya kosha
(C) Anandamaya kosha
(D) Pranamaya kosha

28. Match the items in List I with those in List II:
List I: (Kosha)
P. Annamaya kosha
Q. Pranamaya kosha
R. Manomaya kosha
S. Vijnanamaya kosha
List II: (Associated Aspect)
1. Mind, emotions
2. Intellect, wisdom
3. Physical body, food
4. Vital energy, breath
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2

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(D) P-4, Q-3, R-2, S-1

49. An individual who is constantly oscillating between two choices, unable to make a firm decision. This state of mental ill-health is best described as:
(A) Styana
(B) Samshaya
(C) Alasya
(D) Angamejayatva

50. THE physical and physiological manifestation of disease characterized by disturbed breathing is known as:
(A) Ssvasa-prashvasa
(B) Vyadhi
(C) Alasya
(D) Angamejayatva

51. THE Klesha of 'Asmita' refers to:
(A) Ignorance regarding one's true nature.
(B) Attachment to pleasant experiences.
(C) Identification of Self with the ego.
(D) Aversion towards painful situations.

52. THE suffering caused by natural calamities like floods, earthquakes, or droughts is an example of which Tapatraya?
(A) Adhyatmika
(B) Adhibhautika
(C) Asmita
(D) Adhidaivika

53. Consider the following statements about ill-health:
1. 'Alasya' is a physical manifestation related to lack of motivation.
2. 'Angamejayatva' means tremor of the body.
3. 'Ssvasa-prashvasa' indicates a balanced and calm respiratory pattern.
4. 'Vyadhi' is the primary mental cause of disease.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 4 only
(D) 1 and 3 only

54. THE principle of 'Raga' (attachment) as a Klesha implies:
(A) THE fear of losing what one has.
(B) Desiring to repeat past pleasures.
(C) Identification with temporary objects.
(D) THE aversion to painful stimuli.

55. Given below are two statements:
Statement I: 'Dvesha' is the Klesha that represents aversion or repulsion towards things, people, or experiences that have caused pain in the past.
Statement II: Both Raga and Dvesha stem from the root Klesha of Avidya.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

56. THE 'Ajna' chakra, or the third eye, is associated with which of the following?
(A) Intuition, perception, and wisdom.
(B) Communication and expression.
(C) Love and compassion.
(D) Survival and grounding.

57. From the perspective of the Pancha-kosha model, a purely physical intervention like surgery primarily addresses an imbalance at the level of:
(A) Anandamaya kosha
(B) Vijnanamaya kosha
(C) Annamaya kosha
(D) Pranamaya kosha

58. What is the most fundamental difference between the physical dimension and the mental dimension of health?
(A) THE physical refers to structures; mental refers to functions.
(B) THE physical is objective, while the mental is purely subjective.
(C) THE physical dimension is more important for overall well-being.
(D) THE mental dimension cannot be influenced by physical factors.

59. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): A balanced state of Trigunas is essential for mental health.
Reason (R): An excess of Rajas can lead to anxiety and restlessness, while an excess of

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Tamas can lead to depression and lethargy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

60. Identify the correct pair of a manifestation of ill-health and its description.
(A) Samshaya - Tremor of the limbs
(B) Alasya - Laziness
(C) Styana - Disturbed breathing
(D) Angamejayatva - Mental dullness

61. THE concept that health is not merely the absence of disease is a cornerstone of which organization's definition?
(A) United Nations (UN)
(B) Global Health Alliance
(C) World Health Organization (WHO)
(D) International Federation of Yoga

62. THE five great elements or Pancha-mahabhutas are the building blocks of:
(A) THE mind only.
(B) THE state of pure consciousness (Purusha).
(C) THE Kleshas.
(D) THE entire manifest universe (Prakriti).

63. Which of the following best describes the role of Yoga as a preventive health care system?
(A) Maintaining homeostasis to prevent imbalances.
(B) It focuses on curing diseases after they manifest.
(C) It provides ethical rules for social conduct only.
(D) It is a system for physical muscular development.

64. Consider the following:
1. Ssvasa-prashvasa
2. Styana
3. Samshaya
4. Angamejayatva

Which of the above are recognized as impediments or co-existent with impediments to health?
(A) 1, 2, and 3 only
(B) 1, 3, and 4 only
(C) 1, 2, 3, and 4
(D) 2 and 3 only

65. Pain arising from one's own body and mind, such as a headache or anxiety, is classified as which type of Tapatraya?
(A) Adhibhautika
(B) Adhyatmika
(C) Adhidaivika
(D) Samshayatmika

66. Which Prana is responsible for assimilation and absorption of nutrients at the navel center?
(A) Samana
(B) Prana
(C) Apana
(D) Vyana

67. Which of the following is NOT a role of the Pancha-mahabhutas in health?
(A) Forming the constituent elements of the physical body.
(B) Influencing the bodily humors (doshas).
(C) Directly causing the Kleshas.
(D) Their balance is crucial for physical health.

68. THE social dimension of health, as defined by WHO, emphasizes:
(A) THE amount of wealth a person has accumulated.
(B) THE ability to connect with a higher power.
(C) THE absence of conflict in one's country.
(D) THE quality of an individual's interactions with their community.

69. Arrange the Kleshas in the order they are typically understood to arise from the root cause:
1. Raga/Dvesha
2. Avidya
3. Asmita
4. Abhinivesha

(A) 2, 3, 1, 4
(B) 1, 2, 3, 4
(C) 2, 1, 3, 4
(D) 3, 2, 4, 1

70. A state of inertia, dullness, and resistance to action is a clear indication of the dominance of:
(A) Sattva Guna

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(B) Tamas Guna
(C) Rajas Guna
(D) A balance of all three Gunas

71. Given below are two statements:
Statement I: THE concept of health in Yoga is limited to the physical body or Annamaya kosha.
Statement II: Yogic health encompasses the harmonious functioning of all Pancha-koshas.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

72. Match the items in List I with those in List II:
List I: (Chakra)
P. Muladhara
Q. Svadhisthana
R. Manipura
S. Anahata
List II: (Element)
1. Fire
2. Air
3. Earth
4. Water
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

73. THE term 'Ssvasa-prashvasa' as a manifestation of disease indicates:
(A) A steady and firm physical posture.
(B) A clear and decisive state of mind.
(C) Irregularity in inhalation/exhalation.
(D) A feeling of heaviness in the limbs.

74. According to Yogic science, the ultimate cause of 'Heyam dukham' (future suffering) is:
(A) THE Kleshas, with Avidya at the root
(B) THE Tapatrayas
(C) Imbalance in the Pancha-mahabhutas
(D) Dysfunction of the Pancha-pranas

75. Consider the following statements about health dimensions:
1. Physical health refers to the anatomical integrity and physiological functioning of the body.
2. Mental health includes the ability to think clearly and handle stress.
3. Social health is about having a large number of acquaintances.
4. Spiritual health is universally defined as belief in God.
5. These dimensions are independent and do not influence each other.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 3 and 5 only
(D) All of the above

76. Which of the following best describes the principle of 'Yoga as a way of life'?
(A) Practicing asanas for one hour daily.
(B) Applying yogic balance in all daily living.
(C) Attending yoga workshops occasionally.
(D) Achieving complex yoga posture mastery.

77. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE Shat-chakras are considered junction points of Nadis (energy channels).
Reason (R): THE free flow of prana through these chakras and nadis is essential for health, while blockages lead to 'Vyadhi' (disease).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

78. THE Klesha of 'Dvesha' is best defined as:
(A) Ignorance of the true nature of reality.
(B) Attachment or a pull towards things that cause pleasure.
(C) THE fear of death.
(D) Aversion or a push away from things that cause pain.

79. A person is feeling lethargic, unmotivated, and procrastinates on all tasks. In Yogic terms, this condition is known as:
(A) Alasya
(B) Vyadhi
(C) Samshaya

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(B) Action, passion, and ambition.
(C) Brightness, clarity, and peace.
(D) Balance, harmony, and wisdom.

163. THE yogic concept of 'Vyadhi' refers to:
(A) THE root cause of all suffering.
(B) A specific type of Klesha.
(C) THE manifested state of a disease or ailment.
(D) A state of mental agitation.

164. THE sheath of intellect and wisdom, responsible for discernment, is the:
(A) Manomaya kosha
(B) Pranamaya kosha
(C) Annamaya kosha
(D) Vijnanamaya kosha

165. THE symptom 'Ssvasa-prashvasa' is directly related to the functioning of which physiological system?
(A) Digestive system
(B) Nervous system
(C) Respiratory system
(D) Circulatory system

166. A student is unable to decide which career path to choose and is in a state of constant mental distress due to this indecision. This is a classic example of:
(A) Styana
(B) Samshaya
(C) Alasya
(D) Angamejayatva

167. Which of the following is an example of an 'Adhidaivika' Tapatraya?
(A) A headache from stress.
(B) A bite from a mosquito.
(C) Sadness due to failure.
(D) An injury from an earthquake.

168. THE primary location of Samana Vayu is the:
(A) Navel region.
(B) Heart region.
(C) Pelvic region.
(D) Throat region.

169. What is the relationship between the Pancha-mahabhutas and the Trigunas?
(A) THE Gunas and Mahabhutas are identical.
(B) THE Gunas are a product of the Mahabhutas.
(C) THE Mahabhutas are formed from the Gunas.
(D) They are two unrelated, parallel systems.

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170. Which of the following is NOT a part of the WHO's definition of health?
(A) Economic well-being
(B) Physical well-being
(C) Mental well-being
(D) Social well-being

171. Arrange the following concepts in a sequence of increasing subtlety:
1. Annamaya Kosha
2. Pancha-mahabhutas
3. Pancha-pranas
4. Manomaya Kosha

(A) 2, 1, 3, 4
(B) 1, 2, 4, 3
(C) 2, 3, 1, 4
(D) 1, 3, 2, 4

172. Given below are two statements:
Statement I: 'Alasya' is a state of physical laziness, while 'Styana' is a state of mental languor or dullness.
Statement II: Both Alasya and Styana are obstacles on the path of Yoga and indicators of potential ill-health.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

173. THE false identification of the 'seer' (Purusha) with the 'seen' (Prakriti, including the mind and body) is the Klesha known as:
(A) Avidya
(B) Raga
(C) Asmita
(D) Abhinivesha

174. A balanced diet and regular physical exercise are practices that primarily nourish and maintain which Kosha?
(A) THE Pranamaya kosha.
(B) THE Manomaya kosha.
(C) THE Vijnanamaya kosha.
(D) THE Annamaya kosha.

(D) Suffering is an illusion and does not truly exist.

91. Which of the following correctly describes the relationship between Kleshas and Vyadhi?
(A) Vyadhi is the root cause of Kleshas.
(B) Kleshas and Vyadhi are unrelated concepts.
(C) Vyadhi is a type of Klesha.
(D) Kleshas are afflictions causing Vyadhi.

92. THE "fire center" of the body, governing digestion, metabolism, and personal power, is the:
(A) Muladhara Chakra
(B) Manipura Chakra
(C) Svadhisthana Chakra
(D) Anahata Chakra

93. THE feeling of love, compassion, and connection is associated with a balanced:
(A) Vishuddhi Chakra
(B) Ajna Chakra
(C) Anahata Chakra
(D) Manipura Chakra

94. Arrange the Pancha-koshas in the correct sequence from the grossest to the most subtle:
1. Vijnanamaya kosha
2. Pranamaya kosha
3. Annamaya kosha
4. Manomaya kosha
5. Anandamaya kosha

(A) 3, 2, 4, 1, 5
(B) 5, 1, 4, 2, 3
(C) 3, 4, 2, 1, 5
(D) 2, 3, 4, 5, 1

95. From a Yogic perspective, what is the most appropriate way to address 'Styana' (mental dullness)?
(A) Engaging in stimulating, rajasic activities and practicing dynamic asanas.
(B) Increasing tamasic foods and sleeping longer hours.
(C) Ignoring the feeling and hoping it passes.
(D) Cultivating samshaya (doubt) to challenge the dullness.

96. Consider the following statements about Yogic concepts of health:
1. Pancha-prana refers to the five elements.
2. Trigunas are the three types of suffering.
3. Pancha-koshas are the five sheaths of existence.
4. Shat-chakras are six main energy centers.
5. Kleshas are obstacles to stability and progress.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 3, 4, and 5 only
(C) 1, 3, and 5 only
(D) 2, 4, and 5 only

97. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Avidya is called the "field" or "mother" of the other Kleshas.
Reason (R): Raga, Dvesha, Asmita, and Abhinivesha all arise from the fundamental ignorance (Avidya) of our true nature as Purusha.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

98. THE spiritual dimension of health is most closely related to which Kosha?
(A) Anandamaya kosha
(B) Annamaya kosha
(C) Pranamaya kosha
(D) Manomaya kosha

99. Which of the following is NOT a physical or physiological manifestation of disease?
(A) Vyadhi
(B) Angamejayatva
(C) Raga
(D) Ssvasa-prashvasa

100. A person finds it difficult to express their thoughts and feelings, often experiencing a sore throat or neck stiffness. This could indicate an imbalance in which chakra?
(A) Anahata
(B) Ajna
(C) Sahasrara

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(A) Physical disease or sickness.
(B) Trembling of the body.
(C) Laziness and disinclination to exert.
(D) Doubt and uncertainty.

142. Given below are two statements:
Statement I: THE Trigunas are static qualities that cannot be changed.
Statement II: Yogic practices aim to influence the balance of the Trigunas, primarily by increasing Sattva.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

143. Which of the following is the most subtle of the Pancha-mahabhutas?
(A) Akasha (Ether/Space)
(B) Prithvi (Earth)
(C) Jala (Water)
(D) Vayu (Air)

144. In the context of the Kleshas, what is 'Raga'?
(A) THE aversion to unpleasant things.
(B) THE attachment to pleasant things and experiences.
(C) THE clinging to life and fear of death.
(D) THE ignorance of one's true Self.

145. THE harmonious functioning of the circulatory and nervous systems throughout the entire body is the responsibility of:
(A) Samana Vayu
(B) Vyana Vayu
(C) Udana Vayu
(D) Prana Vayu

146. A student preparing for an exam feels overwhelmed by self-doubt, constantly questioning their ability to succeed. This state is known as:
(A) Samshaya
(B) Styana
(C) Alasya
(D) Vyadhi

147. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE Annamaya kosha is called the 'food sheath'.
Reason (R): It is built from the food we consume and is the grossest, most physical layer of our existence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

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148. Which chakra is considered the seat of intuition and is often referred to as the 'third eye'?
(A) Vishuddhi Chakra
(B) Anahata Chakra
(C) Sahasrara Chakra
(D) Ajna Chakra

149. THE Yogic view of health is best understood as:
(A) It rejects the existence of germs.
(B) It focuses only on spiritual well-being.
(C) It links mind, body, and spirit.
(D) It offers a fast cure for all diseases.

150. Consider the following statements:
1. Vyadhi means disease.
2. Styana means doubt.
3. Samshaya means languor.
4. Alasya means laziness.
5. Angamejayatva means tremor of the limbs.

Which of the above statement(s) is/are correctly matched?
(A) 1, 2, and 3 only
(B) 1, 4, and 5 only
(C) 2, 3, and 4 only
(D) 3, 4, and 5 only

151. Which of the following is the best description of the spiritual dimension of health?
(A) Regular attendance at religious services.
(B) THE ability to perform psychic feats.
(C) THE complete eradication of all desires.
(D) Having a personal value system and a sense of purpose.

152. THE role of 'Yoga as a way of life' in preventing ill-health involves:
(A) Balancing diet, activities, and thoughts.
(B) Limiting practice to asana and pranayama.

111. Consider the following statements about ill-health:
1. 'Adhyatmika' tapatraya are sufferings caused by oneself.
2. 'Adhibhautika' tapatraya are sufferings caused by other beings.
3. 'Adhidaivika' tapatraya are sufferings caused by supernatural or environmental forces.
4. THE Tapatrayas are completely independent of the Kleshas.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1 and 2 only

112. THE Pranamaya Kosha is composed of:
(A) THE five organs of action (Karmendriyas).
(B) THE five vital energies (Pancha-pranas).
(C) THE five elements (Pancha-mahabhutas).
(D) THE five organs of perception (Jnanendriyas).

113. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Disturbances in the Manomaya kosha can manifest as physical ailments in the Annamaya kosha.
Reason (R): According to Yogic physiology, the subtler sheaths influence the grosser ones, meaning mental and emotional stress can lead to physical disease.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

114. THE Klesha of Abhinivesha, the will to live, is said to be present in:
(A) All living beings, from the wisest sage to the smallest worm.
(B) Only spiritually advanced beings.
(C) Only those who are intellectually aware of death.
(D) Only humans and higher animals.

115. Which of the following is NOT a dimension of health?
(A) Physical
(B) Mental
(C) Occupational
(D) Spiritual

116. THE concept of "Vyadhi" as a manifestation of disease is most directly observed in which kosha?
(A) Anandamaya kosha
(B) Vijnanamaya kosha
(C) Manomaya kosha
(D) Annamaya kosha

117. Given below are two statements:
Statement I: Prithvi, the earth element, is the basis for the Annamaya Kosha.
Statement II: Anandamaya Kosha is the causal body and is the most subtle of the five sheaths.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

118. THE feeling of being 'grounded', secure, and stable is associated with a well-functioning:
(A) Ajna Chakra
(B) Muladhara Chakra
(C) Anahata Chakra
(D) Svadhisthana Chakra

119. Arrange the following in the correct chronological order of manifestation, from cause to effect:
1. Vyadhi
2. Kleshas
3. Imbalance in Gunas
4. Disturbance in Prana

(A) 2, 3, 4, 1
(B) 3, 2, 1, 4
(C) 1, 4, 3, 2
(D) 4, 1, 2, 3

120. Identify the incorrect pair.
(A) Jala - Structure
(B) Akasha - Space
(C) Vayu - Movement
(D) Agni - Transformation

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(D) Angamejayatva

80. THE element of Air (Vayu) is associated with which Chakra?
(A) Muladhara
(B) Anahata
(C) Manipura
(D) Vishuddhi

81. Which of the following is an example of an 'Adhibhautika' tapatraya?
(A) Anxiety about an upcoming exam.
(B) Getting injured by a falling branch.
(C) A flood destroying one's home.
(D) A congenital disease.

82. THE Vijnanamaya kosha is the sheath of:
(A) Wisdom, intellect, and discernment.
(B) Food and physical matter.
(C) Vital energy and breath.
(D) Instinctual mind and emotions.

83. Consider the following statements about the Trigunas:
1. Sattva promotes clarity and tranquility.
2. Rajas is necessary for any action or change.
3. Tamas provides stability and rest.
4. THE goal of Yoga is to cultivate Sattva while managing Rajas and Tamas.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

84. THE function of deglutition (swallowing) and upward moving energies like speech are controlled by:
(A) Prana Vayu
(B) Apana Vayu
(C) Samana Vayu
(D) Udana Vayu

85. Which of the following represents a state of mental ill-health characterized by doubt and indecisiveness?
(A) Styana
(B) Vyadhi
(C) Samshaya
(D) Ssvasa-prashvasa

86. THE concept of 'Pancha-mahabhutas' is fundamental to understanding the composition of which Kosha?
(A) Manomaya kosha
(B) Annamaya kosha
(C) Vijnanamaya kosha
(D) Anandamaya kosha

87. Given below are two statements:
Statement I: According to the WHO, health is a dynamic process, not a static state.
Statement II: THE dimension of social well-being is considered the most important of all dimensions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

88. Which Kosha serves as the bridge between the physical body and the mental sheaths?
(A) Pranamaya kosha
(B) Annamaya kosha
(C) Manomaya kosha
(D) Vijnanamaya kosha

89. Match the items in List I with those in List II:
List I: (Term)
P. Avidya
Q. Adhyatmika
R. Annamaya
S. Prana
List II: (Category)
1. Tapatraya
2. Pancha-kosha
3. Pancha-prana
4. Klesha
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

90. THE concept 'Heyam dukham anagatam' implies:
(A) Future suffering, which has not yet manifested, can be prevented.
(B) Suffering is unavoidable and must be endured.
(C) Only past suffering can be analyzed and understood.

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Q. Asmita
R. Raga
S. Dvesha

List II: (Description)
1. Attraction to pleasure
2. False identification of self
3. Fundamental ignorance
4. Aversion to pain

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

132. How does Yoga act as a preventive measure against 'Ssvasa-prashvasa' (disturbed breathing)?
(A) By promoting a sedentary lifestyle.
(B) Using asanas to restrict lung capacity.
(C) By encouraging shallow/rapid breathing.
(D) Regulating breath through pranayama.

133. Which of the following statements about the importance of health according to WHO is incorrect?
(A) Health is a fundamental right of every human being.
(B) THE health of all peoples is fundamental to the attainment of peace and security.
(C) Health is solely an individual's personal responsibility.
(D) Unequal development in health promotion is a common danger.

134. An over-active, restless mind that jumps from one thought to another is an indication of an excess of which guna?
(A) Sattva
(B) Rajas
(C) Tamas
(D) Nirguna

135. Consider the following statements:
1. THE physical dimension of health is the only dimension that can be objectively measured.
2. Mental health includes both emotional and intellectual well-being.
3. Social health is about the quantity, not the quality, of social interactions.
4. Spiritual health involves finding a meaning and purpose in life.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 4 only
(D) All of the above

136. Which of the Pancha-pranas is specifically activated during the act of burping or vomiting?
(A) Udana
(B) Apana
(C) Samana
(D) Vyana

137. THE cause-and-effect relationship between Kleshas and suffering suggests that:
(A) To eliminate suffering, one must eliminate its root causes, the Kleshas.
(B) Suffering is random and unrelated to one's mental state.
(C) Kleshas are the result of suffering, not the cause.
(D) Physical exercise is the only way to overcome Kleshas.

138. THE experience of creativity, pleasure, and emotional flow is primarily associated with the energy of which chakra?
(A) Svadhisthana
(B) Muladhara
(C) Manipura
(D) Anahata

139. Which Kosha is most directly impacted by mental stress, worry, and emotional turmoil?
(A) Annamaya kosha
(B) Pranamaya kosha
(C) Anandamaya kosha
(D) Manomaya kosha

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140. Arrange the following chakras in their correct anatomical order, from the perineum upwards:
1. Anahata
2. Manipura
3. Svadhisthana
4. Muladhara

(A) 4, 3, 2, 1
(B) 1, 2, 3, 4
(C) 4, 2, 3, 1
(D) 3, 4, 1, 2

141. THE term 'Alasya' refers to a state of:

121. THE ability to reason, analyze, and make sound judgments is a function of which dimension of health?
(A) Social
(B) Physical
(C) Mental
(D) Spiritual

122. Which guna is characterized by light, purity, knowledge, and harmony?
(A) Sattva
(B) Rajas
(C) Tamas
(D) Ananda

123. Consider the following statements regarding the Pancha-Pranas:
1. Prana vayu governs inhalation and is centered in the chest.
2. Apana vayu governs all excretory functions and is located in the lower abdomen.
3. Samana vayu aids digestion and is located at the navel.
4. Udana vayu controls speech and is located in the throat.
5. Vyana vayu is responsible for the movement of food down the esophagus.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4 only
(B) 1, 3, 4, and 5 only
(C) 2, 3, 4, and 5 only
(D) All of the above

124. What is the fundamental role of Pranamaya kosha in the overall health of an individual?
(A) It provides physical structure and form.
(B) It acts as the vital energy interface.
(C) It processes thoughts and emotions.
(D) It stores karmic impressions.

125. THE experience of suffering due to internal factors like bodily illness (e.g., fever) or mental states (e.g., anger, jealousy) is known as:
(A) Adhibhautika Tapatraya
(B) Adhidaivika Tapatraya
(C) Adhyatmika Tapatraya
(D) Klesha Tapatraya

126. Which of the following is considered a potential cause of ill-health and an obstacle in the path of Yoga?
(A) Abhyasa (practice)
(B) Vairagya (dispassion)
(C) Viveka (discrimination)
(D) Samshaya (doubt)

127. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE state of Samshaya or doubt is detrimental to mental health and spiritual progress.
Reason (R): It consumes mental energy, creates anxiety, and prevents one from making firm commitments to a path or practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

128. THE element of Ether or Space (Akasha) is associated with which chakra?
(A) Anahata
(B) Vishuddhi
(C) Ajna
(D) Svadhisthana

129. THE term 'Angamejayatva' describes which physical symptom?
(A) Lethargy
(B) Involuntary shaking or tremor of the body
(C) Irregular breathing
(D) Chronic indigestion

130. Given below are two statements:
Statement I: THE Anandamaya kosha is experienced consciously during deep, dreamless sleep.
Statement II: Accessing the Anandamaya kosha is the ultimate goal of all intellectual pursuits.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

131. Match the items in List I with those in List II:
List I: (Klesha)
P. Avidya

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(C) Focusing on the curative aspects only.
(D) Isolating oneself from society for safety.

153. Match the items in List I with those in List II:
List I: (Pancha-kosha)
P. Annamaya
Q. Pranamaya
R. Manomaya
S. Vijnanamaya
List II: (Description)
1. Sheath of intellect and discrimination
2. Sheath of mind and emotions
3. Sheath of the physical body
4. Sheath of vital energy
Codes:
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

154. A person exhibiting greed, constant craving, and restlessness is showing the effects of an imbalanced:
(A) Rajas Guna
(B) Sattva Guna
(C) Tamas Guna
(D) Apana Vayu

155. Given below are two statements:
Statement I: THE Kleshas are the psychological roots of suffering (Dukha).
Statement II: THE Tapatrayas are the three broad categories in which this suffering manifests.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

156. THE stability and structure of the physical body are attributed to which Mahabhuta?
(A) Akasha
(B) Prithvi
(C) Agni
(D) Vayu

157. Which of the following is NOT a Klesha?
(A) Avidya
(B) Asmita
(C) Vyadhi
(D) Abhinivesha

158. THE primary function of Apana Vayu is:
(A) Circulation
(B) Digestion
(C) Vocalization
(D) Elimination

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159. Consider the following statements about Shat-chakras:
1. They are major plexuses of nadis in the subtle body.
2. An imbalance in a chakra can affect the corresponding physical region and organs.
3. THE Ajna chakra is located at the crown of the head.
4. THE Muladhara chakra is associated with the element of water.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 1 and 4 only

160. An individual who feels disconnected, lacks purpose, and questions the meaning of their existence is experiencing a challenge in which dimension of health?
(A) Physical
(B) Spiritual
(C) Social
(D) Mental

161. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE practice of Pranayama is vital for Yogic health management.
Reason (R): Pranayama directly works on balancing the Pancha-pranas within the Pranamaya kosha, which is the energetic foundation for the physical body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

162. THE state of 'Tamas' is characterized by:
(A) Inertia, darkness, and delusion.

(D) Vishuddhi

101. THE downward and outward flow of energy in the body, governing elimination, urination, and menstruation, is controlled by which Prana?
(A) Prana
(B) Samana
(C) Apana
(D) Udana

102. What is the role of the element 'Agni' (Fire) from the Pancha-mahabhutas in the human body?
(A) It provides structure and solidity.
(B) It is responsible for metabolism, digestion, and body temperature.
(C) It governs all movement and pulsation.
(D) It constitutes the fluidic aspect of the body.

103. Which of the following is the best example of 'Asmita' (egoism)?
(A) Fearing old age and death.
(B) Craving praise from others.
(C) Hating criticism and failure.
(D) Identifying fully with a professional role.

104. Given below are two statements:
Statement I: THE concept of Trigunas states that all nature is composed of Sattva, Rajas, and Tamas in varying proportions.
Statement II: A state of perfect health is achieved when Sattva guna is completely dominant, and Rajas and Tamas are absent.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

105. In the context of preventive health, what is the significance of the Yogic concept 'Heyam dukham anagatam'?
(A) It promotes a fatalistic view that future pain is destined.
(B) It suggests focusing only on present moment happiness.
(C) It encourages a proactive approach to well-being to prevent future ailments.
(D) It is a mantra to be chanted for curing existing diseases.

106. Match the items in List I with those in List II:
List I: (Symptom)
P. Unsteadiness of limbs
Q. Mental dullness
R. Indecisiveness
S. Labored breathing
List II: (Yogic Term)
1. Samshaya
2. Ssvasa-prashvasa
3. Angamejayatva
4. Styana
Codes:
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

107. THE WHO's definition of health as "not merely the absence of disease or infirmity" implies:
(A) Disease is not part of the health spectrum.
(B) Infirmity and disease are synonymous.
(C) Social well-being is considered a luxury.
(D) Health is a positive holistic concept.

108. THE principle of cohesion and liquidity in the body is governed by which of the Pancha-mahabhutas?
(A) Prithvi
(B) Jala
(C) Agni
(D) Vayu

109. Which of the following statements about the role of Shat-chakras in health is correct?
(A) Chakras are purely imaginary and have no effect on the physical body.
(B) Only the Muladhara chakra is important for physical health.
(C) THE health of the endocrine glands is often linked to the functioning of the nearby chakras.
(D) Balancing chakras can only be done through complex tantric rituals.

110. A state of mental and emotional ill-health where one feels a lack of enthusiasm and mental energy for any task is called:
(A) Samshaya
(B) Alasya
(C) Dvesha
(D) Styana

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175. Consider the following statements about the chakras:
1. Muladhara represents the earth element and our foundation.
2. Svadhisthana governs creativity and the water element.
3. Manipura is the fire center, ruling personal power.
4. Anahata is the air center, governing love and compassion.
5. Vishuddhi is the space/ether center, for communication.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 1, 3, and 5 only
(C) 2, 4 and 5 only
(D) All of the above

176. THE concept 'Heyam dukham anagatam' is a call for:
(A) Retrospective analysis
(B) Preventive action
(C) Curative action
(D) Palliative care

177. THE shivering of the body due to fear or a neurological disorder would be termed as:
(A) Ssvasa-prashvasa
(B) Angamejayatva
(C) Styana
(D) Samshaya

178. Match the items in List I with those in List II:
List I: (Tapatraya)
P. Adhyatmika
Q. Adhibhautika
R. Adhidaivika
S. Klesha
List II: (Source of Pain)
1. From other beings (e.g., wild animals)
2. From environmental/divine forces (e.g., floods)
3. THE root cause of all Tapatrayas
4. From one's own body/mind (e.g., disease, worry)

Codes:
(A) P-1, Q-2, R-4, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-1, S-4

179. THE quality of Sattva is essential for mental health because it promotes:
(A) Constant activity and achievement.
(B) Deep sleep and inactivity.
(C) Clarity, peace, and emotional stability.
(D) A strong ego and sense of self.

180. THE most appropriate Yogic practice to directly address an imbalance in the Pranamaya Kosha is:
(A) Asana
(B) Dhyana
(C) Yama
(D) Pranayama

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181. From the Yogic perspective, the origin of disease (Vyadhi) can be traced back to:
(A) An imbalance specifically in the Pancha-mahabhutas.
(B) THE karmic load accumulated from previous lives.
(C) THE Kleshas, creating pranic and physical imbalances.
(D) Pathogenic germs or environmental factors exclusively.

182. A person's sense of belonging and connection with their family and community is a key component of which health dimension?
(A) Physical
(B) Social
(C) Mental
(D) Spiritual

183. Which of the following is NOT a consequence of an excess of Rajas Guna?
(A) Anxiety
(B) Restlessness
(C) Agitation
(D) Lethargy

184. THE function of circulation of blood and nerve currents throughout the body is governed by:
(A) Vyana Vayu
(B) Prana Vayu
(C) Apana Vayu
(D) Samana Vayu

185. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.

Assertion (A): THE five Kleshas are considered the primary causes of human suffering.
Reason (R): They color our perception, leading to flawed judgments and actions that create pain.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

186. THE Anandamaya Kosha is the sheath of:
(A) Bliss
(B) Intellect
(C) Energy
(D) Food

187. THE manifestation of ill health known as 'Styana' is primarily:
(A) A physical condition.
(B) A social condition.
(C) A spiritual condition.
(D) A mental/emotional condition.

188. Which chakra is linked to the thyroid and parathyroid glands and governs expression?
(A) Anahata
(B) Vishuddhi
(C) Ajna
(D) Manipura

189. Consider the following statements:
1. Yoga considers health as a multidimensional concept involving body, breath, mind, and spirit.
2. THE Kleshas are the root psychological afflictions.
3. THE Tapatrayas are the three types of manifested pain.
4. 'Heyam dukham anagatam' suggests a proactive, preventive approach to health.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

190. What is the role of the Vijnanamaya kosha in daily life?
(A) It digests the food we eat.
(B) It controls the breath and circulation.
(C) It processes emotions like love and hate.
(D) It enables decision-making, discrimination, and forming judgments.

191. THE term that encompasses disease, laziness, doubt, and other obstacles on the yogic path is:
(A) Antarayas
(B) Kleshas
(C) Gunas
(D) Koshas

192. Which of the following is the best example of a 'Sattvic' state of mind?
(A) Feeling agitated and competitive before a race.
(B) Feeling focused and compassionate during meditation.
(C) Feeling sleepy and dull after a heavy meal.
(D) Feeling fearful and anxious about the future.

193. Given below are two statements:
Statement I: Prana, Apana, Samana, Udana, and Vyana are the five major subdivisions of vital life force energy.
Statement II: An imbalance in any of these pranas can lead to specific health problems in their corresponding areas of function.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

194. THE yogic principle of avoiding future pain, 'Heyam dukham anagatam', is most effectively applied by:
(A) Addressing the root causes like the Kleshas.
(B) Ignoring all potential health problems.
(C) Focusing only on physical remedies.
(D) Blaming circumstances for all problems.

195. THE fear of death, or 'Abhinivesha', is rooted in which other Klesha?
(A) Raga, the attachment to life experiences.
(B) Dvesha, the aversion to the unknown.
(C) Identification with the mortal body-mind.
(D) Excessive focus on worldly achievements.

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196. THE Manipura Chakra, located at the navel, is the center for:
(A) Love and compassion
(B) Creativity and emotion
(C) Grounding and security
(D) Personal power and self-esteem

197. Which of the following is NOT a characteristic of the Tamas guna?
(A) Inertia
(B) Confusion
(C) Passion
(D) Heaviness

198. THE suffering caused by a conflict with a neighbour falls under which category of Tapatraya?
(A) Adhyatmika
(B) Adhibhautika
(C) Adhidaivika
(D) Manasika

199. Which kosha is most closely associated with the mind (manas) and the five sense organs (jnanendriyas)?
(A) Anandamaya kosha
(B) Vijnanamaya kosha
(C) Pranamaya kosha
(D) Manomaya kosha

200. THE concept that health is a state of "complete physical, mental, and social well-being" highlights its:
(A) Holistic and multidimensional quality.
(B) Unattainable nature.
(C) Purely physical basis.
(D) Dependence on economic prosperity.

201. Match the items in List I with those in List II:
List I: (Yogic Term)
P. Vyadhi
Q. Alasya
R. Angamejayatva
S. Ssvasa-prashvasa
List II: (English Equivalent)
1. Laziness/Sloth
2. Disturbed Breathing
3. Disease/Sickness
4. Tremor of the body
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

202. Which of the following statements about the role of Pancha-prana in health is incorrect?
(A) Samana vayu governs circulation throughout the body.
(B) Prana vayu governs the intake of breath.
(C) Apana vayu governs expulsion of waste.
(D) Udana vayu governs speech and upward energy.

203. Consider the following statements:
1. THE WHO definition of health is static and unchanging.
2. THE spiritual dimension is primarily about organized religion.
3. Social health involves contributing to the community.
4. Mental health is simply the absence of mental illness.
5. All dimensions of health are interconnected.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 5 only
(C) 2, 3 and 4 only
(D) 4 and 5 only

204. THE process of digestion, absorption, and assimilation of food is primarily the function of which vayu?
(A) Prana
(B) Samana
(C) Apana
(D) Vyana

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205. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): From a Yogic viewpoint, all diseases (Vyadhi) have their ultimate origin in Avidya.
Reason (R): Avidya (ignorance) leads to Asmita (ego), which in turn creates Raga/Dvesha, causing mental disturbances (in Manomaya kosha), pranic imbalances (in Pranamaya kosha), and finally, physical disease (in Annamaya kosha).
(A) Both A and R are true and R is the correct explanation of A.

(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

228. THE yogic path to health involves a process of purification that moves from:
(A) THE subtle to the gross.
(B) THE mind to the spirit only.
(C) THE physical to the social only.
(D) THE gross to the subtle (e.g., from Annamaya to Anandamaya kosha).

229. Match the items in List I with those in List II:
List I: (Chakra)
P. Ajna
Q. Vishuddhi
R. Manipura
S. Svadhisthana
List II: (Associated Gland/Region)
1. Thyroid/Parathyroid
2. Adrenals/Pancreas
3. Gonads
4. Pituitary/Pineal
Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-1, S-4

230. A person's value system, their sense of right and wrong, and their search for meaning in life fall under which dimension of health?
(A) Social
(B) Spiritual
(C) Mental
(D) Physical

231. THE root cause of all Kleshas is:
(A) Asmita
(B) Raga
(C) Abhinivesha
(D) Avidya

232. Consider the following:
1. Vyadhi (Disease)
2. Styana (Languor)
3. Samshaya (Doubt)
4. Pramada (Carelessness)
5. Alasya (Laziness)
Which of the above are recognized manifestations of ill-health?
(A) 1, 2, 3, and 5 only
(B) 1, 2, and 3 only
(C) 1, 3, 4 and 5 only
(D) All of the above

233. THE balanced state of the Pancha-mahabhutas in the body ensures:
(A) Spiritual enlightenment.
(B) THE absence of Kleshas.
(C) Physical health and structural integrity.
(D) Financial prosperity.

234. THE specific Prana responsible for taking in sensory perceptions and the breath is:
(A) Prana Vayu
(B) Apana Vayu
(C) Samana Vayu
(D) Udana Vayu

235. THE concept of 'Yoga as a way of life' implies that Yogic principles should be applied:
(A) Only during asana practice.
(B) Only during meditation.
(C) Only on weekends.
(D) In every moment and action of daily life.

236. THE trembling of hands when nervous is a mild form of which manifestation of ill-health?
(A) Styana
(B) Angamejayatva
(C) Alasya
(D) Samshaya

237. THE intellect (buddhi) and the ego (ahamkara) are the main components of which kosha?
(A) Annamaya kosha
(B) Manomaya kosha
(C) Vijnanamaya kosha
(D) Anandamaya kosha

238. Given below are two statements:
Statement I: THE WHO definition of health is aspirational and sets a high standard for well-being.
Statement II: This definition has been criticized for making health an unattainable goal for most people.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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217. In the context of the manifestations of disease, what does 'Ssvasa-prashvasa' signify?
(A) Involuntary bodily tremors
(B) A state of mental languor
(C) Irregular, labored, or disturbed breathing patterns
(D) A disinclination towards physical or mental work

218. Consider the following statements about the causes of ill-health:
1. Tapatrayas are the three categories of suffering.
2. Kleshas are the psychological afflictions at the root of suffering.
3. Adhyatmika suffering originates from one's own body/mind.
4. Vyadhi is a manifestation of ill-health, not a root psychological cause.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 2, 3, and 4 only

219. THE upward movement of prana required for spiritual ascent is facilitated by which vayu?
(A) Apana
(B) Samana
(C) Vyana
(D) Udana

220. THE Annamaya kosha is made of, sustained by, and returns to which element?
(A) Akasha (Ether)
(B) Prithvi (Earth, represented by food)
(C) Agni (Fire)
(D) Vayu (Air)

221. Which chakra serves as the bridge between the lower three (instinctual) and upper three (spiritual) chakras?
(A) Svadhisthana
(B) Manipura
(C) Anahata
(D) Vishuddhi

222. THE term 'Samshaya' denotes a state of:
(A) Complete certainty.
(B) Mental dullness.
(C) Physical laziness.
(D) Persistent doubt and indecision.

223. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): Social health is an integral part of the overall concept of health.
Reason (R): Humans are social beings, and the quality of their relationships and community integration significantly impacts their mental and physical well-being.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

224. Which of the following is the correct definition of the Klesha 'Dvesha'?
(A) THE attraction towards pleasant experiences.
(B) THE aversion towards painful or unpleasant experiences.
(C) THE ego or sense of 'I-ness'.
(D) THE fundamental ignorance of one's true nature.

225. THE principle of 'Rajas' in the Triguna theory represents:
(A) Inertia and stability.
(B) Action, energy, and change.
(C) Clarity and harmony.
(D) THE state beyond all qualities.

226. What is the role of the Anandamaya kosha?
(A) It is the causal body, the sheath of bliss experienced in high states of meditation.
(B) It is the seat of the intellect.
(C) It is the vehicle for vital energy.
(D) It is the physical frame of the body.

227. Given below are two statements:
Statement I: 'Angamejayatva' refers to the shaking or unsteadiness of the limbs.
Statement II: 'Ssvasa-prashvasa' refers to laziness and sloth.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.

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(B) Six ethical restraints.
(C) Six vortices of subtle energy (prana).
(D) Six stages of Samadhi.

250. Which of the following best summarizes the Yogic approach to health?
(A) It is a holistic system aiming for harmony at all levels.
(B) It is a curative system focused on symptomatic relief.
(C) It is a philosophy with no practical health application.
(D) It is a physical culture system for building the body.

Direction : Please read the following source carefully.

The modern conception of health, heavily influenced by the World Health Organization (WHO), transcends the mere absence of disease or infirmity. It posits health as a state of complete physical, mental, and social well-being. This holistic definition underscores the multidimensional nature of human wellness. Physical health pertains to the optimal functioning of the body, its systems, and its ability to adapt to various stressors. Mental health encompasses cognitive functions, emotional stability, and the capacity to cope with life's challenges without being overwhelmed. Social health relates to an individual's ability to form meaningful relationships and contribute to their community. Expanding on this framework, yogic philosophy introduces a fourth, crucial dimension: spiritual health. This dimension is concerned with an individual's connection to a deeper sense of purpose, meaning, and inner peace, often linked to values and self-awareness. The interplay between these four dimensions—physical, mental, social, and spiritual—is integral. A deficiency in one area inevitably affects the others, highlighting that true health is a dynamic balance across all facets of human existence, not a static condition or the isolated wellness of a single part.

Based on the above source, attempt the following five questions.

251. According to the WHO-influenced definition, what is the primary characteristic of health?
(A) The complete eradication of all physical ailments.
(B) A state of holistic well-being across multiple dimensions.
(C) The capacity for high athletic performance.
(D) A condition defined by the absence of mental stress.

252. Which dimension of health is most directly concerned with an individual's sense of purpose and connection to their core values?
(A) The spiritual dimension.
(B) The physical dimension.
(C) The social dimension.
(D) The mental dimension.

253. What can be inferred about the relationship between the dimensions of health as described in the paragraph?
(A) They are hierarchical, with physical health being the most important.
(B) They are independent of one another and can be addressed in isolation.
(C) They are interconnected, and a disturbance in one can impact the others.
(D) They are static and unchanging once a state of health is achieved.

254. The holistic model of health presented suggests that an individual can be physically fit but still be considered unhealthy if they lack which of the following?
(A) A high-paying job.
(B) A large social network.
(C) A documentation of a strict dietary regimen.
(D) Meaningful interpersonal relationships.

255. Which of the following statements best summarizes the key difference between the older and the modern, holistic view of health?
(A) The older view focused on spiritual health, while the modern view focuses on physical health.
(B) The older view considered mental health, while the modern view ignores it.
(C) The older view was negative (absence of disease), while the modern view is positive (presence of well-being).
(D) The older view was multidimensional, while the modern view is unidimensional.

Direction : Please read the following source carefully.

239. Which of the following is NOT one of the three Gunas?
(A) Dosha
(B) Sattva
(C) Rajas
(D) Tamas

240. THE healing process in Yoga often involves purifying the koshas in which order?
(A) From subtle to gross (Anandamaya to Annamaya).
(B) From gross to subtle (Annamaya to Anandamaya).
(C) All at once simultaneously.
(D) Only the Manomaya kosha is purified.

241. A person feels a blockage in their self-expression and has a fear of speaking their truth. This points to an imbalance in the:
(A) Muladhara Chakra
(B) Vishuddhi Chakra
(C) Manipura Chakra
(D) Anahata Chakra

242. THE Kleshas are considered 'potential causes' of ill-health because:
(A) They exist as latent tendencies that can be triggered, leading to imbalances and disease.
(B) They are always active and causing disease.
(C) They are purely theoretical and have no practical impact.
(D) They only cause spiritual, not physical, ill-health.

243. Each of the following questions consists of two statements: Assertion (A) and Reason (R). Select the correct option.
Assertion (A): THE five elements (Pancha-mahabhutas) correspond to the lower five chakras.
Reason (R): Earth corresponds to Muladhara, Water to Svadhisthana, Fire to Manipura, Air to Anahata, and Ether to Vishuddhi, linking the elemental body to the energetic body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

244. THE feeling of being stuck, unable to change, and resistant to new ideas is a characteristic of:
(A) Sattva
(B) Rajas
(C) Vyana vayu
(D) Tamas

245. What is the key difference between Vyadhi and Klesha?
(A) Klesha is a physical manifestation, while Vyadhi is a psychological root cause.
(B) Both are physical manifestations of disease.
(C) Vyadhi is a physical manifestation, while Klesha is a psychological root cause.
(D) Both are psychological causes of suffering.

246. Consider the following statements about Yogic health concepts:
1. Pranamaya kosha is the vital energy sheath.
2. Samana vayu aids in digestion.
3. Asmita is the klesha of egoism.
4. Adhibhautika tapatraya is suffering from external living beings.
5. Manipura chakra is associated with the element of Air.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1, 2, 3, and 4 only
(C) 2, 4, and 5 only
(D) All of the above

247. THE ability to maintain personal relationships and behave appropriately in social settings pertains to the:
(A) Physical dimension of health.
(B) Mental dimension of health.
(C) Spiritual dimension of health.
(D) Social dimension of health.

248. THE practice of meditation (Dhyana) is most effective for bringing harmony to which koshas?
(A) Manomaya and Vijnanamaya
(B) Annamaya and Pranamaya
(C) Pranamaya and Vijnanamaya
(D) Annamaya only

249. THE term 'Shat-chakra' literally means 'six wheels' and they are understood in Yoga as:
(A) Six types of physical exercises.

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elements. Disease, or ill-health, is understood as a manifestation of an excess, deficiency, or imbalance of one or more Mahabhutas. Therefore, healing involves practices—such as diet, lifestyle modifications, and specific yogic techniques—that aim to restore the natural, harmonious balance of these foundational elements.

Based on the above source, attempt the following five questions.

261. Which of the Pancha-mahabhutas is primarily associated with the body's metabolic processes, digestion, and temperature regulation?
(A) Jala (Water).
(B) Vayu (Air).
(C) Prithvi (Earth).
(D) Agni (Fire).

262. According to the concept of Pancha-mahabhutas, what is the fundamental cause of disease?
(A) An invasion of the body by external pathogens.
(B) An imbalance among the five constituent elements.
(C) A psychological state of distress and anxiety.
(D) A genetic defect inherited from one's ancestors.

263. The element of Vayu (Air) in the human body is chiefly responsible for governing:
(A) the body's solid structures and tissues.
(B) the regulation of bodily fluids like plasma.
(C) all processes involving movement and circulation.
(D) the creation of space within bodily cavities.

264. Healing practices based on the Pancha-mahabhuta concept would logically aim to:
(A) introduce new, synthetic elements into the body.
(B) focus solely on the mind, ignoring the physical body.
(C) eliminate the element of Akasha to create more density.
(D) restore the harmonious equilibrium of the five elements.

265. The structural components of the body, such as bones, muscles, and tissues, are predominantly governed by which element?
(A) Prithvi (Earth).
(B) Agni (Fire).
(C) Vayu (Air).
(D) Akasha (Ether).

Direction : Please read the following source carefully.

Within yogic physiology, the universal life force energy known as Prana is understood to differentiate into five distinct currents or functions within the body, collectively called the Pancha-prana or Pancha-vayu. Their harmonious operation is essential for health and vitality. The first is Prana-vayu, which is seated in the chest region and governs the process of inhalation and the intake of energy. Apana-vayu is located in the lower abdomen and pelvis; its primary function is downward and outward movement, controlling all forms of elimination, including urination, defecation, and menstruation. Samana-vayu resides in the navel region, at the center of the torso, and is responsible for digestion, assimilation of nutrients, and metabolic balance; it is often visualized as a balancing force between Prana and Apana. Udana-vayu moves upward from the throat into the head, governing speech, exhalation, self-expression, and higher cognitive functions. Finally, Vyana-vayu is all-pervading, circulating throughout the entire body from the center outwards. It coordinates and integrates all the other pranas and governs the circulatory and nervous systems. Ill-health is seen as a direct consequence of a blockage or imbalance in the flow of these vital airs, and healing practices like pranayama are designed specifically to regulate and harmonize their functions.

Based on the above source, attempt the following five questions.

266. Which of the Pancha-pranas is primarily responsible for processes of elimination and functions in the lower abdominal region?
(A) Prana-vayu.
(B) Apana-vayu.
(C) Samana-vayu.
(D) Udana-vayu.

267. A disruption in the function of Samana-vayu would most likely manifest as a problem related to which bodily process?
(A) Respiration and inhalation.
(B) Digestion and assimilation of nutrients.

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In the philosophical framework of Yoga and Samkhya, the concept of the Trigunas is central to understanding the nature of the mind, matter, and consequently, health. The Trigunas are the three fundamental qualities or energetic forces of Prakriti (primordial nature): Sattva, Rajas, and Tamas. Sattva is the quality of balance, harmony, lucidity, and intelligence; it manifests as peace, clarity, and well-being. Rajas is the quality of activity, dynamism, passion, and restlessness; it leads to movement, ambition, and emotional fluctuation. Tamas is the quality of inertia, darkness, heaviness, and dullness; it results in lethargy, ignorance, and inaction. Every aspect of creation, including the human mind and body, is composed of these three gunas in varying proportions. Health and healing are directly correlated with the predominance of Sattva. A sattvic state promotes mental tranquility and physical equilibrium. Conversely, an excess of Rajas can lead to stress, anxiety, and burnout, while a dominance of Tamas can manifest as depression, chronic fatigue, and a weakened immune system. The purpose of many yogic practices is to sublimate the energies of Rajas and Tamas and cultivate a predominantly sattvic state, which is considered the foundation for both physical health and spiritual progress.

Based on the above source, attempt the following five questions.

256. Which Guna is primarily associated with the qualities of balance, harmony, and clarity?
(A) Rajas.
(B) Sattva.
(C) Tamas.
(D) Prakriti.

257. An individual experiencing constant restlessness, ambition-driven stress, and emotional agitation likely has a predominance of which Guna?
(A) Sattva.
(B) Tamas.
(C) A balance of all three.
(D) Rajas.

258. What is the fundamental role of the Trigunas in the context of health and healing?
(A) Their relative balance or imbalance directly influences mental and physical well-being.
(B) They determine an individual's genetic predispositions to disease.
(C) They represent external environmental factors that cause illness.
(D) They are philosophical concepts with no practical application to health.

259. According to the concept of Trigunas, a state of lethargy, ignorance, and inaction is characteristic of a dominance of:
(A) Sattva.
(B) Rajas.
(C) Tamas.
(D) A deficiency of all three.

260. The ultimate aim of yogic practices in relation to the Trigunas is to:
(A) cultivate a predominantly sattvic state by transforming the other two gunas.
(B) completely eliminate Rajas and Tamas from one's being.
(C) achieve a state where Rajas is the most dominant for maximum dynamism.
(D) maintain an equal and static proportion of all three gunas at all times.

Direction : Please read the following source carefully.

The yogic and Ayurvedic traditions view the human body and the cosmos as being composed of the same fundamental constituents, known as the Pancha-mahabhutas or the five great elements. These are Prithvi (Earth), Jala (Water), Agni (Fire), Vayu (Air), and Akasha (Ether or Space). Each element possesses unique qualities and governs specific physiological and psychological functions within the human being. Prithvi represents solidity, stability, and structure, forming the basis of bones, tissues, and the physical frame. Jala corresponds to fluidity and cohesion, governing all bodily fluids like blood, lymph, and plasma. Agni is the principle of transformation and metabolism, responsible for digestion, temperature regulation, and intelligence. Vayu embodies movement and dynamism, controlling respiration, circulation, and nervous impulses. Finally, Akasha represents space and subtlety, providing the medium within which all other elements operate and correlating with the spaces within the body and the quality of sound. According to this concept, health is a state of dynamic equilibrium among these five

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(B) Both A and R are true but R is not the correct explanation of A.
(C) Assertion (A) is true, but Reason (R) is a false statement.
(D) Assertion (A) is false, but Reason (R) is a true statement.

206. Which of the following would be the most effective Yogic approach to dealing with 'Samshaya'?
(A) Increasing physical activity to exhaust the mind.
(B) Ignoring the doubt and letting it resolve.
(C) Engaging in social activities for distraction.
(D) Using faith and study to gain mental clarity.

207. A feeling of depression, heaviness, and lack of motivation is associated with a predominance of which Guna?
(A) Tamas
(B) Sattva
(C) Rajas
(D) A balance of Sattva and Rajas

208. THE concept of the body being made of five sheaths, from the gross physical to the subtle bliss body, is known as:
(A) Pancha-mahabhuta theory
(B) Pancha-kosha theory
(C) Triguna theory
(D) Shat-chakra theory

209. What is the fundamental principle behind 'Yoga as a way of life' for maintaining health?
(A) Achieving perfection in complex asanas.
(B) Living in constant awareness and balance.
(C) Withdrawing from all worldly responsibilities.
(D) Chanting mantras for 12 hours a day.

210. THE role of the Pancha-mahabhutas in health and healing lies in:
(A) THE necessity of keeping these five elements in balance within the physical body.
(B) Their direct influence on the Kleshas.
(C) Their function as energy centers along the spine.
(D) Their classification of different types of suffering.

211. Which of the following is a potential cause of mental and emotional ill-health?
(A) Vairagya
(B) Abhyasa
(C) Styana
(D) Viveka

212. Given below are two statements:
Statement I: THE Anahata chakra is located at the center of the chest and is associated with the element Air.
Statement II: A blockage in the Anahata chakra can manifest as an inability to give or receive love, as well as respiratory or circulatory problems.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

213. THE Yogic view of the body-mind complex is best understood as:
(A) A series of independent, unrelated parts.
(B) A system where the mind is always superior.
(C) A layered system where subtle influences gross.
(D) A purely physical machine requiring repairs.

214. Which Klesha is responsible for the feeling of 'I-ness' and 'my-ness'?
(A) Avidya
(B) Asmita
(C) Raga
(D) Dvesha

NODIA

215. THE term for the five great elements - ether, air, fire, water, and earth - is:
(A) Pancha-koshas
(B) Pancha-pranas
(C) Pancha-kleshas
(D) Pancha-mahabhutas

216. Which dimension of health is most concerned with an individual's resilience and ability to cope with life's stresses?
(A) Mental
(B) Physical
(C) Social
(D) Spiritual

(C) Speech and self-expression.
(D) Circulation throughout the limbs.

268. What is the principal role of Vyana-vayu in the human body?
(A) To pervade the whole body and coordinate all functions.
(B) To govern the intake of breath in the chest.
(C) To control the downward movement of waste.
(D) To facilitate upward movement in the throat and head.

269. The regulation of speech and functions related to the throat and head are governed by which vayu?
(A) Apana-vayu.
(B) Samana-vayu.
(C) Udana-vayu.
(D) Prana-vayu.

270. According to the concept of Pancha-prana, what is the direct consequence of an obstruction or imbalance in the flow of these vital airs?
(A) An immediate increase in spiritual awareness.
(B) A permanent enhancement of physical strength.
(C) The spontaneous purification of the nadis.
(D) The manifestation of ill-health and disease.

Direction : Please read the following source carefully.

The concept of the Pancha-koshas, or five sheaths, originating from the Taittiriya Upanishad, provides a profound model for understanding the layered nature of human existence and its role in health and healing. These koshas are concentric layers of being that range from the grossest physical level to the most subtle spiritual core. The outermost layer is the Annamaya kosha, the "food sheath," which represents the physical body, built and sustained by nourishment. Deeper than this is the Pranamaya kosha, the "energy sheath," comprising the vital life force (prana) that animates the physical body. Next is the Manomaya kosha, the "mental sheath," which includes the sensory mind, thoughts, and emotions. Further inward is the Vijnanamaya kosha, the "wisdom or intellect sheath," which governs discernment, reason, and the higher mind. The innermost sheath is the Anandamaya kosha, the "bliss sheath," the most subtle layer corresponding to a state of pure joy, peace, and connection to the Self (Atman). Health is understood as a state of harmony and integration among all five koshas. Disease can originate in any sheath—for example, emotional stress in the Manomaya kosha can manifest as a physical ailment in the Annamaya kosha. Healing, therefore, requires a holistic approach that addresses imbalances at all levels, from physical practices to mental and spiritual disciplines.

Based on the above source, attempt the following five questions.

271. Which kosha represents the gross physical body that is built and sustained by nourishment?
(A) Pranamaya kosha.
(B) Manomaya kosha.
(C) Annamaya kosha.
(D) Anandamaya kosha.

272. An emotional disturbance, such as anxiety or persistent sadness, is considered to originate primarily in which sheath?
(A) Annamaya kosha.
(B) Manomaya kosha.
(C) Vijnanamaya kosha.
(D) Pranamaya kosha.

273. According to the Pancha-kosha model, how does a disease often manifest?
(A) It always originates in the Annamaya kosha and moves inward.
(B) It is exclusively a disturbance of the Anandamaya kosha.
(C) It remains confined to the single kosha where it originates.
(D) It can originate in a subtler sheath and manifest in a grosser one.

274. The Vijnanamaya kosha, the sheath of intellect or wisdom, is primarily responsible for which function?
(A) The faculty of discernment and higher reason.
(B) The experience of pure bliss and joy.
(C) The circulation of vital energy.
(D) The processing of sensory information and emotions.

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ANSWERS

1. (B) A state of complete well-being, not just absence of disease.
The World Health Organization defines health as a state of complete physical, mental, and social well-being. This definition highlights that health is not merely the absence of disease or infirmity. It promotes a holistic view of human life by integrating various dimensions. This comprehensive approach ensures that well-being is seen as a positive state rather than just the lack of clinical symptoms or physical illness.

2. (C) Statement I is true, but Statement II is false.
The physical dimension of health focuses on the body's optimal functioning and structural integrity. In contrast, the spiritual dimension involves finding meaning and purpose in life. While many consider it vital for holistic health, it is not currently included as an official component in the primary World Health Organization definition. Therefore, understanding health requires recognizing the validity of physical functioning while identifying the status of other aspects.

3. (C) Financial
Health is traditionally categorized into several primary dimensions that contribute to an individual's overall well-being. The most widely recognized dimensions include the physical, mental, and social aspects of human life. While financial stability is a significant factor in one's quality of life and access to care, it is not classified as one of the primary dimensions of health within major medical or holistic health frameworks.

4. (D) Social health
The ability to interact effectively with others and build meaningful relationships is a core component of overall well-being. This specific dimension focuses on an individual's capacity to adapt to various social situations and maintain a supportive network. It emphasizes harmony within the community and family, which is essential for emotional stability. When this aspect of health is balanced, a person experiences a sense of belonging and community integration.

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5. (C) Heyam dukham anagatam
The Sanskrit phrase translates to avoiding pain that has not yet arrived. This concept is a core tenet of Yoga, emphasizing the importance of preventive care. It suggests that by recognizing the early signs of imbalance and addressing the root causes of suffering, one can stop a disease from fully manifesting. This proactive stance is essential for maintaining long-term health and achieving spiritual stability.

6. (A) Both A and R are true and R is the correct explanation of A.
The definition of health provided by the World Health Organization is celebrated for its holistic nature. This is because it moves beyond the limited biomedical model, which focuses solely on biological factors and the absence of disease. By incorporating mental and social aspects of well-being, the definition provides a more complete picture of what it means for a human being to be truly healthy in all life stages.

7. (D) Health is a resource for life, not the objective of living.
Health is best understood as a foundational tool that enables individuals to lead productive and meaningful lives. It provides the energy and stability required to pursue personal goals, professional aspirations, and spiritual growth. Rather than being the ultimate goal itself, health serves as a vital resource that supports all other human activities. This perspective encourages individuals to maintain their well-being to fully participate in the richness of life.

8. (A) A sense of purpose and meaning in life.
The spiritual dimension of health is not necessarily tied to specific religious dogmas or rituals. Instead, it involves an individual's personal quest for meaning, value, and purpose in their existence. It includes the development of a coherent belief system and a sense of connection to something larger than oneself. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path.

of both physical and mental suffering. The yogic approach to preventive healthcare is not about a single action but about adopting yoga as a holistic 'way of life'. This lifestyle integrates ethical conduct (Yamas and Niyamas), physical postures (Asana) for bodily stability and health, breath regulation (Pranayama) to balance the nervous system and vital energy, and meditative practices to cultivate mental clarity and emotional resilience. By consistently engaging in these practices, an individual systematically purifies the body-mind complex and reduces the accumulation of stress and toxins. This process addresses the root causes of disease before they can manifest, building a strong foundation of health and enhancing the body's innate healing capacities. The philosophy of 'Heyam dukham anagatam' thus shifts the focus from reacting to illness to creating a state of dynamic equilibrium where potential ill-health is averted.

Based on the above source, attempt the following five questions.

281. What is the essential meaning of the yogic principle 'Heyam dukham anagatam'?
(A) Future suffering can and should be prevented.
(B) All past suffering must be relived and processed.
(C) Suffering is an unavoidable part of human existence.
(D) Present suffering is the only reality to be addressed.

282. How does yoga primarily function as a form of preventive healthcare?
(A) By developing powerful antidotes to all known diseases.
(B) By encouraging a holistic lifestyle that builds resilience and reduces root causes of illness.
(C) By predicting the exact future diseases an individual will contract.
(D) By isolating the individual from all potential sources of stress and pathogens.

283. The principle of 'Heyam dukham anagatam' implies that the primary focus of yoga is:
(A) reactive and curative.
(B) proactive and preventive.
(C) surgical and interventional.
(D) palliative and symptomatic.

284. According to the philosophy described, what is the key to averting future suffering?
(A) Cultivating a state of internal balance through a yogic lifestyle.
(B) Taking medication preventively throughout life.
(C) Undergoing annual medical examinations.
(D) Relying solely on a genetically strong constitution.

285. The adoption of yoga as a way of life for preventive health is described as involving:
(A) only the practice of complex physical postures.
(B) a strict focus on breath regulation to the exclusion of all else.
(C) an integration of ethical, physical, and meditative practices.
(D) a complete withdrawal from societal interactions.

Direction : Please read the following source carefully.

Yogic philosophy identifies specific potential causes of ill-health that are rooted in human experience and consciousness. These causes can be broadly understood through the concepts of Tapatrayas and Kleshas. The Tapatrayas, or three-fold sufferings, categorize the manifest forms of pain. These are Adhyatmika, suffering originating from within oneself (e.g., physical disease, mental anguish); Adhibhautika, suffering caused by other external living beings (e.g., an insect bite, an attack); and Adhidaivika, suffering arising from supernatural, cosmic, or large-scale environmental forces (e.g., floods, earthquakes, planetary influences). While Tapatrayas describe the 'what' of suffering, the Kleshas describe the 'why'. The Kleshas are the five fundamental afflictions or impurities of the mind that are considered the root cause of all suffering. They are Avidya (spiritual ignorance, the primary cause), Asmita (egoism or false identification), Raga (attachment or craving for pleasure), Dvesha (aversion or hatred towards pain), and Abhinivesha (clinging to life or fear of death). According to this view, all forms of ill-health and suffering, including the Tapatrayas, are ultimately symptomatic of these underlying

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ailments requires addressing the mental and energetic roots, ensuring that both the mind and the vital life force are restored to harmony.

35. (C) THE six major energy centers in the subtle body.
The term for energy centers refers to the focal points along the subtle channels where vital life force is concentrated. There are six primary centers located along the axis of the spine, each associated with specific physical, psychological, and spiritual functions. These centers are not physical organs but energetic vortices that influence the health of the nearby glands and organs. Maintaining the free flow of energy through these centers is essential.

36. (D) Muladhara Chakra
Located at the base of the spine, the root chakra serves as the foundation of the energetic system. It is associated with the element of earth and governs the most basic needs for survival, security, and stability. When this center is balanced, an individual feels grounded and safe in the world. Imbalances here can lead to feelings of fear or insecurity, affecting both the physical health of the lower body and the mind.

37. (C) Statement I is false, but Statement II is true.
Energy centers in the human system are part of the subtle body rather than being tangible physical organs like the heart or lungs. However, they are associated with specific locations along the spine and correspond to major nerve plexuses and endocrine glands. Each center is linked to particular psychological traits and a fundamental element of nature. This connection between the energetic and physical bodies is what makes them significant for holistic health and healing.

38. (B) Emotions, creativity, and sexuality.
The second energy center, located in the sacral region, is associated with the element of water. This connection reflects its governance over the fluid aspects of life, including emotions, creative expression, and sexual energy. When this chakra is in balance, an individual experiences a healthy flow of feelings and a vibrant creative drive. Imbalances in this center may manifest as emotional instability, creative blocks, or issues related to reproductive health and interpersonal intimacy.

39. (D) Manipura
The third energy center, located in the solar plexus region, is the seat of personal power and willpower. It is associated with the element of fire and governs the digestive fire and metabolic processes. When an individual lacks confidence, feels weak, or suffers from chronic digestive issues, it often indicates a blockage or imbalance in this center. Strengthening this chakra helps in developing self-esteem and ensuring the efficient transformation of food into energy.

40. (A) 3, 2, 1, 4
The energy centers along the spine are arranged in a specific ascending order starting from the pelvic floor. The root chakra is the lowest, followed by the sacral and solar plexus centers. The heart center sits in the middle, while the throat and third eye centers are located higher up. Understanding this sequence is vital for practices that aim to raise energy from the most basic levels toward higher states of consciousness.

41. (C) THE qualities of love, compassion, and forgiveness.
The heart center serves as the bridge between the lower, more instinctual energy centers and the higher, spiritual ones. It is associated with the element of air and represents the center of unconditional love and empathy. When this center is open and balanced, an individual can experience deep compassion and a sense of connection with others. This emotional health is also closely linked to the physical well-being of the heart and lungs.

42. (A) THE chakras are only relevant for advanced spiritual practitioners.
The energy centers are fundamental components of the human system that affect every person, regardless of their spiritual level. Each center is linked to specific physical organs, emotional states, and psychological functions. Imbalances or blockages in these centers can lead to common physical and mental ailments. Therefore, balancing the chakras is a practical aspect of health that is relevant for anyone seeking to improve their overall well-being and maintain internal harmony.

43. (A) Both A and R are true and R is the correct explanation of A.

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(D) Ssvasa-prashvasa.

294. According to the yogic view presented, physical manifestations like Vyadhi and Alasya are ultimately indicative of:
(A) a high level of spiritual attainment.
(B) an underlying state of dis-ease and imbalance.
(C) a normal and healthy functioning of the body.
(D) the successful purification of the nadis.

295. Within the list of yogic obstacles, Vyadhi is best understood as:
(A) the specific obstacle of mental languor.
(B) the problem of irregular breathing.
(C) the tangible manifestation of disease or physical disorder.
(D) the challenge of having too many worldly desires.

Direction : Please read the following source carefully.

Beyond the more evident physical ailments, yogic philosophy places great emphasis on the subtle but potent forms of mental and emotional ill-health that can derail a practitioner's progress and overall well-being. Two significant obstacles (antarayas) highlighted in this domain are Styana and Samshaya. Styana is a state of mental languor, apathy, dullness, or lack of capacity for work. It is not mere physical laziness but a mental inertia where the mind feels heavy and unwilling to engage in focused activity, particularly spiritual practice. This condition reflects an internal lack of drive and enthusiasm, making the mind inefficient and unproductive. It is a key indicator of mental ill-health rooted in tamasic influence. Samshaya, on the other hand, means persistent doubt or indecision. This is a state of mental vacillation where the individual is plagued by uncertainty regarding the path, the teachings, the guru, or their own ability to achieve the goal. This doubt prevents the wholehearted commitment and one-pointed focus necessary for progress. It scatters mental energy and creates internal conflict, effectively paralyzing the practitioner. Both Styana and Samshaya are considered serious forms of mental and emotional ill-health because they sabotage the practitioner's will and effort from within, thus preventing the resolution of deeper suffering.

Based on the above source, attempt the following five questions.

296. Which term from the Yoga Sutras describes a state of mental languor, apathy, and an incapacity for focused work?
(A) Samshaya.
(B) Vyadhi.
(C) Alasya.
(D) Styana.

297. Samshaya, as an obstacle to well-being, primarily affects a practitioner by creating:
(A) a condition of mental uncertainty and vacillation.
(B) a state of physical disease.
(C) an uncontrollable tremor in the limbs.
(D) an excessive attachment to worldly objects.

298. What is a common detrimental effect of both Styana and Samshaya on a yoga practitioner?
(A) They cause immediate physical injury.
(B) They erode the will and prevent committed practice.
(C) They lead to an over-abundance of pranic energy.
(D) They generate excessive pride and egoism.

299. The mental state of Styana, characterized by dullness and inertia, is closely associated with the predominance of which Guna?
(A) Sattva.
(B) Tamas.
(C) Rajas.
(D) A balance of Rajas and Sattva.

300. Why is Samshaya considered a significant form of mental ill-health in the context of yoga?
(A) Because it prevents the one-pointed focus needed for progress.
(B) Because it leads to physical hyperactivity.
(C) Because it is a sign of high intelligence.
(D) Because it is easily overcome without any effort.

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mental colorings. Therefore, the yogic path to true health and freedom from suffering involves the systematic attenuation and eventual eradication of the Kleshas.

Based on the above source, attempt the following five questions.

286. Which of the Tapatrayas refers to suffering that originates from one's own body or mind, such as a headache or anxiety?
(A) Adhibhautika.
(B) Adhidaivika.
(C) Asmita.
(D) Adhyatmika.

287. According to yogic philosophy, what is considered the ultimate root cause from which all other Kleshas arise?
(A) Raga (attachment).
(B) Dvesha (aversion).
(C) Avidya (ignorance).
(D) Abhinivesha (fear of death).

288. The Kleshas of Raga and Dvesha refer to the fundamental mental afflictions of:
(A) ignorance and egoism.
(B) attachment and aversion.
(C) doubt and confusion.
(D) laziness and complacency.

289. How are the Tapatrayas and Kleshas related in the context of ill-health?
(A) They are unrelated concepts from different philosophical systems.
(B) The Tapatrayas are the cause of the Kleshas.
(C) The Kleshas and Tapatrayas are identical in meaning and scope.
(D) The Kleshas are the root cause, and the Tapatrayas are their manifestation as suffering.

290. Suffering caused by a natural disaster like a tsunami would be classified under which category of Tapatraya?
(A) Adhidaivika.
(B) Adhyatmika.
(C) Adhibhautika.
(D) Avidya.

Direction : Please read the following source carefully.

In addition to the deep-rooted causes of ill-health, yogic texts like the Yoga Sutras of Patanjali identify several specific physical and physiological manifestations that act as obstacles (antarayas) to well-being and practice. These are direct symptoms of an underlying dis-ease. Vyadhi, or disease itself, is the most prominent physical manifestation, representing a tangible imbalance or disorder in the body's functions. Alasya, which translates to sloth, idleness, or laziness, is another significant sign of ill-health. It is a state of physical and mental heaviness and inertia that prevents one from undertaking necessary effort, indicating a lack of vital energy or a dominance of the tamasic quality. A further manifestation is Angamejayatva, which means tremor, shaking, or unsteadiness of the limbs or body. This points to a disturbed nervous system and a lack of neuromuscular coordination, making stability in postures (asana) difficult. Finally, Ssvasa-prashvasa refers to irregular, disturbed, or labored breathing. As the breath (svasa-prashvasa) is a direct reflection of one's physical and mental state, its irregularity is a clear physiological indicator of stress, pranic imbalance, or underlying pathology. These manifestations are not just hindrances to yoga practice but are considered clear signs of a departure from a state of holistic health.

Based on the above source, attempt the following five questions.

291. In the context of yogic obstacles, what does 'Angamejayatva' signify?
(A) A state of mental doubt.
(B) A feeling of extreme sadness.
(C) An unsteadiness or tremor of the body.
(D) A lack of ethical discipline.

292. A state of physical and mental inertia that prevents a person from engaging in practice is referred to as:
(A) Alasya.
(B) Vyadhi.
(C) Samshaya.
(D) Angamejayatva.

293. Which manifestation of ill-health is directly related to disturbed or labored respiratory patterns?
(A) Vyadhi.
(B) Alasya.
(C) Angamejayatva.

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9. (C) A healthy state is achieved by eliminating Rajas and Tamas.
The Trigunas are the three fundamental qualities that constitute nature and the human mind. Sattva brings balance, Rajas drives activity, and Tamas provides stability or inertia. A healthy state is not achieved by eliminating Rajas and Tamas, as both are necessary for action and rest respectively. Instead, health depends on the harmonious balance and proper management of all three qualities, with Sattva providing the necessary clarity.

10. (A) P-3, Q-4, R-1, S-2
The Trigunas represent fundamental qualities of nature. Sattva is associated with harmony and clarity, providing a balanced mental state. Rajas represents the principle of action and restlessness, driving movement and passion. Tamas is characterized by inertia and delusion, leading to dullness. Finally, the state of being Gunateeta refers to transcending all three qualities. Matching these characteristics is essential for understanding human temperament and its impact on overall health.

11. (D) Rajas
When an individual is constantly driven by intense desires, agitation, and a lack of peace, they are demonstrating an excess of the quality associated with activity. This principle is responsible for movement and ambition but can lead to stress and mental instability when it is not balanced by clarity. Such a state often results in restlessness and a cycle of endless seeking, which can eventually negatively impact physical health.

12. (B) Pancha-mahabhutas
Yogic and Ayurvedic philosophies suggest that the entire material universe is constructed from five great elements. These elements are space, air, fire, water, and earth. Known collectively as the Pancha-mahabhutas, they combine in various proportions to form the physical structures and physiological processes of the human body. Understanding these building blocks is fundamental to grasping how the physical body interacts with the environment to maintain health.

13. (C) 1, 3, and 4 only
The five great elements each have specific characteristics and associations within the human system. Space or ether provides the room for existence, while earth offers the necessary structure and solidity for the physical body. Water is associated with liquidity and the cohesive forces within the system. However, the element of air is associated with movement and pulsation rather than fire, which is the principle of transformation and heat.

14. (D) Their balance influences mental and physical well-being.
The three fundamental qualities of nature play a critical role in determining an individual's overall state of health. While they do not directly form physical structures like elements do, their relative proportions in the mind and body influence temperament, energy levels, and physiological responses. A state of balance among these qualities promotes mental clarity and physical stability, whereas an imbalance can lead to various psychological and physical ailments.

15. (A) Tremor or unsteadiness of the body/limbs.
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices like steadiness.

16. (C) Statement I is true, but Statement II is false.
Vital energy in the human system is divided into five major types known as the Pancha-pranas, which govern all bodily functions. While these energies are essential for life, they have distinct roles. Samana vayu is specifically responsible for digestion and assimilation at the navel center. The expulsion of waste is actually governed by Apana vayu. Correctly identifying these specific functions is crucial for applying Yogic techniques to health.

17. (B) Udana
Within the system of the five vital energies, Udana vayu plays a specific role in the upper

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275. The holistic approach to healing implied by the Pancha-kosha concept suggests that effective therapy must:
(A) prioritize the physical body over all other sheaths.
(B) focus exclusively on achieving a state of bliss.
(C) address imbalances across multiple layers of human existence.
(D) treat the Pranamaya kosha with medication only.

Direction : Please read the following source carefully.

The concept of Shat-chakras, or the six major energy centers, is fundamental to yogic anatomy and its perspective on health and healing. These chakras are described as vortices of pranic energy located along the Sushumna Nadi, the central energy channel that runs parallel to the spinal cord in the subtle body. Each chakra corresponds to a major nerve plexus and endocrine gland in the physical body, thus acting as a bridge between the physical and subtle realms. The six chakras are Muladhara (root support) at the base of the spine, Svadhisthana (one's own abode) in the sacral region, Manipura (city of jewels) at the navel, Anahata (unstruck) at the heart center, Vishuddha (especially pure) in the throat region, and Ajna (command center) between the eyebrows. A seventh center, Sahasrara, is often mentioned but the core system is of six. The health of these chakras is paramount; when they are balanced and open, energy flows freely, promoting physical vitality, emotional stability, and mental clarity. However, blockages or imbalances in any chakra, often caused by stress, trauma, or negative thought patterns, can lead to specific physical, psychological, and emotional dysfunctions related to that center's domain. Yogic practices are designed to purify, balance, and awaken these energy centers, thereby facilitating holistic healing and spiritual evolution.

Based on the above source, attempt the following five questions.

276. Which chakra is located at the heart center and is associated with qualities like love, compassion, and emotional balance?
(A) Anahata.
(B) Manipura.
(C) Vishuddha.
(D) Muladhara.

277. A blockage or imbalance in the Vishuddha chakra, located in the throat region, would most likely affect which function?
(A) Digestion and personal power.
(B) Grounding and sense of security.
(C) Intuition and higher perception.
(D) Communication and self-expression.

278. What is the primary function of the Shat-chakras in the context of health and healing?
(A) To produce blood cells for the physical body.
(B) To regulate the flow of pranic energy and influence physical and psychological well-being.
(C) To act as centers for storing memories.
(D) To serve as purely symbolic concepts with no physiological correlation.

279. According to the yogic tradition, where are the Shat-chakras primarily located?
(A) In the major joints of the skeletal system.
(B) Scattered randomly throughout the physical tissues.
(C) Along the central energy channel in the subtle body.
(D) Within the cerebral cortex of the brain.

280. The concept of Shat-chakras implies a direct link between:
(A) an individual's diet and their financial prosperity.
(B) the phases of the moon and the body's digestive system.
(C) the skeletal structure and the capacity for intellectual thought.
(D) subtle energy centers and the physical body's nerve plexuses and glands.

Direction : Please read the following source carefully.

Yoga's role in health is profoundly oriented towards prevention, a philosophy succinctly captured by the Yoga Sutra 2.16: 'Heyam dukham anagatam', which translates to 'the suffering that is yet to come is to be avoided'. This principle establishes yoga not merely as a curative therapy for existing ailments but as a proactive science of well-being aimed at preventing the future onset

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26. (A) Annamaya kosha
According to Yogic theory, the human being consists of five layers or sheaths that cover the true self. The outermost and most tangible of these is the physical layer, which is literally constructed from the food consumed. This sheath includes the skin, muscles, bones, and internal organs. As the grossest layer of existence, it is the focus of physical health practices and represents the material vehicle for all other functions.

27. (D) Pranamaya kosha
The second layer of human existence is the energy body, which acts as the interface between the physical frame and the mental sheaths. It is composed of vital life force and the breath, governing all physiological processes. This energy sheath is responsible for the vitality and functioning of the physical organs. Balancing this layer through specific techniques is a key aspect of maintaining overall health and preventing the onset of disease.

28. (B) P-3, Q-4, R-1, S-2
The concept of five sheaths describes different aspects of human existence. The physical body is the food sheath, while the energy body is driven by vital life force. The mind represents the emotional and thought sheath, and the intellect is the layer of wisdom and discernment. Correctly associating these layers with their specific functions is fundamental to the Yogic understanding of holistic health, allowing for targeted interventions at various levels of being.

29. (C) THE mind, thoughts, and emotions.
The mental sheath is a subtle layer of existence that encompasses the cognitive and emotional functions of the individual. It is the seat of thoughts, feelings, and sensory perceptions, acting as the processor of information from the external world. This layer significantly influences health because emotional states and thought patterns can directly affect the energy flow and physical well-being. Maintaining harmony in this sheath is essential for overall psychological balance.

30. (D) Vijnanamaya kosha
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It facilitates discrimination, judgment, and the ability to distinguish between the permanent and the temporary. This layer allows an individual to move beyond simple emotional responses and apply wisdom to life situations. Maintaining the health of this sheath is crucial for making sound decisions that support overall well-being.

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31. (B) 1, 3, and 4 only
The theory of the five sheaths provides a comprehensive model of human life. The physical layer is maintained through nutrition, while the intellect sheath governs the higher mind and the sense of ego. The innermost layer represents a state of pure bliss. However, it is important to note the hierarchy of subtlety, where the mental sheath is actually considered subtler than the energy body, rather than the reverse, in most traditional sequences.

32. (B) Anandamaya kosha
The most subtle of the five layers of existence is the sheath associated with absolute peace and happiness. It represents the innermost core of the human being, where one experiences a state of pure existence beyond the fluctuations of the mind and intellect. This sheath is often described as the causal body and is experienced in deep meditation or profound states of joy. Accessing this level of existence is the ultimate goal.

33. (B) Pranamaya kosha
Specific breathing techniques are primarily designed to work on the energetic layer of the human system. By regulating the breath, a practitioner can influence the flow of vital life force throughout the body. This process purifies the energy channels and balances the five major pranas, which in turn supports the health of the physical body and the stability of the mind. This layer serves as the critical link in the holistic system.

34. (A) In disturbances of the Manomaya and Pranamaya koshas.
From a Yogic perspective, most diseases originate in the subtle layers of existence before manifesting in the physical body. Distortions in the mind and emotional sheath often lead to imbalances in the energy body. These pranic fluctuations eventually cause physiological disturbances in the physical frame. Therefore, treating psychosomatic

body. It is primarily located in the region between the heart and the head, specifically centered in the throat. This energy governs the functions of speech, swallowing, and the upward movement of consciousness. It is essential for communication and the expression of thoughts, making its balance vital for both physical and mental health.

18. (A) Vyana - Digestion
Each of the five vital energies has a primary function and location within the human system. Respiration is governed by the energy in the chest, while excretion is controlled by the energy in the lower abdomen. Assimilation of nutrients is the task of the energy at the navel. However, the energy that pervades the entire body is responsible for circulation and nervous system integrity, not the digestive process itself.

19. (C) Vyana
The vital life force that is distributed throughout the entire human frame is responsible for coordinating various physiological systems. Its primary function includes governing the circulatory system and the movement of nerve impulses to all parts of the body. By ensuring that energy reaches every cell, it maintains the structural and functional integrity of the physical body. This pervasive energy is essential for overall coordination and the maintenance of systemic health.

20. (D) 2, 5, 4, 3, 1
In the manifestation of the material world, elements move from the most subtle to the grossest form. Space is the subtlest element, followed by air, fire, and water. Earth is considered the grossest element because it has the most structure and solidity. Arranging them correctly is important for understanding how energy densifies into physical matter. This sequence reflects the hierarchical nature of the five great elements within the human system.

21. (C) Manifested disease or sickness.
In the context of Yogic philosophy, the term for physical or mental ailment is used to describe a state where the body-mind complex is no longer in harmony. It signifies a manifested disease that acts as an obstacle to steady practice and progress. Understanding this concept is vital because it represents the point where an internal imbalance has become a tangible health issue that requires intervention to restore the natural state of health.

22. (A) 1, 2, and 5 only
Yogic philosophy identifies several core causes for human suffering. The fundamental psychological afflictions, or kleshas, serve as the root of all distress, with ignorance being the primary foundation for all others. Additionally, there are three types of pain known as the tapatrayas. However, the classifications of these pains as supernatural or self-inflicted must be correctly applied to the categories of internal, external, and divine suffering to understand health accurately.

23. (D) Abhinivesha
One of the five fundamental afflictions is the instinctive clinging to life and the deep-seated fear of death. Known as Abhinivesha, this klesha is found even in the most learned individuals because it is rooted in the survival instinct of the ego. It creates a state of constant underlying anxiety that affects mental well-being. Overcoming this fear requires a deep realization of the eternal nature of the self.

24. (A) Both A and R are true and R is the correct explanation of A.
The harmonious functioning of the five vital energies is essential for maintaining a state of internal balance. Each energy governs specific physiological and energetic roles, such as digestion, circulation, and respiration. When these forces are in equilibrium, the body achieves homeostasis and remains healthy. Conversely, any disturbance or blockage in the flow of these energies can lead to dysfunction and the eventual development of physical or mental disease.

25. (C) Adhibhautika
Pain and suffering are categorized into three types based on their source. The type that arises from external living beings is called Adhibhautika tapatraya. This includes injuries or distress caused by animals, insects, or other humans. Recognizing the source of suffering allows for appropriate defensive or corrective measures. While we cannot always control external factors, understanding this category helps in developing strategies for environmental safety and harmonious social interactions.

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Yoga is widely recognized as an effective form of preventive healthcare because it focuses on maintaining systemic balance. By integrating physical postures, breath control, and meditation, Yoga helps to harmonize the body and mind. This prevents the accumulation of stress and the onset of diseases, aligning with the principle of avoiding future suffering. This proactive approach ensures that the body remains resilient and the mind stays clear, supporting long-term health.

44. (B) Communication and self-expression.
The throat chakra is the center of communication and self-expression. It is associated with the element of space and allows for the clear articulation of thoughts and feelings. When this center is healthy, an individual can speak their truth with confidence and listen to others effectively. A blockage in this area may manifest as difficulty in expressing oneself or physical issues related to the throat, thyroid, and neck regions.

45. (C) Santosha (Contentment)
The five fundamental afflictions are the root causes of human suffering according to Yogic philosophy. These include ignorance, egoism, attachment, aversion, and the fear of death. These mental patterns distort our perception of reality and lead to distress. In contrast, contentment is a positive ethical practice or virtue that helps in maintaining mental peace. Distinguishing between these afflictions and helpful virtues is essential for understanding the psychological components of health.

46. (B) 2, 4, and 5
In Yogic philosophy, certain concepts must be understood accurately to apply them for health. Suffering is not inevitable; the principle states that future pain can and should be avoided. Furthermore, disease represents a state of physical or mental sickness rather than clarity. Additionally, the term for laziness and lack of motivation is distinct from the term for physical tremors of the body. Correcting these misunderstandings is vital for effective health management.

47. (A) Languor, mental dullness, or sloth
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and health. Unlike physical laziness, this is a mental state that prevents clarity and enthusiasm. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can engage with life.

48. (A) P-3, Q-4, R-1, S-2
Various obstacles can impede progress toward health and spiritual clarity. These include manifested disease, mental languor or dullness, the state of persistent doubt, and physical laziness. Each of these conditions affects a different aspect of the human system, ranging from the physical body to the emotional mind. Correctly identifying these obstacles allows a practitioner to apply targeted Yogic techniques to overcome them and restore a state of balanced well-being.

49. (B) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being.

50. (A) Ssvasa-prashvasa
The quality of the breath is a direct indicator of an individual's physical and mental state. When breathing becomes irregular, labored, or disturbed, it is recognized as a manifestation of an underlying health issue or a distracted mind. This symptom often co-exists with other obstacles like disease or mental agitation. Developing a smooth and steady breath through regular practice is a fundamental way to restore calm and support overall health.

51. (C) Identification of Self with the ego.
One of the five fundamental afflictions is the tendency to mistake the temporary aspects of our being for our true essence. This specific klesha involves identifying the self with the physical body, the mind, or the professional roles we play. By focusing on this false sense of

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effectively. A blockage in this area may manifest as difficulty in expressing oneself or physical issues related to the throat, thyroid, and neck regions.

101. (C) Apana
The vital force that flows downward and outward is essential for the body's cleansing processes. It is primarily centered in the lower abdomen and governs functions such as excretion, urination, and reproduction. This energy ensures that waste products are efficiently removed from the system, preventing the buildup of toxins. When this force is balanced, the body maintains its internal purity and health. Its proper movement is vital for both physical and energetic stability.

102. (B) It is responsible for metabolism, digestion, and body temperature.
The element of fire plays a crucial role in the human body as the principle of transformation. It is responsible for the digestive fire that breaks down food, the metabolic processes that convert nutrients into energy, and the maintenance of internal body temperature. Without the proper functioning of this element, the body would be unable to sustain its vital processes. Its balance is essential for physical energy and the efficient operation of all physiological systems.

103. (D) Identifying fully with a professional role.
Egoism manifests as the false identification of the self with temporary and external attributes. When an individual defines their entire worth and identity through a professional role, a physical appearance, or a specific title, they are demonstrating this affliction. This narrowed perspective makes them vulnerable to stress and suffering when these external conditions change. Recognizing that the true self is separate from these roles is essential for achieving emotional resilience and lasting health.

104. (C) Statement I is true, but Statement II is false.
The three fundamental qualities of nature are pervasive throughout the manifest world and are always present in varying proportions within the human mind and body. While health is characterized by a predominance of clarity and harmony, it is not achieved by the complete absence of the active and stable qualities. Both Rajas and Tamas are necessary for movement and rest. Perfect health involves the skillful management and balance of all three qualities, not elimination.

105. (C) It encourages a proactive approach to well-being to prevent future ailments.
The principle that future suffering should be avoided is a direct call for proactive health management. It suggests that by taking the right actions now, an individual can prevent the onset of physical and mental diseases. This includes maintaining a balanced diet, practicing mindfulness, and managing stress before it causes harm. This preventive approach is the hallmark of Yogic healthcare, focusing on maintaining harmony rather than just reacting to the presence of disease.

106. (B) P-3, Q-4, R-1, S-2
Various physical and mental symptoms are used in Yogic philosophy to describe states of ill-health and mental distraction. These include involuntary tremors of the body, mental dullness or languor, persistent doubt, and disturbed or labored breathing patterns. Correctly matching these terms to their specific descriptions allows for a more precise understanding of how the body and mind reflect internal imbalances, facilitating the choice of appropriate corrective practices to restore well-being.

107. (D) Health is a positive holistic concept.
The World Health Organization's definition of health emphasizes that it is a positive and proactive state rather than a reactive one. By stating that health is not merely the absence of disease, it encourages a holistic view of human potential. This means that an individual must strive for optimal physical, mental, and social functioning to be truly healthy. This perspective shifts the focus of healthcare toward promotion and prevention rather than just treating clinical symptoms.

108. (B) Jala
The element of water represents the principle of cohesion and liquidity within the human body. It is responsible for all bodily fluids, including blood, lymph, and digestive juices, and it provides the necessary moisture for the cells and tissues to function. This element allows for the smooth flow of nutrients and the removal of waste throughout

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achieving emotional stability and mental peace, highlighting the importance of managing these fundamental forces.

60. (B) Alasya - Laziness
Various terms are used in Yogic philosophy to describe the specific symptoms and manifestations of ill-health. One such term refers to a state of laziness and a general disinclination toward physical or mental exertion. This condition acts as a barrier to maintaining a healthy lifestyle and pursuing spiritual goals. Correctly identifying these symptoms, such as tremors, mental dullness, or disturbed breathing, is crucial for choosing the right practices to restore health and balance.

61. (C) World Health Organization (WHO)
The concept that health encompasses more than just the absence of illness was formally established by a global health authority. This definition shifted the focus from a purely biomedical model to a more holistic understanding of human well-being. By including physical, mental, and social dimensions, it emphasized that health is a positive state of life. This framework remains the gold standard for public health policies and personal well-being strategies across the world.

62. (D) THE entire manifest universe (Prakriti).
The five great elements serve as the fundamental building blocks for everything in the material world. From the smallest cell in the human body to the vast structures of the cosmos, everything is composed of space, air, fire, water, and earth. These elements combine in diverse ways to create the physical reality we experience. Understanding their role is essential for grasping the interconnectedness of human health and the environment in which we live.

63. (A) Maintaining homeostasis to prevent imbalances.
Yoga functions as a powerful system of preventive care by focusing on the maintenance of internal balance. Through a combination of physical practices, breath regulation, and mental discipline, Yoga helps the body and mind stay in a state of homeostasis. This resilience prevents the accumulation of stress and the development of diseases before they manifest. By proactively managing health, an individual can enjoy long-term well-being and a high quality of life.

64. (C) 1, 2, 3, and 4
Several specific conditions are identified as impediments to health or as symptoms that accompany such obstacles. These include manifested disease, mental dullness, persistent doubt, and involuntary tremors of the body. Additionally, irregular or disturbed breathing patterns are recognized as signs of an underlying imbalance. All these factors together represent the various ways in which physical and mental well-being can be compromised, and identifying them is the first step toward restoration.

65. (B) Adhyatmika
Suffering that originates from within an individual's own body or mind is classified under a specific category of tapatraya. This includes physical illnesses like headaches and chronic diseases, as well as mental and emotional distress such as anxiety, anger, or sadness. Because these issues arise from the self, they are considered internal suffering. Addressing this type of pain often involves personal lifestyle changes, mental discipline, and the application of Yogic health practices.

66. (A) Samana
One of the vital energies is specifically responsible for the processing of what we consume. Located in the navel region, this force governs the digestion, absorption, and assimilation of nutrients. It acts as a bridge between the intake of food and its transformation into energy for the body. When this energy is balanced, digestion is efficient and the body is well-nourished. Its proper function is essential for maintaining physical health and vitality.

67. (C) Directly causing the Kleshas.
The five great elements play a structural and physiological role in human health by forming the physical body and influencing the bodily humors. Their balance is vital for maintaining physical well-being. However, the root causes of psychological suffering, known as the kleshas, arise from the mind and ignorance rather than being directly caused by the physical elements themselves. Understanding this distinction is

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important for applying the correct mental or physical remedies to different types of ailments.

68. (D) THE quality of an individual's interactions with their community.
Social health is a critical dimension that focuses on the quality of an individual's relationships and their integration into society. It involves the ability to form supportive bonds, communicate effectively, and contribute positively to the community. When a person has a strong social support system and healthy interpersonal interactions, their overall well-being is significantly enhanced. This dimension emphasizes that humans are social beings whose health is deeply connected to their social environment.

69. (A) 2, 3, 1, 4
The five fundamental afflictions arise in a logical sequence, starting from the root of all suffering. Fundamental ignorance of our true nature leads to a false sense of ego or 'I-ness'. This ego then develops attachments to pleasure and aversions to pain, which further cloud perception. Finally, these patterns culminate in an instinctive clinging to life and the fear of death. Understanding this sequence is vital for targeting the root cause of suffering.

70. (B) Tamas Guna
When an individual experiences a state of heaviness, dullness, and resistance to activity, they are under the predominant influence of the quality of inertia. This quality provides stability but can lead to delusion and laziness when it becomes excessive. It obscures clarity and prevents the individual from taking the necessary actions for health and growth. Balancing this force with the active and clear qualities is essential for achieving a vibrant and healthy state of mind.

71. (C) Statement I is false, but Statement II is true.
Health in the Yogic tradition is not limited to the condition of the physical body. Instead, it is viewed as the harmonious operation of all five layers of existence, ranging from the material frame to the state of bliss. True well-being is achieved when the body, energy, mind, intellect, and spiritual essence are all in alignment. This comprehensive perspective ensures that health is approached as an integrated state of the entire human being.

72. (B) P-3, Q-4, R-1, S-2
Each of the primary energy centers along the spine is traditionally associated with a fundamental element of nature. The root center is linked to earth, while the sacral center corresponds to water. The solar plexus is associated with fire, and the heart center is linked to the element of air. These associations reflect the physical and psychological functions governed by each center, providing a bridge between the elemental and energetic aspects of human health.

73. (C) Irregularity in inhalation/exhalation.
The quality of the breath is a direct indicator of an individual's physical and mental state. When breathing becomes irregular, labored, or disturbed, it is recognized as a manifestation of an underlying health issue or a distracted mind. This symptom often co-exists with other obstacles like disease or mental agitation. Developing a smooth and steady breath through regular practice is a fundamental way to restore calm and support overall health.

74. (A) THE Kleshas, with Avidya at the root
According to Yogic science, the ultimate cause of future suffering lies in the fundamental psychological afflictions that distort our perception of reality. At the core of these afflictions is a profound ignorance of our true nature. This ignorance leads to a chain reaction of egoism, attachment, and fear, which eventually manifests as physical and mental disease. Therefore, to prevent future pain, one must address these root causes through self-awareness and practice.

75. (A) 1 and 2 only
Health dimensions include physical well-being, which refers to bodily integrity, and mental well-being, which involves cognitive and emotional resilience. While social and spiritual dimensions are also recognized, they are defined by the quality of connections and personal purpose rather than just the number of acquaintances or specific religious beliefs. Furthermore, all these dimensions are deeply interconnected and influence one another, creating the complex and holistic state of health that human beings experience.

NODIA

76. (B) Applying yogic balance in all daily living.
Yoga is often misunderstood as merely a set of exercises, but its true power lies in its application to every aspect of daily existence. This means integrating principles of balance, awareness, and ethical conduct into one's routines, relationships, and work. By living consciously and maintaining a steady mind through various life situations, a person can prevent stress and maintain health. This holistic approach transforms Yoga into a comprehensive lifestyle for lasting well-being.

77. (A) Both A and R are true and R is the correct explanation of A.
Energy centers serve as vital junction points for the channels through which life force flows. The health of the body and mind depends on the unimpeded movement of this energy through these centers. When blockages occur, it leads to imbalances that manifest as physical or mental disease. Therefore, maintaining the clarity and free flow of energy through these channels is a core focus of Yogic practices aimed at restoring and preserving health.

78. (D) Aversion or a push away from things that cause pain.
Aversion is a powerful mental affliction that arises when an individual encounters experiences that have caused pain in the past. This feeling of repulsion or the desire to push away unpleasant things is known as Dvesha. Like its opposite, attachment, it colors our perception and drives reactive behaviors that can lead to stress and suffering. True mental balance requires moving beyond these dualities of like and dislike to achieve a state of equanimity and inner peace.

79. (A) Alasya
A state characterized by a lack of motivation and a general disinclination toward physical or mental effort is known as Alasya. This condition is often described as laziness or sloth and acts as a barrier to health and productivity. It prevents an individual from engaging in regular exercise or disciplined practice, leading to a decline in physical and mental vitality. Addressing this state requires cultivating energy and discipline to restore a healthy and active lifestyle.

80. (B) Anahata
The energy center located at the heart is traditionally associated with the element of air. This connection reflects the center's relationship with the lungs and the qualities of movement, expansion, and connection. As the element of air is pervasive yet subtle, it mirrors the qualities of love and compassion that emanate from the heart. Balancing this center helps to harmonize the respiratory system and emotional health, fostering a sense of lightness and openness.

81. (B) Getting injured by a falling branch.
Suffering that results from external living beings or physical objects in the environment is categorized as a specific type of pain. An injury caused by an animal or a falling object like a tree branch is a clear example of this external distress. Recognizing the source of such pain is important for developing situational awareness and taking protective measures. This category emphasizes that our physical well-being is constantly interacting with and influenced by the world around us.

82. (A) Wisdom, intellect, and discernment.
The sheath of wisdom represents the higher mind and the power of discernment. It is the layer of existence where an individual analyzes experiences and makes ethical decisions. Unlike the lower mind, which reacts to sensory input, this sheath allows for objective observation and logical reasoning. Developing this layer is essential for spiritual growth and mental health, as it provides the clarity needed to navigate life's challenges with poise and wisdom.

83. (D) 1, 2, 3, and 4
The three fundamental qualities of nature are all essential for a functioning human system. Harmony and clarity are provided by the purest quality, while action and change are driven by the energetic principle. Stability and rest are the contributions of the inert quality. In Yoga, the goal is not to eliminate any quality but to cultivate clarity while managing the other two to prevent restlessness or dullness, ensuring a healthy and balanced life.

84. (D) Udana Vayu
Within the system of vital energies, the force located in the throat region governs functions related to upward movement. This includes the

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'I-ness', an individual becomes vulnerable to pride, insecurity, and suffering. Overcoming this involves realizing that the true self is separate from these temporary and changing identifications.

52. (D) Adhidaivika
Suffering caused by natural disasters or environmental forces beyond human control is classified under a specific category of tapatraya. Events such as earthquakes, floods, or extreme weather conditions fall into this group. These forces are often perceived as divine or supernatural because they are unpredictable and massive in scale. Understanding this type of pain helps individuals develop resilience and seek ways to live in harmony with the powerful forces of the natural world.

53. (A) 1 and 2 only
Several physical and mental symptoms indicate a lack of well-being. Laziness and a lack of motivation represent a state where an individual avoids necessary effort. Additionally, involuntary tremors of the body serve as a physical sign of internal instability. However, it is important to note that disturbed breathing and manifested disease represent negative states, whereas health and stability are characterized by the opposite patterns. Accurate identification of these symptoms is essential.

54. (B) Desiring to repeat past pleasures.
The psychological affliction known as Raga involves a strong attachment to experiences that have provided pleasure in the past. This mental pattern creates a constant desire to repeat those experiences, leading to cravings and dependence on external objects for happiness. When these desires are not met, it results in frustration and mental agitation. Recognizing this attachment is the first step toward achieving emotional freedom and a state of lasting inner peace.

55. (A) Both Statement I and Statement II are true.
Human suffering is often driven by the dual forces of attraction and repulsion. While one affliction draws us toward pleasure, another pushes us away from experiences that have caused pain. Both of these patterns are rooted in a fundamental ignorance of our true nature. By understanding how these attachments and aversions arise from this core ignorance, an individual can begin to neutralize their impact and achieve a more stable and balanced mental state.

56. (A) Intuition, perception, and wisdom.
The sixth energy center, located between the eyebrows, is the seat of higher perception and inner wisdom. It is often referred to as the third eye because it allows for insight beyond the physical senses. When this center is open and balanced, an individual experiences clarity of thought, strong intuition, and a deep understanding of the self. This mental and spiritual clarity is essential for making wise decisions and navigating life with purpose.

57. (C) Annamaya kosha
When medical interventions like surgery are performed, they primarily target the most tangible layer of the human being. This layer is the physical body, which is constructed from the nutrients consumed and the material elements of the world. While such interventions are necessary for treating structural damage, the Yogic model suggests that true healing also requires addressing the subtler energetic and mental layers that support the physical frame's health and vitality.

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58. (A) THE physical refers to structures; mental refers to functions.
The physical dimension of health is concerned with the anatomical integrity of the body and the proper functioning of its various systems. In contrast, the mental dimension focuses on the psychological processes, cognitive functions, and emotional resilience of an individual. While the physical provides the structural foundation, the mental governs how we think, feel, and react to life. Both are interdependent and essential for a complete state of well-being and health.

59. (A) Both A and R are true and R is the correct explanation of A.
Mental health is profoundly influenced by the balance of the three fundamental qualities of nature. An excess of the active quality can lead to a state of constant agitation and anxiety. Conversely, a predominance of the inert quality often results in feelings of depression, heaviness, and a lack of motivation. Cultivating the balanced and clear quality is essential for

feels weak, or suffers from chronic digestive issues, it often indicates a blockage or imbalance in this center. Strengthening this chakra helps in developing self-esteem and ensuring the efficient transformation of food into energy.

93. (C) Anahata Chakra
The heart center serves as the bridge between the lower, more instinctual energy centers and the higher, spiritual ones. It is associated with the element of air and represents the center of unconditional love and empathy. When this center is open and balanced, an individual can experience deep compassion and a sense of connection with others. This emotional health is also closely linked to the physical well-being of the heart and lungs.

94. (A) 3, 2, 4, 1, 5
The human system is structured in a hierarchy of five sheaths, moving from the most tangible to the most subtle. The outermost layer is the physical body, followed by the energetic, mental, and intellectual sheaths. The innermost layer represents the state of pure bliss and peace. Correctly identifying this sequence is fundamental to understanding how different practices like asana, pranayama, and meditation target specific levels of our existence for holistic health and healing.

95. (A) Engaging in stimulating, rajasic activities and practicing dynamic asanas.
Mental dullness and languor are characterized by a lack of energy and mental clarity. To overcome this state, it is necessary to introduce stimulating and active qualities into one's routine. Dynamic physical practices and engaging activities help to break through the inertia of the mind and restore a sense of enthusiasm and focus. This active approach counteracts the heavy influence of the inert quality, facilitating a return to a more balanced and vibrant state.

96. (B) 3, 4, and 5 only
A clear understanding of Yogic health concepts involves correctly defining the different systems of the human being. The five sheaths represent the layers of our existence, while the energy centers along the spine influence our physical and psychological health. Additionally, the fundamental mental afflictions act as obstacles to our stability and progress. Misidentifying vital energies as elements or qualities as types of suffering can lead to an incomplete understanding of holistic well-being.

97. (A) Both A and R are true and R is the correct explanation of A.
Fundamental ignorance is considered the root cause of all other psychological afflictions because it creates the foundation for a distorted perception of reality. From this ignorance, a false sense of self arises, leading to various attachments and aversions. These patterns culminate in the instinctive fear of death. By addressing this core ignorance through self-knowledge and awareness, a practitioner can dissolve the other kleshas and achieve a state of lasting peace and health.

98. (A) Anandamaya kosha
The most subtle layer of human existence is the sheath associated with absolute peace and happiness. This layer represents the spiritual dimension of health, where an individual experiences their true nature beyond the body and mind. It is characterized by a deep sense of bliss and interconnectedness. Cultivating awareness of this sheath through deep meditation and spiritual practices is essential for achieving the highest state of well-being and lasting internal harmony.

99. (C) Raga
Disease manifests in various ways, ranging from physical sickness and involuntary tremors of the limbs to disturbed breathing patterns. These are all observable physiological or physical symptoms of an underlying imbalance. In contrast, attachment is a psychological affliction or mental pattern that exists at a subtler level. While such mental afflictions can eventually lead to physical symptoms, they are not themselves classified as direct physical or physiological manifestations of a diseased state.

100. (D) Vishuddhi
The throat chakra is the center of communication and self-expression. It is associated with the element of space and allows for the clear articulation of thoughts and feelings. When this center is healthy, an individual can speak their truth with confidence and listen to others

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begin in the subtle layers, they eventually manifest as tangible disease in the grossest layer of existence, which is the physical body. This sheath, constructed from nutrition and material elements, is where the clinical symptoms of illness are most directly observed and treated through physical and medical interventions.

117. (A) Both Statement I and Statement II are true.
The Yogic model of human existence identifies the physical body as being primarily composed of the earth element, which provides the necessary structure and stability. At the other end of the spectrum is the innermost layer of bliss, which represents the most subtle and causal aspect of our being. Both layers are essential components of the holistic system, reflecting the range of human life from the most tangible material form to the subtle spiritual essence.

118. (B) Muladhara Chakra
Located at the base of the spine, the root chakra serves as the foundation of the energetic system. It is associated with the element of earth and governs the most basic needs for survival, security, and stability. When this center is balanced, an individual feels grounded and safe in the world. Imbalances here can lead to feelings of fear or insecurity, affecting both the physical health of the lower body and the mind.

119. (A) 2, 3, 4, 1
In the Yogic view, disease follows a specific chronological sequence from cause to effect. It begins with the fundamental psychological afflictions that cloud the mind. These mental patterns lead to an imbalance in the three qualities of nature, which in turn causes disturbances in the flow of vital life force. Eventually, these subtle imbalances manifest as tangible physical or mental disease. Addressing the root cause is therefore the most effective way to restore health.

120. (A) Jala - Structure
The five elements each have specific qualities and functions within the human system. Space provides the field for existence, while air governs all movement. Fire is responsible for transformation and metabolism, and earth provides the solid structure and stability of the body. In contrast, water represents the principle of cohesion, liquidity, and flow. Mistaking the function of water for structural stability overlooks its role in maintaining the body's fluid balance and connective properties.

121. (C) Mental
The mental dimension of health encompasses an individual's cognitive abilities, including reasoning, analysis, and sound judgment. It also involves emotional resilience and the capacity to handle life's stresses with clarity. When this dimension is healthy, a person can process information effectively and make wise choices that support their well-being. This psychological health is a critical component of overall wellness, influencing how an individual interacts with both their internal and external worlds.

122. (A) Sattva
The quality of nature that is characterized by clarity, purity, and harmony is essential for mental peace and spiritual growth. It promotes knowledge and a balanced perspective on life, allowing an individual to act with wisdom and compassion. While all three qualities are present in everyone, cultivating this pure state is a primary goal in many Yogic practices. This state of balance is fundamental to maintaining both psychological well-being and physical health.

123. (A) 1, 2, 3, and 4 only
The five vital energies have specific roles in maintaining physiological functions. Inhalation is governed by the energy in the chest, while digestion is centered at the navel. Excretion and speech are controlled by energies in the lower abdomen and throat respectively. However, the energy that pervades the entire body is responsible for circulation and the nervous system rather than the movement of food down the esophagus, which involves more localized muscular and energetic functions.

124. (B) It acts as the vital energy interface.
The second layer of human existence serves as a critical bridge between the physical frame and the more subtle mental layers. It is composed of vital life force that animates the body and governs its physiological processes. Without this energetic interface, the physical structures would lack the vitality to function, and the mind would have no medium through which to influence the

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the system. Maintaining a proper balance of this element is essential for physical health and the body's internal harmony.

109. (C) THE health of the endocrine glands is often linked to the functioning of the nearby chakras.
While energy centers are part of the subtle body, they are closely associated with specific physical regions and organs. In particular, each major center corresponds to a significant endocrine gland and nerve plexus. The energetic state of these centers can influence the physiological health of the related glands, affecting hormones and overall metabolism. Balancing the chakras through Yogic practices is therefore a practical way to support the healthy functioning of the physical body.

110. (D) Styana
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and health. Unlike physical laziness, this is a mental state that prevents clarity and enthusiasm. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can engage with life.

111. (A) 1, 2, and 3 only
Suffering is traditionally categorized into three types based on its source. These include internal pain from the self, external pain from other living beings, and suffering from natural or environmental forces. These categories provide a framework for understanding the diverse ways in which individuals experience distress. Importantly, these types of suffering are deeply connected to the fundamental mental afflictions, as our psychological states influence how we perceive and react to various external and internal challenges.

112. (B) THE five vital energies (Pancha-pranas).
The second layer of human existence is the energy body, which acts as the interface between the physical frame and the mental sheaths. It is composed of vital life force and the breath, governing all physiological processes. This energy sheath is responsible for the vitality and functioning of the physical organs. Balancing this layer through specific techniques is a key aspect of maintaining overall health and preventing the onset of disease. This layer is vital for systemic vitality.

113. (A) Both A and R are true and R is the correct explanation of A.
According to Yogic physiology, the various layers of human existence are deeply interconnected, with the subtler layers exerting a powerful influence on the grosser ones. This means that disturbances in the mental and emotional sheath can create imbalances in the energy body, which eventually manifest as physical ailments in the material sheath. This understanding highlights the importance of addressing psychological well-being as a fundamental component of maintaining physical health and preventing psychosomatic diseases.

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114. (A) All living beings, from the wisest sage to the smallest worm.
The instinctive desire to live and the fear of cessation are universal characteristics of sentient life. This affliction is so deeply ingrained that it exists in every living being, regardless of their intellectual capacity or spiritual advancement. It manifests as the basic survival instinct that drives behaviors to avoid danger and death. Understanding this klesha helps in recognizing the root of many anxieties and the fundamental nature of the ego's attachment to physical existence.

115. (C) Occupational
Health is traditionally categorized into several primary dimensions that contribute to an individual's overall well-being. The most widely recognized dimensions include the physical, mental, social, and spiritual aspects of human life. While professional fulfillment and occupational safety are important for quality of life, they are not typically classified as primary dimensions of health within the major holistic frameworks. Focusing on the core dimensions ensures a comprehensive approach to an individual's total well-being.

116. (D) Annamaya kosha
The term for physical or mental ailment is used to describe a state where the body-mind complex is no longer in harmony. While imbalances

act of swallowing, the production of speech, and the circulation of energy toward the head. It is also responsible for the spiritual ascent of consciousness. When this energy is balanced, communication is clear and physical functions like deglutition operate smoothly, highlighting its importance for both physical and communicative health.

85. (C) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being.

86. (B) Annamaya kosha
The physical body is considered the grossest layer of human existence and is literally built from the material elements of the universe. The five great elements—space, air, fire, water, and earth—combine to form the anatomical structures and physiological systems of this sheath. Nutrition and the intake of physical matter directly sustain this layer. Therefore, understanding the elemental composition of the physical body is fundamental to maintaining its health through proper diet and lifestyle.

87. (C) Statement I is true, but Statement II is false.
According to global health standards, health is understood as a dynamic and ongoing process rather than a fixed or static condition. It requires constant attention and adaptation to changing circumstances. While the social dimension is a vital component of this holistic model, it is not considered the most important; rather, physical, mental, and social dimensions are viewed as equally significant and interdependent parts of a comprehensive state of well-being for all individuals.

88. (A) Pranamaya kosha
The energy sheath serves as a vital link between the solid physical body and the more subtle mental layers. It is composed of the life force that flows through various channels, animating the physical frame. Without this energetic interface, the mind would not be able to interact with the body, and the body would lack the vitality to function. Therefore, balancing the breath and energy is essential for bridging physical and mental health.

89. (A) P-4, Q-1, R-2, S-3
Various Yogic concepts are categorized into distinct systems to provide a structured understanding of human existence. Fundamental afflictions like ignorance belong to the mental roots of suffering, while types of pain are classified based on their source. The layers of the human being range from the physical to the spiritual, and the different types of vital life force govern physiological functions. Correctly identifying these categories is essential for a comprehensive approach to health.

90. (A) Future suffering, which has not yet manifested, can be prevented.
The principle that future suffering should be avoided is a direct call for proactive health management. It suggests that by taking the right actions now, an individual can prevent the onset of physical and mental diseases. This includes maintaining a balanced diet, practicing mindfulness, and managing stress before it causes harm. This preventive approach is the hallmark of Yogic healthcare, focusing on maintaining harmony rather than just reacting to the presence of disease.

91. (D) Kleshas are afflictions causing Vyadhi.
There is a direct cause-and-effect relationship between psychological afflictions and physical illness in the Yogic model. The five fundamental mental patterns, such as ignorance and attachment, create disturbances in the mind and energy body. Over time, these subtle imbalances manifest as tangible diseases in the physical body. Therefore, the kleshas are seen as the root causes that eventually lead to the manifested state of sickness, highlighting the importance of mental health.

92. (B) Manipura Chakra
The third energy center, located in the solar plexus region, is the seat of personal power and willpower. It is associated with the element of fire and governs the digestive fire and metabolic processes. When an individual lacks confidence,

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body. Therefore, maintaining the health of this energy sheath is essential for overall well-being.

125. (C) Adhyatmika Tapatraya
Suffering that originates from within an individual's own body or mind is classified under a specific category of tapatraya. This includes physical illnesses like headaches and chronic diseases, as well as mental and emotional distress such as anxiety, anger, or sadness. Because these issues arise from the self, they are considered internal suffering. Addressing this type of pain often involves personal lifestyle changes, mental discipline, and the application of Yogic health practices for balance.

126. (D) Samshaya (doubt)
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being. Overcoming doubt is essential.

127. (A) Both A and R are true and R is the correct explanation of A.
A state of persistent doubt is deeply detrimental to both mental health and spiritual growth because it causes mental fragmentation. It prevents an individual from fully committing to a path or practice, which is necessary for achieving stability and progress. The resulting anxiety and lack of focus drain vital energy and create a sense of confusion. Therefore, cultivating clarity and faith is essential for overcoming this obstacle and maintaining a healthy mind.

128. (B) Vishuddhi
The energy center located at the throat is traditionally associated with the element of space or ether. This connection reflects the center's governance over sound, communication, and the capacity for expansion. As space provides the room for all other elements to exist, this center allows for the expression and manifestation of thoughts and feelings. Balancing this chakra is essential for clear communication and the harmonious integration of one's inner and outer worlds.

129. (B) Involuntary shaking or tremor of the body
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices like steadiness, which supports overall physical and mental health.

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130. (C) Statement I is true, but Statement II is false.
The most subtle layer of human existence is associated with a state of pure bliss that is often experienced during deep, dreamless sleep, though usually unconsciously. Accessing this sheath consciously is a goal of spiritual practice, but it is achieved through transcendence rather than purely intellectual pursuits. While the intellect is an important layer, it remains a level of the mind that must eventually be surpassed to reach the state of pure bliss and peace.

131. (B) P-3, Q-2, R-1, S-4
The five fundamental afflictions are the root causes of human suffering. These include a core ignorance of our true nature, which leads to a false sense of identity or ego. These mental patterns then create an attraction toward pleasant experiences and an aversion toward painful ones. Correctly identifying these afflictions is essential for understanding the psychological basis of health and for applying the correct mental disciplines to achieve emotional stability and inner peace.

132. (D) Regulating breath through pranayama.
Yoga offers a powerful method for managing health through the regulation of the breath. By practicing specific breathing techniques, an individual can transform irregular or disturbed breathing patterns into steady and calm ones. This process not only improves lung capacity but also stabilizes the nervous system and calms the mind. This proactive approach helps to maintain internal balance and prevents the onset

decisions that support overall well-being and psychological resilience.

165. (C) Respiratory system
The quality of the breath is a direct indicator of an individual's physical and mental state. When breathing becomes irregular, labored, or disturbed, it is recognized as a manifestation of an underlying health issue or a distracted mind. This symptom often co-exists with other obstacles like disease or mental agitation. Developing a smooth and steady breath through regular practice is a fundamental way to restore calm and support the healthy functioning of the respiratory and nervous systems.

166. (B) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being and a common sign of mental distress and imbalance.

167. (D) An injury from an earthquake.
Suffering caused by natural disasters or environmental forces beyond human control is classified under a specific category of tapatraya. Events such as earthquakes, floods, or extreme weather conditions fall into this group. These forces are often perceived as divine or supernatural because they are unpredictable and massive in scale. Understanding this type of pain helps individuals develop resilience and seek ways to live in harmony with the powerful forces of the natural world and their surroundings.

168. (A) Navel region.
One of the vital energies is specifically responsible for the processing of what we consume. Located in the navel region, this force governs the digestion, absorption, and assimilation of nutrients. It acts as a bridge between the intake of food and its transformation into energy for the body. When this energy is balanced, digestion is efficient and the body is well-nourished. Its proper function is essential for maintaining physical health, vitality, and systemic internal harmony.

169. (C) THE Mahabhutas are formed from the Gunas.
In traditional philosophy, there is a hierarchical relationship between the fundamental qualities of nature and the material elements. The three qualities—clarity, activity, and inertia—are the most subtle building blocks of reality. They combine in various ways to manifest as the five great elements: space, air, fire, water, and earth. This understanding shows how psychological states and energetic qualities eventually solidify into the material structures that form the human body and the physical world.

170. (A) Economic well-being
The definition of health provided by the World Health Organization focuses on three core pillars: physical, mental, and social well-being. While economic factors can certainly influence access to healthcare and overall quality of life, they are not formally listed as a primary dimension of health itself in this specific framework. Instead, the model emphasizes a holistic state of being where biological, psychological, and social factors are in a state of positive harmony for the individual.

171. (A) 2, 1, 3, 4
Human existence is understood through various concepts that range from the most tangible to the increasingly subtle. The material elements form the basis of the physical body, which is the grossest layer of existence. Above this is the energetic layer, composed of vital life force, followed by the mental layer, which includes thoughts and emotions. Arranging these concepts correctly is essential for grasping how subtle mental states can eventually influence the solid physical frame of the body.

172. (A) Both Statement I and Statement II are true.
Obstacles to health can manifest at both physical and mental levels. Physical laziness represents a lack of desire for bodily exertion, while mental dullness signifies a state of heavy, unresponsive thought. Both of these conditions are recognized as impediments on the path to well-being and spiritual progress because they prevent the consistent effort needed for health. Identifying and addressing both physical and mental sluggishness is essential for restoring vitality and achieving a balanced state of health.

173. (C) Asmita

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The heart center sits in the middle, while the throat and third eye centers are located higher up. Understanding this sequence is vital for practices that aim to raise energy from the most basic levels toward higher states of consciousness, supporting physical, mental, and spiritual health.

141. (C) Laziness and disinclination to exert.
A state characterized by a lack of motivation and a general disinclination toward physical or mental effort is known as Alasya. This condition is often described as laziness or sloth and acts as a barrier to health and productivity. It prevents an individual from engaging in regular exercise or disciplined practice, leading to a decline in physical and mental vitality. Addressing this state requires cultivating energy and discipline to restore a healthy and active lifestyle.

142. (C) Statement I is false, but Statement II is true.
The three fundamental qualities of nature are not static; their proportions can be influenced and changed through conscious effort and Yogic practices. While these qualities are always present, the goal of Yoga is to increase the quality of clarity and harmony while reducing the negative impacts of excessive activity or inertia. By cultivating a more balanced state, an individual can improve their mental health and achieve a state of inner peace and physical stability.

143. (A) Akasha (Ether/Space)
In the hierarchy of the five great elements, space is considered the most subtle because it is the field in which all other elements exist. It has no tangible form or weight, yet it provides the room for movement and manifestation. As we move from space to air, fire, water, and finally earth, the elements become increasingly gross and physical. Understanding this progression is fundamental to grasping the relationship between the subtle energy body and the physical frame.

144. (B) THE attachment to pleasant things and experiences.
The psychological affliction known as Raga involves a strong attachment to experiences that have provided pleasure in the past. This mental pattern creates a constant desire to repeat those experiences, leading to cravings and dependence on external objects for happiness. When these desires are not met, it results in frustration and mental agitation. Recognizing this attachment is the first step toward achieving emotional freedom and a state of lasting inner peace and balanced health.

145. (B) Vyana Vayu
The vital life force that is distributed throughout the entire human frame is responsible for coordinating various physiological systems. Its primary function includes governing the circulatory system and the movement of nerve impulses to all parts of the body. By ensuring that energy reaches every cell, it maintains the structural and functional integrity of the physical body. This pervasive energy is essential for overall coordination and the maintenance of systemic health and nervous system vitality.

146. (A) Samshaya
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being and a common barrier to success.

147. (A) Both A and R are true and R is the correct explanation of A.
According to Yogic theory, the human being consists of five layers or sheaths that cover the true self. The outermost and most tangible of these is the physical layer, which is literally constructed from the food consumed. This sheath includes the skin, muscles, bones, and internal organs. As the grossest layer of existence, it is the focus of physical health practices and represents the material vehicle for all other functions. This makes it the food sheath.

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148. (D) Ajna Chakra
The sixth energy center, located between the eyebrows, is the seat of higher perception and inner wisdom. It is often referred to as the third eye because it allows for insight beyond the physical senses. When this center is open and balanced, an individual experiences clarity of thought, strong intuition, and a deep understanding of the self.

of physical and mental distress associated with irregular breathing patterns.

133. (C) Health is solely an individual's personal responsibility.
According to major global health frameworks, health is considered a fundamental right and a collective responsibility. While individual choices are important, the overall health of a population depends on social, economic, and environmental factors. Therefore, health is not solely the personal burden of an individual but also requires support from the community and government. This perspective highlights the need for equitable access to resources and the importance of peace and security for global well-being.

134. (B) Rajas
When the mind is in a state of constant activity, restlessness, and agitation, it is under the predominant influence of the energetic quality of nature. This principle drives ambition and movement but can lead to stress and mental exhaustion when it is not balanced by clarity and stability. Identifying this state is essential for choosing the right practices, such as calming meditations, to restore mental peace and maintain long-term psychological and physical health.

135. (B) 2 and 4 only
Health is a multidimensional state where the mental aspect includes both cognitive abilities and emotional resilience. Similarly, spiritual health is focused on finding meaning and purpose in life. While physical health is important, other dimensions can also be objectively assessed through various measures. Furthermore, social health is defined by the quality and depth of one's relationships rather than just the number of acquaintances. All these dimensions must be balanced for a person to be truly healthy.

136. (A) Udana
Within the system of vital energies, the force located in the throat region governs functions related to upward movement. This includes the act of swallowing, the production of speech, and reflexive actions such as burping or vomiting. It is also responsible for the spiritual ascent of consciousness. When this energy is balanced, communication is clear and physical functions like deglutition operate smoothly, highlighting its importance for both physical health and the body's internal coordination.

137. (A) To eliminate suffering, one must eliminate its root causes, the Kleshas.
The cause-and-effect relationship between psychological afflictions and suffering is a cornerstone of Yogic health philosophy. It suggests that manifested pain and disease are the results of deep-seated mental patterns like ignorance and attachment. Therefore, the only way to achieve lasting well-being and free oneself from suffering is to address and eliminate these root causes through self-awareness and disciplined practice. This holistic approach ensures that health is maintained at its most fundamental level.

138. (A) Svadhisthana
The second energy center, located in the sacral region, is associated with the element of water. This connection reflects its governance over the fluid aspects of life, including emotions, creative expression, and sexual energy. When this chakra is in balance, an individual experiences a healthy flow of feelings and a vibrant creative drive. Imbalances in this center may manifest as emotional instability, creative blocks, or issues related to reproductive health and interpersonal intimacy. This supports well-being.

139. (D) Manomaya kosha
The mental sheath is a subtle layer of existence that encompasses the cognitive and emotional functions of the individual. It is the seat of thoughts, feelings, and sensory perceptions, acting as the processor of information from the external world. This layer significantly influences health because emotional states and thought patterns can directly affect the energy flow and physical well-being. Maintaining harmony in this sheath is essential for overall psychological balance and the prevention of stress-related illness.

140. (A) 4, 3, 2, 1
The energy centers along the spine are arranged in a specific ascending order starting from the pelvic floor. The root chakra is the lowest, followed by the sacral and solar plexus centers.

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integrity to house the other elements and energies essential for physical life and health.

157. (C) Vyadhi
The five fundamental afflictions are the root causes of human suffering according to Yogic philosophy. These include ignorance, egoism, attachment, aversion, and the fear of death. These mental patterns distort our perception of reality and lead to distress. In contrast, manifested disease is an obstacle to practice and a symptom of an underlying imbalance, but it is not classified as one of the primary psychological afflictions that drive the cycle of suffering and ignorance.

158. (D) Elimination
The vital force that flows downward and outward is essential for the body's cleansing processes. It is primarily centered in the lower abdomen and governs functions such as excretion, urination, and reproduction. This energy ensures that waste products are efficiently removed from the system, preventing the buildup of toxins. When this force is balanced, the body maintains its internal purity and health. Its proper movement is vital for both physical and energetic stability and systemic wellness.

159. (A) 1 and 2 only
Energy centers serve as vital junction points for the channels through which life force flows. The health of the body and mind depends on the unimpeded movement of this energy through these centers. When blockages occur, it leads to imbalances that manifest as physical or mental disease in the corresponding bodily regions. However, it is important to correctly identify the locations and associations of these centers, as they form an integrated system of human energy and function.

160. (B) Spiritual
The spiritual dimension of health is not necessarily tied to specific religious dogmas or rituals. Instead, it involves an individual's personal quest for meaning, value, and purpose in their existence. It includes the development of a coherent belief system and a sense of connection to something larger than oneself. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path, supporting their overall mental and emotional well-being.

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161. (A) Both A and R are true and R is the correct explanation of A.
Specific breathing techniques are vital for maintaining health because they directly influence the energetic layer of the human system. By regulating the breath, an individual can purify the energy channels and balance the five vital pranas. This energetic foundation supports the proper functioning of the physical body and provides stability for the mind. Therefore, these practices serve as a key tool in the holistic management of health and the prevention of internal imbalances.

162. (A) Inertia, darkness, and delusion.
When an individual experiences a state of heaviness, dullness, and resistance to activity, they are under the predominant influence of the quality of inertia. This quality provides stability but can lead to delusion and laziness when it becomes excessive. It obscures clarity and prevents the individual from taking the necessary actions for health and growth. Balancing this force with the active and clear qualities is essential for achieving a vibrant and healthy state of mind and body.

163. (C) THE manifested state of a disease or ailment.
In the context of Yogic philosophy, the term for physical or mental ailment is used to describe a state where the body-mind complex is no longer in harmony. It signifies a manifested disease that acts as an obstacle to steady practice and progress. Understanding this concept is vital because it represents the point where an internal imbalance has become a tangible health issue that requires intervention to restore the natural state of health and well-being.

164. (D) Vijnanamaya kosha
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It facilitates discrimination, judgment, and the ability to distinguish between the permanent and the temporary. This layer allows an individual to move beyond simple emotional responses and apply wisdom to life situations. Maintaining the health of this sheath is crucial for making sound

The third energy center, located in the solar plexus region, is the seat of personal power, willpower, and self-esteem. It is associated with the element of fire and governs the transformation of energy within the body. When this center is balanced, an individual feels confident, capable, and assertive in their life pursuits. Imbalances in this chakra may manifest as low self-esteem, a lack of direction, or physical digestive issues, highlighting its importance for both psychological strength and physical vitality.

197. (C) Passion
The quality of nature associated with inertia and stability is characterized by properties such as heaviness, dullness, and confusion. It provides the capacity for rest but can lead to delusion when excessive. In contrast, passion and ambition are traits belonging to the active and energetic quality of nature. Understanding these distinctions is crucial for identifying mental states and applying the correct Yogic techniques to balance the mind, ensuring that both rest and activity are healthy and purposeful.

198. (B) Adhibhautika
Suffering that results from interactions with other living beings, such as conflicts with neighbors or attacks by animals, is categorized as a specific type of pain. Recognizing that this distress originates from an external social or biological source is important for choosing the correct response, which may involve communication or conflict resolution. This category of tapatraya emphasizes that our well-being is not isolated but is constantly influenced by the quality of our relationships and the external environment.

199. (D) Manomaya kosha
The mental sheath is a subtle layer of existence that encompasses the cognitive and emotional functions of the individual, including the five organs of perception. It is the seat of thoughts, feelings, and the processing of sensory data from the world. This layer significantly influences health because emotional states can directly affect the energy body and physical frame. Maintaining harmony in this sheath through mindfulness and emotional regulation is essential for overall psychological balance and the prevention of stress-related disease.

200. (A) Holistic and multidimensional quality.
The definition of health as a state of complete physical, mental, and social well-being highlights its holistic and multidimensional nature. It moves beyond the narrow focus on disease to include all aspects of human existence. This comprehensive perspective recognizes that a person's health is influenced by biological, psychological, and social factors in an integrated way. Achieving such a state requires a balanced approach to life, making it a dynamic goal that encompasses the entire human experience.

201. (A) P-3, Q-1, R-4, S-2
Various specific terms in Yogic philosophy describe the manifestations of ill-health and mental distraction. These include manifested disease, physical laziness or sloth, involuntary tremors of the body, and disturbed or irregular breathing patterns. Correctly identifying these conditions allows for a more precise understanding of how the body and mind reflect internal imbalances. This knowledge is essential for selecting the appropriate practices to restore physical stability, mental clarity, and overall well-being.

202. (A) Samana vayu governs circulation throughout the body.
The five vital energies have specific and distinct roles within the human system. While energies in the chest and lower abdomen govern respiration and excretion, and those in the throat and navel manage speech and digestion respectively, the energy responsible for circulation is different. The force that pervades the entire body and coordinates the circulatory and nervous systems is Vyana vayu. Correctly identifying these functions is essential for applying the right Yogic techniques to support specific physiological systems and overall health.

203. (B) 3 and 5 only
Modern health frameworks recognize that human well-being is a dynamic state where all dimensions, including social and spiritual aspects, are deeply interconnected. Social health involves meaningful contribution to the community, and an individual's overall health is influenced by the quality of these connections. Furthermore, mental health is more than just the absence of illness; it includes emotional

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One of the five fundamental afflictions is the tendency to mistake the temporary aspects of our being for our true essence. This specific klesha involves identifying the self with the physical body, the mind, or the roles we play. By focusing on this false sense of 'I-ness', an individual becomes vulnerable to pride, insecurity, and suffering. Overcoming this involves realizing that the true self is separate from these temporary and changing identifications, leading to greater mental peace.

174. (D) THE Annamaya kosha.
According to Yogic theory, the human being consists of five layers or sheaths. The outermost and most tangible of these is the physical layer, which is literally constructed from the food consumed. This sheath includes the skin, muscles, bones, and internal organs. As the grossest layer of existence, it is the focus of physical health practices such as diet and exercise. Maintaining this layer is essential because it serves as the material vehicle for all other functions.

175. (D) All of the above
Each of the primary energy centers along the spine is traditionally associated with a fundamental element and specific physical and psychological functions. The root center represents earth and stability, while the sacral center governs water and creativity. The solar plexus is associated with fire and power, the heart with air and compassion, and the throat with space and communication. Understanding these connections provides a comprehensive model for balancing the elemental and energetic aspects of human health and personality.

176. (B) Preventive action
The principle that future suffering should be avoided is a direct call for proactive health management. It suggests that by taking the right actions now, an individual can prevent the onset of physical and mental diseases. This includes maintaining a balanced diet, practicing mindfulness, and managing stress before it causes harm. This preventive approach is the hallmark of Yogic healthcare, focusing on maintaining harmony rather than just reacting to the presence of disease through curative or palliative care.

177. (B) Angamejayatva
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body, such as shivering due to fear or neurological issues. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices to restore physical steadiness.

178. (B) P-4, Q-1, R-2, S-3
Suffering is traditionally categorized into three types based on its source: internal pain from the self, external pain from other beings, and suffering from natural forces. Additionally, the fundamental mental afflictions serve as the root cause of all these manifestations of pain. Correctly identifying the source of suffering allows for more targeted interventions, whether they involve mental discipline for internal distress or environmental awareness for external threats. This comprehensive model is vital for understanding and achieving holistic health.

179. (C) Clarity, peace, and emotional stability.
The quality of nature that is characterized by clarity, purity, and harmony is essential for mental peace and psychological well-being. It promotes knowledge and a balanced perspective on life, allowing an individual to act with wisdom and compassion. While all three qualities are present in everyone, cultivating this pure state is a primary goal in many Yogic practices. This state of balance is fundamental to maintaining emotional stability and a healthy mind that can handle life's challenges.

180. (D) Pranayama
Specific breathing techniques are primarily designed to work on the energetic layer of the human system. By regulating the breath, a practitioner can influence the flow of vital life force throughout the body. This process purifies the energy channels and balances the five major pranas, which in turn supports the health of the physical body and the stability of the mind. This layer serves as the critical link between the body and mind in the holistic health system.

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This mental and spiritual clarity is essential for making wise decisions and navigating life with purpose and health.

149. (C) It links mind, body, and spirit.
The Yogic perspective on health is fundamentally integrated, viewing the individual as a whole rather than a collection of parts. It recognizes the profound connections between the physical body, the flow of energy, the states of the mind, and the spiritual essence. By addressing imbalances at all these levels, Yoga promotes a state of comprehensive harmony. This approach ensures that health is not just about physical fitness but also involves emotional peace and spiritual clarity.

150. (B) 1, 4, and 5 only
Various terms in Yogic philosophy describe obstacles to health and their symptoms. Manifested disease, physical laziness, and involuntary tremors of the body are correctly identified conditions that impede well-being. However, terms for mental dullness and persistent doubt are distinct and must not be confused with each other. Accurate matching of these concepts is essential for understanding the specific ways in which physical and mental health can be compromised and for applying the correct remedies.

151. (D) Having a personal value system and a sense of purpose.
The spiritual dimension of health is not necessarily tied to specific religious dogmas or rituals. Instead, it involves an individual's personal quest for meaning, value, and purpose in their existence. It includes the development of a coherent belief system and a sense of connection to something larger than oneself. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path, which supports their overall well-being.

152. (A) Balancing diet, activities, and thoughts.
Yoga is often misunderstood as merely a set of exercises, but its true power lies in its application to every aspect of daily existence. This means integrating principles of balance, awareness, and ethical conduct into one's routines, relationships, and work. By living consciously and maintaining a steady mind through various life situations, a person can prevent stress and maintain health. This holistic approach transforms Yoga into a comprehensive lifestyle for lasting well-being and preventive health care.

153. (A) P-3, Q-4, R-2, S-1
The concept of five sheaths describes different aspects of human existence. The physical body is the food sheath, while the energy body is driven by vital life force. The mind represents the emotional and thought sheath, and the intellect is the layer of wisdom and discernment. Correctly associating these layers with their specific functions is fundamental to the Yogic understanding of holistic health, allowing for targeted interventions at various levels of being to restore balance.

154. (A) Rajas Guna
When an individual is constantly driven by intense desires, agitation, and a lack of peace, they are demonstrating an excess of the quality associated with activity. This principle is responsible for movement and ambition but can lead to stress and mental instability when it is not balanced by clarity. Such a state often results in restlessness and a cycle of endless seeking, which can eventually negatively impact physical health and lead to chronic mental agitation.

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155. (A) Both Statement I and Statement II are true.
Yogic philosophy identifies two interconnected systems for understanding human distress. The first consists of five fundamental psychological afflictions that serve as the internal roots of suffering. The second system categorizes the manifested pain that results from these afflictions into three broad groups based on their source. Together, these concepts provide a comprehensive framework for identifying the psychological origins of disease and the different ways in which suffering is experienced by individuals.

156. (B) Prithvi
The physical body is considered the grossest layer of human existence and is primarily associated with the element that provides structure and solidity. The element of earth is responsible for the formation of the bones, muscles, and other firm tissues that give the body its shape. Without the stable foundation provided by this element, the human frame would lack the necessary

as difficulty in expressing oneself or physical issues related to the throat and neck regions. Balancing this chakra is essential for both physical health and psychological clarity.

189. (D) 1, 2, 3, and 4
Yoga offers a comprehensive view of health as a multidimensional state involving the body, breath, mind, and spirit. It identifies fundamental psychological afflictions as the root causes of suffering, which manifests in various categories of pain. Additionally, it promotes a proactive approach to well-being by emphasizing the prevention of future suffering. All these concepts together form a holistic framework for understanding health and for applying Yogic principles to achieve and maintain total well-being.

190. (D) It enables decision-making, discrimination, and forming judgments.
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It facilitates discrimination, judgment, and the ability to distinguish between the permanent and the temporary. This layer allows an individual to move beyond simple emotional responses and apply wisdom to life situations. Maintaining the health of this sheath is crucial for making sound decisions in daily life that support overall well-being and spiritual growth.

191. (A) Antarayas
Various obstacles on the path to well-being and spiritual progress are collectively identified as impediments. These include manifested disease, laziness, doubt, and mental dullness, among others. These conditions act as barriers that prevent a practitioner from maintaining a consistent and effective Yogic lifestyle. Recognizing and addressing these obstacles is a critical part of the process of restoring health. By overcoming these impediments through discipline and practice, an individual can achieve a state of lasting balance and clarity.

192. (B) Feeling focused and compassionate during meditation.
The quality of nature characterized by clarity and harmony manifests as a state of calm focus and compassion. When an individual experiences this state during meditation or in daily life, they are demonstrating the purest of the three qualities. This state of balance is fundamental to maintaining psychological well-being and physical health. It provides the clarity needed to act with wisdom and empathy, contrasting with states of agitation, fear, or dullness that signify imbalances in other qualities.

193. (A) Both Statement I and Statement II are true.
Vital energy in the human system is divided into five major types, each governing specific physiological and energetic functions. These include the intake of breath, digestion, excretion, circulation, and upward-moving energies like speech. The harmonious operation of these five energies is essential for overall health. Conversely, an imbalance or blockage in any one of these pranas can lead to specific physical or mental ailments in their corresponding regions of influence, highlighting the importance of pranic balance.

194. (A) Addressing the root causes like the Kleshas.
The principle that future suffering should be avoided is best applied by identifying and neutralizing the psychological afflictions at the root of all pain. These fundamental mental patterns, such as ignorance and attachment, eventually manifest as physical and mental disease. By using self-awareness and Yogic disciplines to address these causes, an individual can prevent the accumulation of stress and the onset of illness. This proactive and holistic approach ensures long-term health and stability by targeting the source.

195. (C) Identification with the mortal body-mind.
The instinctive clinging to life and the fear of death are deeply rooted in the false identification of the self with the temporary physical body and mind. This affliction arises from a fundamental ignorance of our eternal nature. When an individual believes they are only their mortal form, the prospect of cessation becomes a source of profound anxiety. Overcoming this fear requires shifting one's identification toward the true, unchanging self, which is the key to lasting mental peace and spiritual health.

196. (D) Personal power and self-esteem

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181. (C) THE Kleshas, creating pranic and physical imbalances.
From a Yogic perspective, the root of all disease is found in the fundamental psychological afflictions that distort our perception and create stress. These mental patterns lead to imbalances in the flow of vital life force, which eventually manifest as physiological disturbances in the physical body. Therefore, the origin of disease is not just physical or environmental; it is deeply connected to our mental state. Healing requires addressing these root afflictions through self-awareness and holistic practices.

182. (B) Social
Social health is a critical dimension that focuses on the quality of an individual's relationships and their integration into society. It involves the ability to form supportive bonds, communicate effectively, and contribute positively to the community. When a person has a strong social support system and healthy interpersonal interactions, their overall well-being is significantly enhanced. This dimension emphasizes that humans are social beings whose health is deeply connected to their family and community and their sense of belonging.

183. (D) Lethargy
When the mind is in a state of constant activity and ambition, it is under the predominant influence of the energetic quality of nature. This principle drives movement but can lead to restlessness, anxiety, and agitation when it becomes excessive. In contrast, lethargy and heaviness are traits associated with the quality of inertia rather than activity. Understanding these different qualities is essential for balancing one's energy levels and maintaining a healthy state of mind that is both active and peaceful.

184. (A) Vyana Vayu
The vital life force that is distributed throughout the entire human frame is responsible for coordinating various physiological systems. Its primary function includes governing the circulatory system and the movement of nerve impulses to all parts of the body. By ensuring that energy reaches every cell, it maintains the structural and functional integrity of the physical body. This pervasive energy is essential for overall coordination and the maintenance of systemic health and the integrity of the nervous system.

185. (A) Both A and R are true and R is the correct explanation of A.
The five fundamental afflictions are considered the primary causes of human suffering because they profoundly color our perception of reality. These mental patterns, such as ignorance and attachment, lead to flawed judgments and reactive behaviors that eventually create pain and disease. By understanding how these afflictions operate in the mind, an individual can begin to neutralize their impact through self-awareness and discipline. This psychological work is a core component of achieving lasting well-being and holistic health.

186. (A) Bliss
The most subtle layer of human existence is the sheath associated with absolute peace and happiness. It represents the innermost core of the human being, where one experiences a state of pure existence beyond the fluctuations of the mind and intellect. This sheath is often described as the causal body and is experienced in deep meditation or profound states of joy. Accessing this level of existence is the ultimate goal of many spiritual practices, representing the pinnacle of health.

187. (D) A mental/emotional condition.
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and well-being. Unlike physical laziness, this is a mental and emotional state that prevents clarity, enthusiasm, and focus. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can effectively engage with life.

188. (B) Vishuddhi
The throat chakra is the center of communication and self-expression. It is associated with the element of space and corresponds to the thyroid and parathyroid glands. When this center is healthy, an individual can speak their truth with confidence and maintain healthy metabolic regulation. A blockage in this area may manifest

resilience and clarity. All these factors together form the holistic and integrated state of health that human beings experience.

204. (B) Samana
One of the vital energies is specifically responsible for the processing of what we consume. Located in the navel region, this force governs the digestion, absorption, and assimilation of nutrients. It acts as a bridge between the intake of food and its transformation into energy for the body. When this energy is balanced, digestion is efficient and the body is well-nourished. Its proper function is essential for maintaining physical health, vitality, and the efficient operation of the metabolic processes.

205. (A) Both A and R are true and R is the correct explanation of A.
From a Yogic perspective, all manifested diseases have their ultimate root in a fundamental ignorance of our true nature. This ignorance leads to a chain reaction where a false sense of ego creates attractions and aversions. These mental disturbances then cause imbalances in the vital energy body, which eventually manifest as physical illness. Therefore, true healing requires a holistic approach that addresses every level of being, from the mental roots to the physical symptoms.

206. (D) Using faith and study to gain mental clarity.
A state of persistent doubt and indecision is best addressed by cultivating mental clarity and focus. Engaging in the study of reliable sources and developing a sense of faith or trust in a chosen path provides the necessary intellectual foundation to overcome confusion. By gaining a deeper understanding and committing to a practice, an individual can resolve the fragmentation of the mind. This process restores the mental energy needed for consistent effort and supports overall psychological health.

207. (A) Tamas
When an individual experiences a state of heaviness, lack of motivation, and depression, they are under the predominant influence of the quality of inertia. This quality obscures clarity and prevents the necessary activity for maintaining health and growth. It can lead to a sense of being stuck and a lack of enthusiasm for life. Balancing this force by introducing activity and cultivating clarity is essential for restoring mental vitality and achieving a healthy and vibrant state of well-being.

208. (B) Pancha-kosha theory
The model of human existence as consisting of five layers or sheaths provides a comprehensive framework for understanding health. These layers range from the physical body to the subtler energy, mental, intellectual, and bliss bodies. This theory suggests that we are multidimensional beings and that health must be maintained at every level. By recognizing these different sheaths, a practitioner can apply targeted techniques to harmonize each aspect of their being, leading to a state of total holistic well-being.

209. (B) Living in constant awareness and balance.
The fundamental principle behind applying Yoga to every aspect of life is the cultivation of constant awareness and balance. This means being mindful of one's thoughts, actions, and lifestyle choices throughout the day, not just during formal practice. By maintaining a steady mind and making conscious decisions that support health, an individual can prevent stress and maintain internal harmony. This integrated way of living transforms Yoga into a powerful tool for lasting well-being and preventive healthcare.

210. (A) THE necessity of keeping these five elements in balance within the physical body.
The five great elements—space, air, fire, water, and earth—are the building blocks of the physical body. Their balance is essential for structural integrity and proper physiological functioning. In many traditional healing systems, disease is viewed as an imbalance among these elements. Restoring health involves identifying which elements are excessive or deficient and using various practices, such as diet and lifestyle changes, to bring them back into a harmonious state for physical and mental well-being.

211. (C) Styana
Mental health can be compromised by a state of languor or dullness where the mind feels heavy and unresponsive. This condition is known as Styana and is considered a significant obstacle to personal growth and health. Unlike physical laziness, this is a mental state that prevents

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The six major energy centers, or Shat-chakras, serve as vital vortices of prana located along the central energy channel. Their primary function is to regulate the flow of this life force throughout the subtle and physical bodies. By influencing both nerve plexuses and endocrine glands, these centers directly impact an individual's physical vitality, emotional stability, and overall mental clarity.

279. (C) Along the central energy channel in the subtle body.
In yogic anatomy, the Shat-chakras are situated along the Sushumna Nadi, which is the central energy channel. This channel runs parallel to the spinal cord within the subtle body, rather than being part of the physical tissues themselves. Each chakra is positioned at a specific point along this axis, corresponding to major physiological structures like nerve plexuses and glands.

280. (D) subtle energy centers and the physical body's nerve plexuses and glands.
The concept of the Shat-chakras establishes a direct connection between the subtle energy body and the tangible physical body. Each of these six centers corresponds to a major nerve plexus and a specific endocrine gland. This correlation allows the chakras to act as a functional bridge, where subtle energetic states can influence physiological processes and overall health.

281. (A) Future suffering can and should be prevented.
The principle 'Heyam dukham anagatam' from the Yoga Sutras encapsulates the preventive philosophy of yoga. It teaches that the suffering which has not yet manifested is the focus of yogic practice. This suggests that through proactive measures and awareness, an individual can avoid future pain and illness, shifting the emphasis from reacting to problems to actively preventing them.

282. (B) By encouraging a holistic lifestyle that builds resilience and reduces root causes of illness.
Yoga functions as preventive healthcare by promoting a comprehensive lifestyle rather than just treating symptoms. Through the integration of ethical conduct, physical postures, breath control, and meditation, it systematically purifies the body and mind. This process builds internal resilience and addresses the root causes of disease, such as stress and toxins, before they manifest as tangible illnesses.

283. (B) proactive and preventive.
The principle of avoiding future suffering establishes that the primary orientation of yoga is proactive and preventive. Instead of waiting for disease to appear and then seeking a cure, the practitioner works to maintain a state of health. This forward-looking approach aims to create a condition of dynamic balance that naturally averts the development of potential physical and mental disturbances.

284. (A) Cultivating a state of internal balance through a yogic lifestyle.
To effectively avert future suffering, yoga emphasizes the importance of maintaining internal balance. This is achieved through a dedicated yogic lifestyle that includes physical, mental, and ethical practices. By consistently working to keep the body-mind complex in a state of equilibrium, an individual reduces the likelihood of imbalances occurring, thereby preventing the onset of future physical and mental pain.

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285. (C) an integration of ethical, physical, and meditative practices.
Adopting yoga for preventive health involves more than just physical exercise. It requires an integrated approach that combines several elements: ethical guidelines for social and personal conduct, physical postures for bodily health, breath regulation for energy balance, and meditation for mental clarity. This holistic combination works together to purify the individual and build a strong foundation for long-term well-being.

286. (D) Adhyatmika.
Adhyatmika refers to one of the three-fold sufferings identified in yogic philosophy. It specifically categorizes pain that originates from within the individual's own being. This includes physical ailments like headaches or infections, as well as mental and emotional distress such as anxiety or grief. Understanding this category helps in identifying the internal sources of ill-health that require self-regulation.

287. (C) Avidya (ignorance).

for the spiritual ascent of consciousness. When this energy is balanced, communication is clear and the individual can effectively direct their energy upward for higher mental and spiritual pursuits. This force is essential for both communicative and spiritual health.

220. (B) Prithvi (Earth, represented by food)
According to Yogic theory, the physical body is the grossest layer of existence and is primarily associated with the element of earth. This sheath is constructed from the nutrients consumed and the material elements of the world. It provides the solid structure and stability needed for life. Nutrition directly sustains this layer, and at the end of life, it returns to the material elements. Understanding this relationship is fundamental to maintaining physical health through proper diet and lifestyle choices.

221. (C) Anahata
The energy center located at the heart serves as a critical bridge within the human system. It connects the lower three centers, which are associated with survival and personal power, to the upper three centers, which are related to communication, intuition, and spiritual awareness. This heart center represents the integration of instinctual drives with higher consciousness through the qualities of love and compassion. Maintaining balance in this center is essential for achieving a harmonious and integrated state of health.

222. (D) Persistent doubt and indecision.
Mental health involves the ability to make firm decisions and maintain focus on a chosen path. When an individual is stuck in a state of persistent doubt and indecision, it is known as Samshaya. This condition acts as a major obstacle to progress and consumes a significant amount of mental energy. It creates anxiety and prevents the clarity needed for effective action, making it a critical aspect of psychological well-being and a common barrier to personal and spiritual growth.

223. (A) Both A and R are true and R is the correct explanation of A.
Humans are social beings, and the quality of their interactions and community integration profoundly impacts their well-being. Therefore, social health is an essential dimension of overall wellness. Having strong relationships and a sense of belonging provides emotional support and reduces stress, which in turn supports physical and mental health. This dimension emphasizes that health is not just an individual state but is deeply connected to the social environment and the quality of our interpersonal bonds.

224. (B) THE aversion towards painful or unpleasant experiences.
Aversion is a powerful mental affliction that arises when an individual encounters experiences that have caused pain in the past. This feeling of repulsion or the desire to push away unpleasant things is known as Dvesha. Like its opposite, attachment, it colors our perception and drives reactive behaviors that can lead to stress and suffering. True mental balance requires moving beyond these dualities of like and dislike to achieve a state of equanimity and inner peace and lasting health.

225. (B) Action, energy, and change.
The energetic quality of nature is the principle of action, movement, and change. It drives ambition, passion, and the desire for achievement in the world. While this energy is necessary for getting things done, an excess can lead to restlessness, anxiety, and mental agitation. Recognizing and managing this quality is essential for maintaining psychological health. Balancing it with clarity and stability ensures that activity is purposeful and does not lead to chronic stress or mental exhaustion.

226. (A) It is the causal body, the sheath of bliss experienced in high states of meditation.
The most subtle layer of human existence is the sheath associated with absolute peace and happiness. It represents the innermost core of the human being, where one experiences a state of pure existence beyond the fluctuations of the mind and intellect. This sheath is often described as the causal body and is experienced in deep meditation or profound states of joy. Accessing this level of existence is the ultimate goal of spiritual practice, providing the highest state of health.

227. (C) Statement I is true, but Statement II is false.
Physical symptoms of ill-health include involuntary tremors or unsteadiness of the limbs.

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system, indicating a significant departure from the balanced and clear state necessary for maintaining optimal health and vitality.

260. (A) cultivate a predominantly sattvic state by transforming the other two gunas.
The primary objective of various yogic practices is to manage the three fundamental qualities of nature. By sublimating the restless energy of Rajas and overcoming the inertia of Tamas, a practitioner seeks to cultivate a predominantly sattvic state. This state of balance and clarity is considered the essential foundation for both physical health and continued spiritual advancement.

261. (D) Agni (Fire).
Among the five great elements, Agni represents the principle of transformation. Within the human body, it is directly responsible for metabolic processes, including the digestion of food and the regulation of body temperature. It also correlates with mental intelligence and the capacity to process information, making it a vital force for both physical maintenance and cognitive functioning.

262. (B) An imbalance among the five constituent elements.
According to the yogic and Ayurvedic traditions, health is defined as a state of dynamic equilibrium among the five foundational elements. Consequently, disease or ill-health is understood as a direct manifestation of an imbalance. This occurs when any of the five elements—earth, water, fire, air, or space—exists in a state of excess or significant deficiency.

263. (C) all processes involving movement and circulation.
The element of Vayu embodies the principles of movement and dynamism within the human system. It is the force that governs essential physiological functions such as respiration, the circulation of blood, and the transmission of nervous impulses. Without the proper functioning of this element, the body would lack the necessary motion and coordination required to sustain life and maintain health.

264. (D) restore the harmonious equilibrium of the five elements.
In a system where health depends on the balance of fundamental elements, healing focuses on restoration. Therapeutic approaches involving diet, lifestyle changes, and specific yogic techniques are employed to bring the Pancha-mahabhutas back into a state of harmonious equilibrium. By correcting excesses or deficiencies in these elements, the body is supported in its natural return to health.

265. (A) Prithvi (Earth).
Prithvi, representing the element of Earth, is characterized by solidity, stability, and structure. In the human body, it forms the physical foundation by governing the bones, tissues, and overall musculoskeletal frame. This element provides the necessary density and support required for the body to maintain its shape and offer a stable vessel for all other physiological functions to occur.

266. (B) Apana-vayu.
Apana-vayu is one of the five vital currents of life force located in the lower abdomen and pelvic region. Its primary function is the downward and outward movement of energy. This current is specifically responsible for governing all forms of elimination from the body, including the processes of urination, defecation, and menstruation, which are crucial for internal purification.

267. (B) Digestion and assimilation of nutrients.
Seated in the navel region at the center of the torso, Samana-vayu plays a central role in metabolic balance. It is primarily responsible for the digestion and assimilation of nutrients from the food we consume. A disruption in this specific vital air would logically lead to digestive issues and the body's inability to effectively process energy and maintain essential nourishment.

268. (A) To pervade the whole body and coordinate all functions.
Vyana-vayu is the all-pervading current of prana that circulates throughout the entire body from the center outwards. Its principal role is to coordinate and integrate the activities of the other four pranas. By governing the circulatory and nervous systems, it ensures that energy and information are distributed evenly, maintaining

235. (D) In every moment and action of daily life.
Yoga is often misunderstood as merely a set of exercises, but its true power lies in its application to every aspect of daily existence. This means integrating principles of balance, awareness, and ethical conduct into one's routines, relationships, and work. By living consciously and maintaining a steady mind through various life situations, a person can prevent stress and maintain health. This holistic approach transforms Yoga into a comprehensive lifestyle for lasting well-being and integrated living.

236. (B) Angamejayatva
This term refers to a specific physical manifestation often associated with internal instability or disease. It describes the unsteadiness or involuntary tremors of the limbs and body, such as shivering when nervous. In the context of Yogic psychology, such tremors are viewed as co-existing symptoms of mental distractions or obstacles. Recognizing these physical signs helps a practitioner understand the depth of an imbalance and provides a target for corrective practices to restore steadiness and health.

237. (C) Vijnanamaya kosha
The human being is described as having layers of existence, and the intellect body is a subtle sheath responsible for higher cognitive functions. It encompasses the faculty of discrimination and the sense of ego or individual identity. This layer allows an individual to move beyond simple emotional responses and apply wisdom and logic to life. Maintaining the health of this sheath is crucial for making sound decisions and achieving a clear understanding of oneself, which supports psychological well-being.

238. (A) Both Statement I and Statement II are true.
The definition of health provided by the World Health Organization is aspirational because it sets a high standard for total well-being in all dimensions. However, some have criticized this definition for being so comprehensive that it may be difficult for many people to fully achieve. Despite this criticism, the definition remains a vital framework because it encourages individuals and societies to strive for more than just the absence of disease, focusing on the positive aspects of well-being.

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239. (A) Dosha
The three fundamental qualities of nature are Sattva, Rajas, and Tamas, representing harmony, activity, and inertia respectively. These qualities constitute the mind and the material world. In contrast, the term 'dosha' refers to the three biological humors in Ayurvedic medicine—Vata, Pitta, and Kapha—which govern physiological processes. While both systems are used to understand health, the qualities of nature specifically describe the fundamental characteristics that influence temperament, behavior, and overall mental and physical balance.

240. (B) From gross to subtle (Annamaya to Anandamaya).
The process of purification and healing in Yoga typically moves from the most tangible aspects of our being to the most subtle. It starts with the physical body and energy, then progresses to the mind and intellect, finally reaching the essence of pure bliss. By harmonizing each layer in this sequence, an individual can achieve a comprehensive state of health. This gradual refinement allows for a deep and lasting transformation of the entire human system, supporting total well-being.

241. (B) Vishuddhi Chakra
The throat chakra is the center of communication and self-expression. It is associated with the element of space and allows for the clear articulation of thoughts and feelings. When this center is healthy, an individual can speak their truth with confidence. A blockage or imbalance in this area may manifest as a fear of speaking, difficulty in expressing oneself, or physical neck and throat tension. Balancing this chakra is essential for both effective communication and personal integrity.

242. (A) They exist as latent tendencies that can be triggered, leading to imbalances and disease.
The five fundamental afflictions are considered potential causes of ill-health because they often exist as dormant patterns in the mind. When triggered by external circumstances, these kleshas, such as ignorance or attachment, become active and cloud our perception. This lead to stress and unhealthy behaviors, which eventually manifest as physical or mental disease.

Addressing these latent tendencies through self-awareness and practice is a key component of the Yogic approach to preventive healthcare and well-being.

243. (A) Both A and R are true and R is the correct explanation of A.
The five material elements correspond to the lower five energy centers along the spine, creating a bridge between the physical and energetic bodies. Earth is associated with the root center, water with the sacral, fire with the solar plexus, air with the heart, and space with the throat center. This integration demonstrates how physical structures and physiological functions are deeply connected to the energetic vortices of the subtle body, providing a holistic framework for health.

244. (D) Tamas
When an individual experiences a state of heaviness, dullness, and resistance to change, they are under the predominant influence of the quality of inertia. This quality provides stability but can lead to delusion and laziness when it becomes excessive. It obscures clarity and prevents the individual from taking the necessary actions for growth and health. Balancing this force with the active and clear qualities is essential for achieving a vibrant mind and an active, healthy state of being.

245. (C) Vyadhi is a physical manifestation, while Klesha is a psychological root cause.
It is important to distinguish between the mental roots of suffering and their physical manifestations. Kleshas are the deep-seated psychological afflictions, such as ignorance and ego, that exist in the mind. Vyadhi, however, is the actual manifestation of disease or sickness in the physical frame. The relationship is often one of cause and effect, where long-standing mental afflictions eventually lead to physical illness. Holistic healing requires addressing both the physical symptoms and the psychological causes for lasting health.

246. (A) 1, 2, and 3 only
Various Yogic concepts are essential for understanding human health. The energy sheath serves as the vital energy body, and the specific vital force at the navel aids in digestion. Additionally, egoism is recognized as one of the fundamental kleshas. However, it is important to correctly identify the associations of elements and categories of suffering. For instance, the solar plexus center is associated with fire rather than air. Accurate knowledge of these systems is vital for holistic well-being.

247. (D) Social dimension of health.
Social health is a critical dimension that focuses on the quality of an individual's relationships and their behavior within society. It involves the ability to form supportive bonds, communicate effectively, and adapt to various social situations. When a person has a strong social support system and healthy interpersonal interactions, their overall well-being is significantly enhanced. This dimension emphasizes that humans are social beings whose health is deeply connected to their social environment and their relationships.

248. (A) Manomaya and Vijnanamaya
The practice of meditation is specifically designed to work on the subtler layers of the human being. By calming the mental and emotional sheath and strengthening the intellect sheath, meditation promotes psychological clarity and wisdom. This process helps to resolve emotional disturbances and improve the faculty of discernment. While meditation also has benefits for the physical and energetic bodies, its primary impact is on harmonizing the mental and intellectual aspects of the individual for total well-being.

249. (C) Six vortices of subtle energy (prana).
The major energy centers along the spine are understood as vortices of vital life force within the subtle body. They are not physical organs but focal points where prana is concentrated, influencing both physical health and psychological states. Each center corresponds to major nerve plexuses and endocrine glands, bridging the gap between the energetic and physical bodies. Maintaining the free flow of energy through these six centers is a fundamental goal of many Yogic health practices.

250. (A) It is a holistic system aiming for harmony at all levels.
The Yogic approach to health is a comprehensive system that targets every level of human existence. It moves beyond treating physical symptoms

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to address energetic imbalances, mental fluctuations, and spiritual disconnection. By fostering harmony between the body, breath, and mind, Yoga creates a foundation for lasting well-being and resilience. This holistic methodology is designed to prevent disease, promote health, and facilitate the realization of one's true nature as a state of complete peace and internal balance.

251. (B) A state of holistic well-being across multiple dimensions
The modern perspective, heavily influenced by the World Health Organization, moves beyond the simple absence of illness or physical infirmity. It describes health as a comprehensive state of complete physical, mental, and social well-being. This multifaceted definition emphasizes that true wellness is a dynamic balance involving various aspects of human existence rather than just physical fitness.

252. (A) The spiritual dimension.
Within the expanded framework of yogic philosophy, spiritual health is identified as a critical fourth dimension of human wellness. It focuses on an individual's connection to a deeper sense of purpose and inner meaning. This aspect is fundamentally linked to self-awareness and core values, providing a foundation for inner peace and a sense of belonging in life.

253. (C) They are interconnected, and a disturbance in one can impact the others.
The four dimensions of health—physical, mental, social, and spiritual—do not exist in isolation but are intricately linked. A state of true well-being requires a dynamic balance across all these facets. Consequently, a deficiency or disturbance in any single area will inevitably influence the others, demonstrating that health is an integrated and holistic condition of existence.

254. (D) Meaningful interpersonal relationships.
The holistic model of wellness emphasizes that physical fitness is only one component of health. Social health is another vital pillar, involving the ability to form meaningful relationships and contribute to the community. Therefore, even an individual who is physically optimal may be considered unhealthy if they lack the essential social connections and interpersonal bonds required for well-being.

255. (C) The older view was negative (absence of disease), while the modern view is positive (presence of well-being).
A significant shift in perspective characterizes the evolution of health definitions. The traditional view was primarily negative, defining health simply by the absence of disease or physical infirmity. In contrast, the modern holistic approach is positive and proactive, identifying health as the actual presence of well-being across physical, mental, and social dimensions of a person's life.

256. (B) Sattva.
In the philosophical systems of Yoga and Samkhya, Sattva represents the quality of balance, harmony, and lucidity. It is characterized by peace and intelligence, manifesting as mental clarity and overall well-being. Cultivating this specific quality is essential for achieving a stable mind and a healthy body, as it provides the necessary equilibrium for holistic growth and progress.

257. (D) Rajas.
Rajas is the energetic force associated with activity, dynamism, and passion. When this quality becomes predominant, it often leads to restlessness, ambition, and emotional fluctuations. In the context of health, an excess of this force can manifest as chronic stress, anxiety, and burnout, as the mind remains constantly agitated and unable to find a state of calm.

258. (A) Their relative balance or imbalance directly influences mental and physical well-being.
The three qualities of nature, known as the Trigunas, are fundamental to understanding human health. Every individual's mind and body are composed of varying proportions of these forces. Health is directly correlated with the predominance of harmony, whereas an imbalance among these energies leads to various physical or psychological issues, making their regulation central to any healing process.

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259. (C) Tamas.
Tamas is the quality characterized by inertia, darkness, and heaviness. When this force dominates the body-mind complex, it results in lethargy, ignorance, and inaction. This state often manifests physically and mentally as depression, chronic fatigue, or a weakened immune

This condition, known as Angamejayatva, serves as an observable sign of internal instability. In contrast, disturbed breathing patterns are distinct from the state of laziness or sloth. Both tremors and irregular breathing arerecognized manifestations of underlying imbalances, while laziness represents a lack of motivation. Accurate identification of these various symptoms is essential for understanding the specific ways in which well-being is compromised.

228. (D) THE gross to the subtle (e.g., from Annamaya to Anandamaya kosha).
The process of purification and healing in Yoga typically moves from the most tangible aspects of our being to the most subtle. It starts with the physical body and energy, then progresses to the mind and intellect, finally reaching the essence of pure bliss. By harmonizing each layer in this sequence, an individual can achieve a comprehensive state of health. This gradual refinement allows for a deep and lasting transformation of the entire human system from gross to subtle.

229. (B) P-4, Q-1, R-2, S-3
While energy centers are part of the subtle body, they are closely associated with specific physical regions and endocrine glands. The third eye center is linked to the pituitary and pineal glands, while the throat center corresponds to the thyroid. The solar plexus center is associated with the adrenals and pancreas, and the sacral center is linked to the reproductive glands. These connections demonstrate how the energetic state of these centers can influence physiological health and hormone balance.

230. (B) Spiritual
The spiritual dimension of health is not necessarily tied to specific religious dogmas. Instead, it involves an individual's personal quest for meaning, value, and a sense of purpose in their existence. It includes the development of a coherent belief system and the ability to distinguish between right and wrong according to personal values. When this dimension is healthy, a person feels a deep sense of inner peace and clarity regarding their life path, which supports overall well-being.

231. (D) Avidya
Fundamental ignorance is considered the root cause of all other psychological afflictions because it creates the foundation for a distorted perception of reality. From this ignorance, a false sense of self arises, leading to various attachments and aversions. These patterns culminated in the instinctive fear of death. By addressing this core ignorance through self-knowledge and awareness, a practitioner can dissolve the other kleshas and achieve a state of lasting peace, which is essential for holistic health.

232. (A) 1, 2, 3, and 5 only
Various physical and mental conditions are identified as recognized manifestations of ill-health and obstacles to personal growth. These include manifested disease, mental dullness or languor, persistent doubt, and physical laziness. Each of these states affects the human system in different ways, ranging from physiological sickness to psychological fragmentation. While other factors like carelessness can also be impediments, the primary traditional manifestations focus on these core physical and mental conditions that compromise overall well-being.

233. (C) Physical health and structural integrity.
The five great elements—space, air, fire, water, and earth—are the building blocks of the physical body. Their balanced presence is essential for maintaining anatomical integrity and the proper operation of physiological systems. For example, earth provides structure, while water ensures fluidity and fire drives metabolism. When these elements are in harmony, the body remains strong, healthy, and resilient. Therefore, balancing these material elements is a fundamental goal for achieving and preserving physical health.

234. (A) Prana Vayu
The specific vital energy centered in the chest and head is responsible for the intake of life. It governs the process of inhalation and the reception of sensory data from the environment. This force provides the essential energy needed for the body to function and the mind to perceive. When this energy is strong and balanced, the individual feels vitalized and mentally alert. Its proper flow is fundamental to the entire system of human life and energy.

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the overall integrity and functional harmony of the organism.

269. (C) Udana-vayu.
Udana-vayu is the upward-moving current of vital energy that travels from the throat into the head. This specific vayu is responsible for governing functions such as speech, exhalation, and self-expression. Furthermore, it is associated with higher cognitive functions and the senses located in the head, making it essential for communication and the exercise of mental faculties.

270. (D) The manifestation of ill-health and disease.
The harmonious flow of the five vital airs, or Pancha-pranas, is considered essential for maintaining human health and vitality. When these currents of life force energy are blocked or imbalanced, it leads to direct negative consequences. Specifically, such obstructions result in the manifestation of ill-health and disease, as the body's subtle energetic framework can no longer support optimal function.

271. (C) Annamaya kosha.
The Annamaya kosha, often referred to as the food sheath, is the outermost and grossest layer of human existence. It represents the physical body, which is constructed and sustained by the nourishment derived from food. This sheath provides the tangible structure through which an individual interacts with the material world and serves as the foundation for the subtler layers.

272. (B) Manomaya kosha.
Emotional disturbances, such as persistent sadness or anxiety, are categorized as originating within the Manomaya kosha. This is the mental sheath that encompasses the sensory mind, thoughts, and emotional responses. Imbalances in this layer can significantly impact an individual's well-being and, according to yogic theory, may eventually manifest as physical ailments in the more gross physical sheath.

273. (D) It can originate in a subtler sheath and manifest in a grosser one.
The Pancha-kosha model views human beings as layered entities. Disease is not always restricted to the physical level; it often originates in subtler layers, such as the mental or energetic sheaths. For instance, psychological stress in the Manomaya kosha can eventually descend and manifest as a physical illness in the Annamaya kosha, highlighting the interconnected nature of these layers.

274. (A) The faculty of discernment and higher reason.
The Vijnanamaya kosha is the sheath of wisdom or intellect, representing a deeper level of consciousness than the ordinary sensory mind. Its primary function is the exercise of discernment, logic, and higher reason. This layer allows individuals to perceive truth beyond mere thoughts and emotions, guiding them through moral choices and the pursuit of deeper understanding and knowledge.

275. (C) address imbalances across multiple layers of human existence.
Given that human existence consists of five interconnected sheaths, effective healing cannot be limited to a single level. A holistic approach to therapy must address imbalances across all layers, from the gross physical body to the subtle mental and spiritual cores. By integrating physical practices with mental and spiritual disciplines, health can be restored to the entire system.

276. (A) Anahata.
The Anahata chakra is the energy center located at the heart region. It is associated with the qualities of love, compassion, and emotional balance. When this center is open and balanced, it facilitates healthy emotional expression and a sense of connection with others. Its health is crucial for maintaining psychological well-being and the capacity for empathy and meaningful relationships.

277. (D) Communication and self-expression.
Located in the throat region, the Vishuddha chakra is the energy center that governs communication and self-expression. It acts as a bridge for conveying thoughts and feelings to the outside world. A blockage or imbalance in this specific center would likely manifest as difficulties in speaking one's truth, creative blocks, or other issues related to how an individual communicates.

278. (B) To regulate the flow of pranic energy and influence physical and psychological well-being.

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clarity, enthusiasm, and focus. Overcoming this dullness through stimulating practices and a balanced lifestyle is essential for maintaining an alert and healthy mind that can effectively engage with life's challenges and opportunities.

212. (A) Both Statement I and Statement II are true.
The energy center located at the heart is associated with the element of air and governs the capacity for love and compassion. Because of its location, it is also closely linked to the physical health of the heart and respiratory system. A blockage in this center can manifest as emotional coldness or difficulty in relationships, as well as physical issues like circulatory problems. Maintaining the balance of this chakra is therefore essential for both emotional and physical well-being.

213. (C) A layered system where subtle influences gross.
The Yogic view of the body-mind complex describes human existence as a series of interconnected layers, ranging from the material body to the subtle spiritual essence. A key principle of this model is that the subtler layers, such as thoughts and vital energy, exert a powerful influence over the grosser physical frame. Therefore, health is achieved by harmonizing the subtle aspects of our being, which in turn supports the health and stability of the physical body.

214. (B) Asmita
One of the five fundamental afflictions is the tendency to mistake the temporary aspects of our being for our true essence. This specific klesha involves identifying the self with the physical body, the mind, or the roles we play, creating a strong sense of 'I-ness' and 'my-ness'. By focusing on this false identity, an individual becomes vulnerable to pride and insecurity. Overcoming this involves realizing that the true self is separate from these temporary and changing identifications.

215. (D) Pancha-mahabhutas
The entire manifest universe is understood to be composed of five great elements: space, air, fire, water, and earth. These elements combine in various ways to form the physical world and the human body. Each element has specific qualities that influence our physiological and psychological health. Understanding their role is fundamental to many traditional health systems, which focus on maintaining a harmonious balance among these building blocks to ensure physical stability, metabolic efficiency, and overall well-being.

216. (A) Mental
The mental dimension of health focuses on an individual's cognitive and emotional resilience. It involves the ability to think clearly, process information, and handle the stresses of life with stability. A healthy mind is capable of adapting to change and recovering from setbacks. This psychological well-being is essential for overall health, as it influences how a person perceives their world and makes decisions. Strengthening mental resilience is a core goal of various psychological and Yogic health practices.

217. (C) Irregular, labored, or disturbed breathing patterns
The quality of the breath is a primary indicator of both physical and mental health. When breathing becomes irregular, labored, or disturbed, it signifies an underlying state of agitation or disease. This manifestation of ill-health often accompanies mental distractions and can further exacerbate stress and physical tension. Developing a smooth and steady breath through regular practice is a fundamental method for restoring calm and supporting the healthy functioning of the respiratory and nervous systems.

218. (C) 1, 2, and 3 only
Human suffering is understood through several interconnected concepts. The three categories of pain are based on their source, such as internal distress arising from one's own body and mind. Additionally, the fundamental psychological afflictions are recognized as the root causes of this suffering. While disease is a tangible manifestation of ill-health, it is separate from the psychological kleshas themselves. Understanding these distinctions is essential for a comprehensive approach to health that addresses both symptoms and their causes.

219. (D) Udana
Within the system of vital energies, the force located in the throat region governs functions related to upward movement. This includes the production of speech and the circulation of energy toward the head. It is also specifically responsible

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Avidya, or spiritual ignorance, is considered the fundamental root cause from which all other mental afflictions, or Kleshas, arise. It involves a lack of awareness of one's true nature and a misunderstanding of reality. Because it forms the basis for egoism, attachment, and aversion, the eradication of ignorance is the ultimate goal for achieving true health and freedom from suffering.

288. (B) attachment and aversion.
Raga and Dvesha are two of the five Kleshas that color the human mind and lead to suffering. Raga represents the craving or attachment to pleasant experiences and objects, while Dvesha represents the hatred or aversion towards painful ones. These two forces keep the mind in a state of constant fluctuation and reaction, preventing the stability and peace necessary for well-being.

289. (D) The Kleshas are the root cause, and the Tapatrayas are their manifestation as suffering.
In the yogic perspective on ill-health, the Kleshas and Tapatrayas are closely linked. The Kleshas are the underlying mental afflictions that serve as the root cause of all human problems. The Tapatrayas, on the other hand, represent the actual manifestations of suffering that we experience in the world. Addressing the Kleshas is therefore seen as the way to resolve suffering.

290. (A) Adhidaivika.
Suffering that results from large-scale environmental, cosmic, or supernatural forces is classified as Adhidaivika. Events such as floods, earthquakes, and tsunamis fall into this category because they originate from external factors beyond immediate human control. Recognizing this form of suffering highlights the relationship between the individual and the broader natural or cosmic environment in which they exist and live.

291. (C) An unsteadiness or tremor of the body.
Angamejayatva is identified in yogic texts as an obstacle to practice and a sign of ill-health. It signifies an unsteadiness, shaking, or tremor in the limbs or the body as a whole. This physical manifestation indicates a lack of neuromuscular coordination and a disturbed nervous system, which makes it difficult for a practitioner to achieve stability and comfort in postures.

292. (A) Alasya.
Alasya refers to a state of sloth, idleness, or laziness that affects both the physical body and the mind. It is characterized by a pervasive heaviness and a lack of will to undertake necessary effort or practice. This condition is often seen as a symptom of low vital energy or a predominance of inertia, representing a departure from health.

293. (D) Ssvasa-prashvasa.
Ssvasa-prashvasa refers to the manifestation of disturbed, irregular, or labored breathing patterns. In the yogic view, the breath is a direct reflection of a person's internal state. Therefore, irregularities in the respiratory rhythm are considered significant physiological indicators of stress, pranic imbalance, or underlying disease, serving as an obstacle to both physical health and the practice of yoga.

294. (B) an underlying state of dis-ease and imbalance.
Physical manifestations such as Vyadhi (disease) and Alasya (sloth) are not merely isolated issues but are indicative of a deeper problem. According to yogic philosophy, these symptoms point toward an underlying state of dis-ease and a tangible imbalance within the individual's system. They serve as clear signals that the body-mind complex has moved away from its natural state of health.

295. (C) the tangible manifestation of disease or physical disorder.
Within the context of the obstacles to yoga, Vyadhi is defined as disease itself. It represents the most direct and tangible manifestation of a physical disorder or a functional imbalance in the body. As an obstacle, it prevents the practitioner from engaging in physical postures and other practices, necessitating therapeutic intervention to restore the body's natural state of equilibrium and healthy function.

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296. (D) Styana.
Styana is a specific term from the Yoga Sutras that describes a condition of mental languor, apathy, and dullness. Unlike physical laziness, it is a mental state where the individual feels an incapacity for focused work or spiritual practice. This condition makes the mind heavy and inefficient, representing a significant internal obstacle that stems from a lack of drive and enthusiasm.

(D) Monopolistic competition

26. Given below are certain statements about indifference curves:
1. An indifference curve represents combinations of two goods that give the same level of utility.
2. Higher indifference curves represent higher levels of satisfaction.
3. Two indifference curves can intersect each other.
4. Indifference curves are typically convex to the origin.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3
(B) 1, 3 and 4
(C) 2, 3 and 4
(D) 1, 2 and 4

27. The pricing strategy of setting a high initial price for a new product to attract buyers with a strong desire for the product is known as:
(A) Price penetration
(B) Peak load pricing
(C) Cost-plus pricing
(D) Price skimming

28. Given below are two statements:
Statement I: The Law of Variable Proportions applies in the short run when at least one factor of production is fixed.
Statement II: The Law of Returns to Scale applies in the long run when all factors of production are variable.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

29. Under monopolistic competition, the feature that distinguishes it from perfect competition is:
(A) A large number of sellers
(B) Free entry and exit of firms
(C) Product differentiation
(D) Firms being price takers

30. If the price elasticity of demand for a product is greater than one, the demand is said to be:
(A) Inelastic
(B) Unitary elastic
(C) Perfectly inelastic
(D) Elastic

31. Which of the following is NOT a source of finance for a business?
(A) Inventory management
(B) Lease financing
(C) Equity shares
(D) Debentures

32. The concept that a rupee received today is worth more than a rupee received in the future is known as:
(A) Cost of capital
(B) Time value of money
(C) Capital structuring
(D) Asset securitization

33. Match List I with List II regarding international financial institutions.
List I: (Institution)
P. World Bank (IBRD)
Q. IDA
R. IFC
S. MIGA
List II: (Function)
1. Provides loans to the poorest developing countries
2. Promotes foreign direct investment by offering political risk insurance
3. Finances private sector investments in developing countries
4. Provides loans to middle-income and creditworthy low-income countries

(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

34. A firm is evaluating a project with an initial investment and future cash inflows. Which of the following is a conventional technique of capital budgeting analysis?
(A) Payback Period
(B) Net Present Value (NPV)
(C) Internal Rate of Return (IRR)
(D) Profitability Index

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CHAPTER 08

Therapeutic Yoga

1. Which of the following is considered an element of the economic environment of a business?
(A) Role of government in business
(B) Monetary and fiscal policies
(C) Corporate Social Responsibility
(D) Socio-cultural factors

2. Under the scope of international business, which of the following is a primary mode of entry?
(A) Foreign direct investment
(B) Domestic trade agreements
(C) Local market analysis
(D) Corporate Social Responsibility initiatives

3. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Regional Economic Integration aims to reduce or eliminate trade barriers among member countries.
Reason (R): The formation of trading blocs like the European Union (EU) and ASEAN are examples of Regional Economic Integration.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. Which of the following is a key function of the World Trade Organisation (WTO)?
(A) Providing loans for development projects
(B) Formulating domestic monetary policies for member nations
(C) Regulating foreign portfolio investment
(D) Administering WTO trade agreements

5. Given below are two statements:
Statement I: The Balance of Payments (BOP) is a systematic record of all economic transactions between the residents of a country and the rest of the world.
Statement II: The components of BOP include only the trade of goods, not services.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

6. Match List I with List II regarding international economic institutions.
List I: (Institution)
P. IMF
Q. World Bank
R. UNCTAD
S. WTO
List II: (Function)
1. Promotes trade and development
2. Administers trade agreements
3. Ensures stability of the international monetary system
4. Provides loans for reconstruction and development
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

7. Which of the following is NOT a level of Regional Economic Integration?
(A) Integrated Customs Union
(B) Standard Common Market
(C) Specific Free Trade Area
(D) Global Economic Union

8. A company in India establishing a new production facility in another country is an example of which mode of entry into international business?
(A) Foreign direct investment
(B) Indirect goods exporting

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3. Simple random sampling is a type of non-probability sampling.
4. Quota sampling is a type of non-probability sampling.

Which of the above statement(s) is/are correct?
(A) 1 and 2
(B) 1 and 4
(C) 2 and 3
(D) 3 and 4

45. The standard error is a measure of:
(A) The dispersion of data points around the mean in a sample.
(B) The skewness of a distribution.
(C) The variability of a statistic from sample to sample.
(D) The difference between the highest and lowest values in a dataset.

46. Given below are two statements:
Statement I: The z-test is used for hypothesis testing when the population standard deviation is known and the sample size is large.
Statement II: The t-test is used when the population standard deviation is unknown and the sample size is small.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

47. In probability theory, Bayes' theorem is used to:
(A) Calculating probability using prior knowledge of conditions
(B) Determining the central tendency within a given dataset
(C) Testing the statistical goodness of fit for distributions
(D) Calculating probability for independent events in a sequence

48. A researcher wants to compare the average performance of three different training methods. Which statistical test would be most appropriate?
(A) t-test
(B) ANOVA
(C) Chi-square test
(D) Rank correlation test

49. Which of the following is NOT a common probability distribution?
(A) Binomial distribution
(B) F-distribution
(C) Poisson distribution
(D) Normal distribution

50. Match List I with List II regarding statistical tests.
List I: (Test Name)
P. Chi-square test
Q. t-test
R. Kruskal-Wallis test (H-test)
S. Mann-Whitney test (U-test)
List II: (Description)
1. Parametric test to compare two sample means
2. Non-parametric alternative to one-way ANOVA
3. Test for independence of attributes or goodness of fit
4. Non-parametric test to compare two independent samples
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-2, S-3

51. The management function that involves monitoring activities to ensure they are being accomplished as planned and correcting any significant deviations is:
(A) Planning
(B) Organizing
(C) Controlling
(D) Leading

52. The number of subordinates a manager can efficiently and effectively direct is known as:
(A) Delegation of authority
(B) Decentralization
(C) Chain of command
(D) Span of control

53. Given below are steps in the Human Resource Planning process. Arrange them in a logical sequence:
1. Forecasting demand for human resources

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(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

18. Which of the following is NOT a modern costing technique?
(A) Absorption costing
(B) Life cycle costing
(C) Target costing
(D) Kaizen costing

19. Given below are certain topics related to accounting. Which of the following falls under the purview of Corporate Accounting?
1. Amalgamation of companies
2. Break-even analysis
3. Forfeiture and reissue of shares
4. Process costing
5. Liquidation of companies

Which of the above statement(s) is/are correct?
(A) 1, 2 and 4
(B) 2, 4 and 5
(C) 1, 3 and 5
(D) 1, 3 and 4

20. A firm wants to decide whether to continue a product line that is currently making a loss. Which costing technique would be most appropriate for this "costing for decision-making" scenario?
(A) Process costing
(B) Standard costing
(C) Human Resources Accounting
(D) Marginal costing

21. Match List I with List II concerning accounting concepts and types.
List I: (Concept)
P. Human Resources Accounting
Q. IFRS
R. Ratio Analysis
S. Budgetary Control
List II: (Description)
1. Technique of financial statements analysis
2. System of accounting for people as organizational resources
3. Tool for planning and controlling future operations
4. Globally accepted accounting standards
(A) P-1, Q-3, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-3, S-1

22. The primary objective of Business Economics is to:
(A) Understand the functioning of the entire economy.
(B) Apply economic theory to business decision-making.
(C) Study the causes of poverty and unemployment.
(D) Formulate government's fiscal and monetary policies.

23. Which of the following statements incorrectly describes the Law of Demand?
(A) It shows an inverse relationship between price and quantity demanded.
(B) Other factors, such as income and tastes, are assumed to be constant.
(C) It is represented by a downward-sloping demand curve.
(D) It states that as price increases, quantity demanded also increases.

24. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In a perfectly competitive market, a firm is a price taker.
Reason (R): A single firm in perfect competition cannot influence the market price because its output is a very small fraction of the total market supply.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

25. The kinked demand curve model is used to explain price rigidity in which market structure?
(A) Perfect competition
(B) Monopoly
(C) Oligopoly

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(C) Standard brand licensing
(D) Global business franchising

9. Given below are certain statements about Foreign Direct Investment (FDI):
1. It involves acquiring a substantial interest in a foreign enterprise.
2. It is generally more volatile than Foreign Portfolio Investment (FPI).
3. One of its benefits to the host country is technology transfer.
4. FDI Policy outlines the regulations for FDI in a country.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3
(B) 1, 3 and 4
(C) 2, 3 and 4
(D) 1, 2 and 4

10. What is the effect called when a regional trade agreement leads to the replacement of lower-cost imports from a non-member country with higher-cost imports from a member country?
(A) Trade diversion effect
(B) Trade creation effect
(C) Trade integration effect
(D) Trade substitution effect

11. According to basic accounting principles, the concept that a business enterprise will not be sold or liquidated in the near future is known as:
(A) The Materiality Concept
(B) The Business Entity Concept
(C) The Monetary Unit Postulate
(D) The Going Concern Postulate

12. In the context of partnership accounts, what event does NOT typically lead to the re-evaluation of assets and liabilities?
(A) Admission of a new partner
(B) Payment of salary to a partner
(C) Retirement of an existing partner
(D) A change in the profit-sharing ratio among existing partners

13. Given below are steps in the financial audit process. Arrange them in a logical sequence:
1. Vouching of transactions
2. Verification and valuation of assets and liabilities
3. Submission of the audit report
4. Planning the audit and assessing risk

(A) 4, 1, 2, 3
(B) 1, 2, 4, 3
(C) 4, 2, 1, 3
(D) 2, 1, 3, 4

14. Which statement about Activity Based Costing (ABC) is correct?
(A) Allocation of overheads based on single volume-based drivers
(B) Systematic preparation of reports for external stakeholders
(C) Traditional application of historical process costing systems
(D) Assigning costs to products based on activities consumed

15. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Marginal costing is a technique used for decision-making.
Reason (R): In marginal costing, fixed costs are treated as period costs and are not included in the valuation of inventory.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

16. What is the primary purpose of a Funds Flow Statement?
(A) Monitoring of liquid cash inflows and outflows during a period
(B) Analyzing changes in financial position between two dates
(C) Reporting total financial position at a single point in time
(D) Calculation of net profit or loss for a defined account period

17. Given below are two statements:
Statement I: Vouching is the process of examining documentary evidence to support the authenticity of transactions recorded in the books of account.
Statement II: Verification of liabilities aims to confirm their existence, ownership, and proper valuation.

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35. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Hedging techniques are used to manage exchange rate risk.
Reason (R): A floating exchange rate system eliminates all risks associated with international financial transactions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. Which statement best describes 'Capital Structuring'?
(A) The strategic decision-making process for long-term investments
(B) The operational management of current assets and liabilities
(C) Determining the periodic distribution of profits to shareholders
(D) Determining the debt-equity mix used to finance firm assets

37. Given below are certain characteristics:
1. It is a currency held in banks located outside the country of which it is the currency.
2. It is regulated by the central bank of the country where it is held.
3. It is primarily used for financing international trade and investment.
4. It is the official currency of the European Union only.
5. Major Euro currency markets exist in London and Singapore.

Which of the above statement(s) regarding Euro currency is/are correct?
(A) 1, 2 and 4
(B) 1, 3 and 5
(C) 2, 4 and 5
(D) 3, 4 and 5

38. The management of current assets and current liabilities to ensure a firm can meet its short-term obligations is known as:
(A) Capital budgeting
(B) Working capital management
(C) Dividend policy
(D) Capital structuring

39. American Depository Receipts (ADRs) are instruments that allow:
(A) Raising capital by US firms in various foreign markets
(B) Purchasing of foreign government bonds by US investors
(C) Borrowing by foreign states from the US Federal Reserve
(D) Trading shares of foreign companies on US stock exchanges

40. Which of the following is NOT a technique of capital budgeting analysis?
(A) Dividend discount model
(B) Conventional techniques
(C) Scientific techniques
(D) Net Present Value

41. Which measure of central tendency is most affected by extreme values in a dataset?
(A) Median
(B) Mode
(C) Mean
(D) Geometric Mean

42. What does a correlation coefficient of -1 between two variables indicate?
(A) A perfect negative linear relationship
(B) A perfect positive linear relationship
(C) No linear relationship
(D) A weak negative linear relationship

43. Which of the following statements about research designs is correct?
(A) Development of research designs after data collection begins
(B) Testing specific hypotheses using exploratory research design
(C) Applying a single research design type to all research problems
(D) Providing a framework for the collection and analysis of data

44. Given below are certain statements regarding sampling methods:
1. Probability sampling gives every unit in the population a known, non-zero chance of being selected.
2. Non-probability sampling is more objective and less prone to bias than probability sampling.

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P. RBI
Q. SEBI
R. IRDA
S. PFRDA

List II: (Sector)
1. Insurance sector
2. Pension sector
3. Banking system and monetary policy
4. Securities and capital market

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

64. The Basel norms are international banking regulations that primarily focus on:
(A) Systematic promotion of global financial inclusion
(B) Setting standards for capital adequacy and risk
(C) Regulating modern digital payment system networks
(D) Management of Non-Performing Assets in the sector

65. Which of the following is an instrument of the money market?
(A) Equity Shares
(B) Treasury Bills
(C) Corporate Bonds
(D) Government Securities with long maturity

66. Given below are two statements:
Statement I: Life insurance provides coverage for the risk of dying too early.
Statement II: Non-life insurance, also known as general insurance, covers risks other than life, such as property and liability risks.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

67. Given below are certain institutions. Which of the following are considered Development Finance Institutions (DFIs)?
1. National Bank for Agriculture and Rural Development (NABARD)
2. Small Industries Development Bank of India (SIDBI)
3. State Bank of India (SBI)
4. Export-Import Bank of India (EXIM Bank)

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3
(B) 1, 3 and 4
(C) 1, 2 and 4
(D) 2, 3 and 4

68. The practice of spreading risk by sharing it with another insurer is known as:
(A) Risk classification
(B) Risk management
(C) Insurance policy
(D) Re-insurance

69. Which of the following is an example of the digitization of banking services?
(A) Issuing a physical passbook
(B) Providing cheque book facility
(C) Internet Banking
(D) Opening a bank branch in a rural area

70. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Financial inclusion aims to provide access to affordable financial services to all sections of society.
Reason (R): The Pradhan Mantri Jan Dhan Yojana (PMJDY) is a key government initiative towards financial inclusion in India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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71. As per the Indian Contract Act, 1872, an agreement enforceable by law is a:
(A) Promise
(B) Offer
(C) Acceptance
(D) Contract

72. In a Contract of Guarantee, the person who gives the guarantee is called the:
(A) Surety

2. Forecasting supply of human resources
3. Identifying HR gaps
4. Formulating action plans

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

54. Which of the following is a theory of motivation?
(A) Trait Theory of Leadership
(B) Maslow's Hierarchy of Needs Theory
(C) The Blake and Mouton Managerial Grid
(D) Fiedler's Contingency Model

55. Given below are two statements:
Statement I: Corporate governance is the system of rules, practices, and processes by which a firm is directed and controlled.
Statement II: Business ethics is concerned with the moral principles and values that guide business behavior.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

56. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): 360-degree performance appraisal involves feedback from multiple sources, including superiors, peers, and subordinates.
Reason (R): The primary goal of 360-degree appraisal is to provide a comprehensive and balanced view of an employee's performance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. The process of systematically determining the relative worth of jobs to create a job structure for the organization is known as:
(A) Performance appraisal
(B) Recruitment
(C) Job evaluation
(D) Succession planning

58. Which of the following is NOT a function of Human Resource Management (HRM)?
(A) Product pricing and marketing
(B) Recruitment and selection
(C) Training and development
(D) Compensation management

59. Given below are certain concepts. Which of the following are related to Organizational Behaviour?
1. Perception and Attitudes
2. Group dynamics
3. Conflict and negotiation
4. Capital budgeting
5. Stress management

Which of the above statement(s) is/are correct?
(A) 1, 2, 3 and 4
(B) 2, 3, 4 and 5
(C) 1, 2, 3 and 5
(D) 1, 3, 4 and 5

60. An employee is assigned a task but is not given the necessary authority to access the required information. This is a violation of the principle of:
(A) Span of control
(B) Parity of authority and responsibility
(C) Unity of command
(D) Decentralization

61. Which of the following is a type of Commercial Bank?
(A) Regional Rural Bank (RRB)
(B) Development Finance Institution (DFI)
(C) Public Sector Bank
(D) Mutual Fund

62. The process by which the central bank of a country controls the supply of money is known as:
(A) Fiscal policy
(B) Trade policy
(C) Industrial policy
(D) Monetary policy

63. Match List I with List II concerning financial regulators in India.
List I: (Regulator)

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297. (A) a condition of mental uncertainty and vacillation.
Samshaya is the obstacle of persistent doubt or indecision. It creates a state of mental vacillation where a person is unable to commit to their path or believe in their own abilities. This uncertainty scatters mental energy and creates internal conflict, which effectively paralyzes the individual's progress and prevents the one-pointed focus required for achieving deeper levels of personal well-being.

298. (B) They erode the will and prevent committed practice.
Both Styana (mental languor) and Samshaya (doubt) share a common detrimental effect on the yoga practitioner. They work to erode the individual's will and motivation from within. By creating a state of inertia or uncertainty, they prevent the consistent and wholehearted commitment needed for successful practice, thereby sabotaging the practitioner's efforts to overcome suffering and achieve holistic health.

299. (B) Tamas.
The mental state of Styana, which is characterized by dullness, inertia, and a lack of capacity for action, is directly associated with the predominance of Tamas. This specific quality of nature manifests as heaviness and darkness within the mind. When Tamas is dominant, it suppresses the clarity of Sattva and the dynamism of Rajas, leading to the apathy seen in Styana.

300. (A) Because it prevents the one-pointed focus needed for progress.
Samshaya is considered a major form of mental ill-health because of its power to obstruct spiritual and personal growth. It creates a divided mind that is unable to maintain the one-pointed focus essential for success in yoga. This internal conflict prevents the practitioner from moving forward with confidence, making it a serious psychological barrier that must be resolved to achieve health.

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(B) Principal Debtor
(C) Creditor
(D) Bailee

73. The doctrine of 'Caveat Emptor' under the Sale of Goods Act, 1930, means:
(A) Let the seller beware
(B) Goods must be of merchantable quality
(C) Let the buyer beware
(D) The seller has the right to sell the goods

74. Which of the following is NOT a type of negotiable instrument as per the Negotiable Instruments Act, 1881?
(A) Share Certificate
(B) Promissory Note
(C) Bill of Exchange
(D) Cheque

75. Given below are stages of company formation. Arrange them in the correct chronological order:
1. Incorporation/Registration
2. Promotion
3. Commencement of Business

(A) 1, 2, 3
(B) 2, 1, 3
(C) 2, 3, 1
(D) 1, 3, 2

76. The Information Technology Act, 2000 primarily deals with:
(A) Right to access information held by various public authorities
(B) Legal recognition for e-transactions and cyber crime prevention
(C) Formal protection of intellectual property rights for creators
(D) Regulation of fair competition within the domestic market

77. Given below are two statements:
Statement I: A contract of indemnity is a contract to save another person from loss caused by the conduct of the promisor himself or by the conduct of any other person.
Statement II: A contract of guarantee involves three parties: the principal debtor, the creditor, and the surety.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

78. Which of the following intellectual property rights protects inventions?
(A) Copyrights
(B) Trademarks
(C) Geographical Indications
(D) Patents

79. Given below are certain objectives. Which of the following are key provisions or objectives of the Competition Act, 2002?
1. To prevent practices having an adverse effect on competition.
2. To promote and sustain competition in markets.
3. To protect the interests of consumers.
4. To ensure freedom of trade carried on by other participants in markets.
5. To regulate the issue of currency.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3 and 5
(B) 1, 2, 4 and 5
(C) 1, 2, 3 and 4
(D) 2, 3, 4 and 5

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80. Under the Goods and Services Tax (GST) regime in India, what does 'dual GST' refer to?
(A) Levying of standard taxes on both goods and services
(B) Simultaneous levy by Central and State on a common base
(C) Implementation of two distinct rates of goods and services tax
(D) Payment of tax twice by both the seller and the final buyer

81. As per the Income-tax Act, 1961, the 'Residential status' of an assessee determines:
(A) The rate of tax applicable
(B) The scope of taxable income
(C) The deductions available from gross total income
(D) The head of income under which income is taxed

(D) 10,000 units

101. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Environmental Accounting is a field that identifies resource use, measures and communicates the costs of a company's or national economic impact on the environment.
Reason (R): The growing emphasis on Corporate Social Responsibility (CSR) has led to increased interest in Environmental Accounting.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

102. Which of the following statements about standard costing is correct?
(A) It only records actual costs as they are incurred.
(B) It involves setting predetermined costs for materials, labor, and overheads.
(C) It is not suitable for variance analysis.
(D) It is the same as budgetary control.

103. 'JIT costing' is a system that is most closely associated with:
(A) Maximizing inventory levels to avoid possible stock-outs
(B) Costing systems used for long-term construction projects
(C) Allocation of costs via single predetermined overhead rates
(D) Producing items only as they are needed in a pull system

104. Given below are certain statements. Which of the following are involved in the process of amalgamation of companies?
1. Two or more existing companies are liquidated.
2. A new company is formed to take over the business of the liquidating companies.
3. It is governed by provisions of the Indian Contract Act, 1872.
4. It is a form of external reconstruction.
5. It is identical to the absorption of a company.
Which of the above statement(s) is/are correct?
(A) 1, 2 and 4
(B) 2, 3 and 5
(C) 1, 3 and 4
(D) 3, 4 and 5

105. An audit of financial statements conducted by an individual who is not an employee of the entity and is independent of the management is called an:
(A) Internal audit
(B) Cost audit
(C) Independent financial audit
(D) Management audit

106. In consumer behavior theory, the additional satisfaction a consumer gets from consuming one more unit of a good or service is called:
(A) Marginal Utility
(B) Total Utility
(C) Indifference
(D) Consumer Surplus

107. Which pricing strategy involves setting a low initial price to quickly attract a large number of buyers and gain a large market share?
(A) Price skimming
(B) Peak load pricing
(C) Discriminatory pricing
(D) Price penetration

108. Match List I with List II concerning market structures.
List I: (Market Structure)
P. Perfect Competition
Q. Monopoly
R. Monopolistic Competition
S. Oligopoly
List II: (Characteristic)
1. Product differentiation
2. Single seller
3. Homogeneous product and many sellers
4. Few sellers and interdependence
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-3, R-1, S-2

109. The relationship between Average Revenue (AR) and Marginal Revenue (MR) under Monopoly is that:
(A) MR curve lies above the AR curve.

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fraudulent bills
(D) Explicit refusal to pay a legally assessed tax liability

91. The Consumer Protection Act is an example of which element of the business environment?
(A) Economic environment
(B) Political environment
(C) Socio-cultural environment
(D) Legal environment

92. The 'trade creation effect' of regional economic integration occurs when:
(A) Replacing low-cost imports from non-members with high-cost imports
(B) Replacing high-cost domestic production with low-cost imports
(C) Increasing trade barriers with the rest of the global economy
(D) Deciding to formally leave an existing regional trading bloc

93. Which of the following is an objective of the IMF?
(A) To provide long-term development loans for infrastructure projects.
(B) To set the rules for international trade in goods and services.
(C) To promote international monetary cooperation and exchange rate stability.
(D) To promote foreign direct investment in developing countries.

94. Which of the following statements about Foreign Portfolio Investment (FPI) is incorrect?
(A) It involves investment in financial assets like stocks and bonds of a foreign country.
(B) It does not give the investor direct control over the foreign company.
(C) It is primarily aimed at short-term financial gain.
(D) It is generally considered more stable and long-term than FDI.

95. In which form of regional economic integration do member countries adopt a common external trade policy in addition to having free trade among themselves?
(A) Customs Union
(B) Free Trade Area
(C) Common Market
(D) Economic Union

96. Given below are certain accounts. Which of the following are components of the Balance of Payments (BOP)?
1. Current Account
2. Capital Account
3. Official Reserves Account
4. National Budget Account

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2 and 3
(C) 2, 3 and 4
(D) 1, 3 and 4

97. The phenomenon where socio-cultural factors of a country influence business operations is illustrated by:
(A) Changes in the repo rate by the central bank.
(B) Consumer preference for 'green' or eco-friendly products.
(C) The government's policy on foreign investment.
(D) The provisions of the Foreign Exchange Management Act (FEMA).

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98. The accounting principle that requires the recording of assets at their original purchase price is the:
(A) Historical Cost Concept
(B) Realization Concept
(C) Matching Concept
(D) Dual Aspect Concept

99. In the context of partnership accounts, 'Dissolution of partnership firms' means:
(A) Admission of a new partner.
(B) Retirement of a partner.
(C) The business of the firm is discontinued and its affairs are wound up.
(D) A change in the profit-sharing ratio among partners.

100. A company has total fixed costs of ₹1,00,000, a selling price per unit of ₹20, and a variable cost per unit of ₹10. What is the break-even point in units?
(A) 5,000 units
(B) 20,000 units
(C) 1,00,000 units

European Union.
(D) The European Union (EU) represents a deep form of economic integration.

164. In the context of business environment, FEMA stands for:
(A) Foreign Enterprise Management Act
(B) Fiscal and Economic Management Act
(C) Federal Emergency Management Agency
(D) Foreign Exchange Management Act

165. Which of the following is a theory of international trade?
(A) Theory of Consumer Behaviour
(B) Theory of Cost
(C) Theory of Comparative Advantage
(D) Theory of Motivation

166. A company's commitment to operate in an economically, socially, and environmentally sustainable manner is referred to as:
(A) Corporate Governance
(B) Corporate Social Responsibility (CSR)
(C) Financial Management
(D) Political Environment Analysis

167. An accounting postulate that assumes that all transactions can be measured in terms of money is the:
(A) Entity Postulate
(B) Going Concern Postulate
(C) Periodicity Postulate
(D) Money Measurement Postulate

168. In partnership accounts, the death of a partner typically requires:
(A) The calculation of the amount due to the deceased partner's estate.
(B) The immediate liquidation of the firm.
(C) The forfeiture of the deceased partner's capital.
(D) A mandatory change in the firm's business.

169. What is the primary purpose of a Cash Flow Statement?
(A) Determining the overall profitability of a business company
(B) Showing financial position on a specific date in the period
(C) Providing information about cash receipts and cash payments
(D) Analyzing the periodic changes in working capital components

170. Given below are certain statements about the audit of financial statements:
1. The auditor expresses an opinion on the fairness of the financial statements.
2. The audit report is addressed to the employees of the company.
3. The auditor is responsible for the preparation of the financial statements.
4. The audit enhances the credibility of the financial statements.

Which of the above statement(s) is/are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 4
(D) 3 and 4

171. The process of assessing the cost of human resources to an organization is the subject of:
(A) Environmental Accounting
(B) Inflation Accounting
(C) Responsibility Accounting
(D) Human Resources Accounting

172. A key objective of a business firm, from an economic perspective, is:
(A) Maximizing social welfare
(B) Profit maximization
(C) Minimizing production
(D) Maximizing number of employees

173. The analysis of how a consumer with a limited income makes choices among various goods and services is central to:
(A) The theory of cost
(B) The theory of production
(C) Consumer behaviour analysis
(D) Market structure analysis

174. Which of the following pairs is incorrectly matched?
(A) Perfect Competition - Price Taker
(B) Monopoly - Single Seller
(C) Oligopoly - Kinked Demand Curve
(D) Monopolistic Competition - Homogeneous Product

175. The law that states that as we increase the quantity of one input, keeping other inputs

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(B) AR and MR curves are identical.
(C) AR curve lies above the MR curve.
(D) AR and MR curves are parallel to the x-axis.

110. Which best describes the 'Law of Returns to Scale'?
(A) Explaining short-run relationships between inputs and output
(B) Declining marginal products as variable inputs are increased
(C) Application to scenarios with one variable and fixed inputs
(D) Showing effects of increasing all inputs on output levels

111. What is the primary difference between short-run and long-run cost curves in the theory of cost?
(A) In the short run, at least one factor of production is fixed; in the long run, all factors are variable.
(B) In the short run, all costs are variable; in the long run, all costs are fixed.
(C) Short-run costs are always higher than long-run costs.
(D) The long run is defined as a period of more than one year.

112. The practice of charging different prices to different consumers for the same good or service is known as:
(A) Price skimming
(B) Price discrimination
(C) Price penetration
(D) Peak load pricing

113. An agreement by which a company gives another company the right to use an asset for a specified period of time in return for periodic payments is called:
(A) A debenture
(B) A lease
(C) An equity share
(D) A bond

114. The weighted average of the costs of different sources of finance used by a firm is known as:
(A) Cost of capital
(B) Cost of debt
(C) Cost of equity
(D) Working capital

115. Which of the following is considered a 'scientific technique' of capital budgeting?
(A) Payback Period
(B) Accounting Rate of Return
(C) Net Present Value (NPV)
(D) Urgency method

116. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): A firm's dividend decision involves determining what proportion of its earnings should be paid out to shareholders and what proportion should be retained.
Reason (R): A firm's dividend policy has no impact on its market value according to all dividend theories.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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117. The process of converting illiquid assets, such as loans or receivables, into marketable securities is known as:
(A) Lease financing
(B) Hedging
(C) Asset securitization
(D) Capital structuring

118. Which of the following is NOT an international financial institution providing development finance?
(A) International Development Association (IDA)
(B) Bank for International Settlements (BIS)
(C) International Finance Corporation (IFC)
(D) Asian Development Bank (ADB)

119. A forward contract is a technique used for:
(A) Managing working capital
(B) Determining the cost of capital
(C) Analyzing risk and return
(D) Hedging exchange rate risk

120. Given below are certain statements regarding the scope of business finance:
1. It involves the acquisition of funds for the business.

82. Which of the following incomes is generally exempted from tax under the Income-tax Act, 1961?
(A) Agricultural income
(B) Salary income
(C) Profit from business
(D) Income from house property

83. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Corporate tax planning involves arranging a company's affairs in such a way as to minimize its tax liability in a legally permissible manner.
Reason (R): Tax evasion, which involves illegal means to reduce tax liability, is synonymous with tax planning.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

84. The mechanism to prevent the same income from being taxed in two different countries is known as:
(A) Transfer pricing
(B) Tax evasion
(C) Tax haven
(D) Double taxation avoidance

85. Which of the following is a key consideration in a 'make or buy' decision from a tax planning perspective?
(A) The residential status of the Chief Executive Officer
(B) The deadline for the e-filing of annual income-tax returns
(C) Asset depreciation versus deductibility of purchase price
(D) The specific rate for making advance tax payments on income

86. Given below are two statements:
Statement I: Clubbing of income means including the income of another person in the assessee's total income.
Statement II: Set-off of losses allows losses from one source of income to be adjusted against income from another source in the same year.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

87. The price at which divisions of a company transact with each other is known as:
(A) Market Price
(B) Marginal Price
(C) Avoidance Price
(D) Transfer Price

88. Which of the following is NOT a head of income for the computation of taxable income under the Income-tax Act, 1961?
(A) Income from Hobbies
(B) Income from Salaries
(C) Income from House Property
(D) Capital Gains

89. Match List I with List II concerning Income-tax concepts.
List I: (Concept)
P. Deduction and collection of tax at source
Q. Advance payment of tax
R. Set-off and carry forward of losses
S. Clubbing of income
List II: (Description)
1. Adjusting losses against current or future income
2. Including spouse's or minor child's income in one's own
3. 'Pay as you earn' scheme
4. Tax collected by the payer of income
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

90. Which of the following would be considered a 'technique of corporate tax planning'?
(A) Choosing to own or lease an asset based on tax benefits
(B) Intentional concealment of a legitimate source of income
(C) Artificial inflation of expenses using

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(A) It is deliberately created by management.
(B) It has a well-defined structure of authority and responsibility.
(C) It arises spontaneously out of social and personal relationships.
(D) It is shown on the official organization chart.

132. Assigning part of a manager's work and associated authority to a subordinate is called:
(A) Decentralization
(B) Span of control
(C) Centralization
(D) Delegation of authority

133. According to Herzberg's Two-Factor Theory, which of the following is a 'Hygiene Factor'?
(A) Personal Achievement
(B) Personal Recognition
(C) Company Policy and Administration
(D) Employee Responsibility

134. Which of the following HRM functions involves providing employees with skills, knowledge, and abilities to perform their current jobs?
(A) Recruitment
(B) Training
(C) Succession planning
(D) Job evaluation

135. The process of negotiation between employers and a group of employees aimed at reaching agreements that regulate working conditions is known as:
(A) Performance appraisal
(B) Succession planning
(C) Corporate governance
(D) Collective bargaining

136. The psychological process through which individuals organize and interpret their sensory impressions to give meaning to their environment is:
(A) Perception
(B) Personality
(C) Attitude
(D) Emotion

137. Which of the following statements correctly defines 'Succession Planning'?
(A) Recruiting qualified candidates for various vacant positions
(B) Appraising the performance of employees within the organization
(C) Identifying and developing new leaders to replace outgoing ones
(D) Determining the compensation structure for all firm employees

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138. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Decentralization is the systematic delegation of authority at all levels of management and in all parts of the organization.
Reason (R): Decentralization can lead to quicker decision-making and increased motivation for lower-level managers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

139. Which leadership theory suggests that a leader's style should be contingent on the situation or context?
(A) Trait Theory
(B) Behavioral Theory
(C) Great Man Theory
(D) Fiedler's Contingency Model

140. Which of the following is NOT a common type of bank?
(A) Commercial banks
(B) Investment banks
(C) Regional Rural Banks (RRBs)
(D) Cooperative banks

141. A key function of the Reserve Bank of India (RBI) is:
(A) Providing direct loans to corporate entities.
(B) Regulating the insurance sector.
(C) Managing the monetary policy of the country.
(D) Accepting deposits from the general public.

142. A market where short-term funds are borrowed and lent is called the:
(A) Capital market
(B) Government securities market

2. It includes the effective utilization of those funds.
3. It is concerned only with long-term financial planning.
4. It covers decisions related to investment, financing, and dividends.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3
(B) 1, 2 and 4
(C) 2, 3 and 4
(D) 1, 3 and 4

121. The measure of dispersion that is calculated as the square root of the variance is:
(A) Range
(B) Quartile Deviation
(C) Standard Deviation
(D) Mean Deviation

122. Given below are steps of the research process. Arrange them in chronological order:
1. Data collection and analysis
2. Defining the research problem
3. Report writing
4. Developing the research design

(A) 2, 4, 1, 3
(B) 2, 1, 4, 3
(C) 4, 2, 1, 3
(D) 1, 2, 4, 3

123. A sampling method in which the population is divided into subgroups (strata) and random samples are taken from each subgroup is called:
(A) Simple Random Sampling
(B) Cluster Sampling
(C) Convenience Sampling
(D) Stratified Sampling

124. The 'Central Limit Theorem' states that, for a sufficiently large sample size, the sampling distribution of the sample mean will be:
(A) Identical match to the distribution of the source population
(B) Approximately normal regardless of population distribution
(C) Distribution always skewed to the right for all sample sizes
(D) Uniformly distributed outcomes for any large sample collected

125. The final and crucial step in the research process, which communicates the research findings, is:
(A) Data collection
(B) Hypothesis testing
(C) Report writing
(D) Research design

126. A measure of the asymmetry of a distribution is known as:
(A) Kurtosis
(B) Dispersion
(C) Central Tendency
(D) Skewness

127. Which of the following statements about primary data is incorrect?
(A) Data from a published government report is an example of primary data.
(B) It is collected for the first time by the researcher.
(C) It is original in character.
(D) It is more expensive and time-consuming to collect than secondary data.

128. A hypothesis that states there is no significant difference between specified populations is called a:
(A) Alternative Hypothesis
(B) Null Hypothesis
(C) Research Hypothesis
(D) Directional Hypothesis

129. A Poisson distribution is a discrete probability distribution that expresses the probability of a given number of events occurring in a fixed interval of:
(A) Sample size
(B) Time or space
(C) Trials
(D) Population

130. The function of management that involves setting objectives and determining a course of action for achieving those objectives is:
(A) Planning
(B) Organizing
(C) Staffing
(D) Directing

131. Which of the following is a characteristic of an informal organization?

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153. Given below are two statements:
Statement I: The Goods and Services Tax (GST) has subsumed many indirect taxes like excise duty and VAT.
Statement II: One of the main objectives of GST is to create a unified national market.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

154. A contract is said to be discharged by 'breach of contract' when:
(A) A party to the contract fails to perform their obligation.
(B) The parties mutually agree to terminate it.
(C) The purpose of the contract becomes impossible to perform.
(D) The time period for performance has expired.

155. Which of the following is a ground for winding up of a company under the Companies Act, 2013?
(A) The company has earned excessive profits.
(B) The company wants to expand its business.
(C) The company changes its registered office.
(D) The company is unable to pay its debts.

156. The tax incidence on an individual in India primarily depends on their:
(A) Nationality
(B) Residential status for the tax year
(C) Age
(D) Marital status

157. Which of the following is a type of deduction available from Gross Total Income?
(A) Standard Deduction from Salary
(B) Depreciation on assets
(C) Deduction under Section 80C
(D) Business expenditure

158. The process of submitting income-tax returns electronically is known as:
(A) Tax avoidance
(B) Tax planning
(C) Advance payment of tax
(D) E-filing

159. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In a "lease an asset" decision, the lease rentals are generally a tax-deductible expense.
Reason (R): In an "own an asset" decision, the business can claim depreciation as a tax-deductible expense.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

160. Which of the following correctly distinguishes tax avoidance from tax evasion?
(A) Use of illegal methods to reduce tax, unlike tax evasion
(B) Use of legal methods to reduce tax versus illegal methods
(C) Legal status of both tax avoidance and tax evasion techniques
(D) Suppressing income sources versus planning smart investments

161. A Hindu Undivided Family (HUF) is treated as a separate entity for the purpose of:
(A) Corporate Social Responsibility
(B) Income tax assessment
(C) International trade
(D) Company formation

162. The responsibility of deducting tax at source (TDS) on certain payments like salary, interest, and commission lies with the:
(A) Payer
(B) Payee
(C) Income Tax Department
(D) Bank

163. Which of the following statements about regional trade agreements is incorrect?
(A) NAFTA is a regional trade agreement.
(B) ASEAN is an association of Southeast Asian nations.
(C) SAARC includes countries from the

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(C) Foreign exchange market
(D) Money market

143. Given below are certain characteristics regarding Non-Banking Financial Companies (NBFCs):
1. They can accept demand deposits.
2. They are part of the payment and settlement system.
3. They provide a range of financial services but do not hold a banking license.
4. They are not regulated by the RBI.
5. They are primarily engaged in agricultural lending.

Which of the above statement(s) is/are correct?
(A) 3 only
(B) 1, 2 and 4
(C) 3 and 5
(D) 1 and 2

144. In the context of banking sector reforms, NPA stands for:
(A) Net Profit Amount
(B) Non-Performing Asset
(C) New Provisioning Account
(D) National Pension Asset

145. Mutual funds are financial intermediaries that:
(A) Provide insurance coverage.
(B) Pool money from many investors to invest in a diversified portfolio of securities.
(C) Offer digital payment system services.
(D) Provide long-term finance for industrial development.

146. The regulatory authority for the insurance sector in India is:
(A) IRDA
(B) RBI
(C) SEBI
(D) PFRDA

147. A contract in which one person is not legally capable of entering into a contract (e.g., a minor) is void due to lack of:
(A) Free consent
(B) Lawful object
(C) Capacity of parties
(D) Consideration

148. Match List I with List II concerning types of contracts.

List I: (Type of Contract)
P. Contract of Indemnity
Q. Contract of Bailment
R. Contract of Pledge
S. Contract of Agency

List II: (Description)
1. A bailment of goods as security for payment of a debt
2. A contract to save another from loss
3. A relationship where one person acts on behalf of another
4. Delivery of goods for a specific purpose

(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

149. The 'unpaid seller' under the Sale of Goods Act, 1930, has the right to:
(A) Demand specific performance from the buyer.
(B) Cancel the contract in all circumstances.
(C) Resell the goods.
(D) Use the goods for personal purposes.

150. A person who acquires a negotiable instrument for consideration, before maturity, and in good faith without notice of any defect in the title of the transferor is called a:
(A) Holder
(B) Holder in due course
(C) Payee
(D) Drawer

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151. Which of the following is a key feature of a Limited Liability Partnership (LLP)?
(A) Unlimited liability of all partners.
(B) It is governed by the Indian Partnership Act, 1932.
(C) It cannot be formed with less than ten partners.
(D) It has a separate legal entity distinct from its partners.

152. The Right to Information (RTI) Act, 2005, grants citizens the right to access information held by:
(A) Public authorities
(B) Private corporations
(C) Foreign embassies
(D) International organizations

fixed, the marginal product of that input will eventually decline is the:
(A) Law of Variable Proportions
(B) Law of Returns to Scale
(C) Law of Demand
(D) Law of Diminishing Marginal Utility

176. Which of the following is NOT a common pricing strategy?
(A) Price skimming
(B) Variable pricing
(C) Price penetration
(D) Peak load pricing

177. The risk that an investment's actual return will differ from its expected return is known as:
(A) Systematic Risk
(B) Investment Risk
(C) Unsystematic Risk
(D) Return

178. The international monetary system refers to the set of rules, conventions, and institutions for:
(A) Facilitating international payments, trade, and capital flows.
(B) Regulating international trade in goods.
(C) Providing development aid to poor countries.
(D) Setting domestic interest rates.

179. A Global Depository Receipt (GDR) is a financial instrument used by companies to:
(A) Raise capital in their domestic market.
(B) Hedge against foreign exchange risk.
(C) Raise capital from international investors.
(D) Pay for imports and exports.

180. The possibility of loss arising from adverse movements in foreign exchange rates is called:
(A) Credit risk
(B) Operational risk
(C) Liquidity risk
(D) Exchange rate risk

181. Which measure of central tendency is the value that occurs most frequently in a data set?
(A) Mean
(B) Median
(C) Mode
(D) Range

182. A regression analysis is used to:
(A) Determining the degree of association between two variables
(B) Analyzing relationships between dependent and independent variables
(C) Testing the equality of means across three or more group sets
(D) Describing the geometric shape of a statistical distribution

183. Which of the following is a type of non-probability sampling?
(A) Simple Random Sampling
(B) Stratified Sampling
(C) Systematic Sampling
(D) Judgement Sampling

184. A researcher is studying the relationship between gender (male/female) and brand preference (Brand A/Brand B). Which statistical test is most suitable for this analysis?
(A) Chi-square test
(B) t-test
(C) ANOVA
(D) Correlation analysis

185. A Binomial distribution would be the most appropriate model for which of the following scenarios?
(A) The number of typos per page in a book.
(B) The height of students in a class.
(C) The number of 'heads' in 10 tosses of a coin.
(D) The time between arrivals at a service counter.

186. The process of influencing people to strive willingly for group objectives is known as:
(A) Leadership
(B) Motivation
(C) Communication
(D) Control

187. A predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object is an:
(A) Emotion
(B) Perception
(C) Personality trait
(D) Attitude

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detached and objective, ensuring that their values and biases do not influence the outcomes. In contrast, the post-positivistic approach emerged as a critique of these rigid assumptions. Post-positivism acknowledges that reality is complex and cannot be fully apprehended. While it does not completely reject the notion of an objective reality (a viewpoint known as critical realism), it accepts that all observation is fallible and theory-laden. Therefore, knowledge is not an absolute truth but a probable conjecture that has not yet been falsified. This paradigm is more open to using qualitative methods alongside quantitative ones to gain a deeper, more contextualized understanding, and it recognizes that the researcher's own background can inevitably influence the research process.

Based on the above source, attempt the following five questions.

261. What is the fundamental assumption of the positivist paradigm regarding reality?
(A) Reality is subjective and depends on the observer.
(B) Reality is complex and can never be fully understood.
(C) Reality is a probable conjecture that can be falsified.
(D) Reality is singular, objective, and measurable.

262. The post-positivistic approach to research is characterized by its acceptance of which idea?
(A) All observation is infallible and free from theory.
(B) Knowledge is a conjecture that has not been proven false.
(C) Absolute truth can be discovered through empirical measurement.
(D) The researcher must remain completely detached from the study.

263. According to the passage, how does the role of the researcher differ between positivism and post-positivism?
(A) In positivism, the researcher's values are central, while in post-positivism, they are irrelevant.
(B) In positivism, qualitative insights are prioritized, while in post-positivism, quantitative data is key.
(C) In positivism, the researcher is detached, while in post-positivism, their influence is acknowledged.
(D) In positivism, the researcher creates reality, while in post-positivism, they merely observe it.

264. The term "critical realism," as mentioned in the context of post-positivism, implies that:
(A) reality is entirely a social construction.
(B) only phenomena that can be critically observed are real.
(C) quantitative methods are superior to qualitative methods.
(D) an objective reality exists but our knowledge of it is imperfect.

265. A researcher conducting a study based on structured surveys to establish causal relationships is most likely operating under which paradigm?
(A) The positivist paradigm
(B) The post-positivistic paradigm
(C) The critical realism paradigm
(D) The interpretivist paradigm

Direction : Please read the following source carefully.

Research methodology encompasses a variety of methods, each suited to different types of inquiry and research questions. The choice of method is critical as it dictates the procedure for data collection and analysis. The experimental method is designed to establish cause-and-effect relationships by manipulating one or more independent variables while controlling other extraneous variables to observe the effect on a dependent variable. This method provides a high degree of control and is a cornerstone of quantitative research. In contrast, the descriptive method aims to accurately and systematically describe a population, situation, or phenomenon. It answers questions of "what, where, when, and how" but cannot definitively answer "why." Surveys and observations are common tools in descriptive research. The historical method involves the systematic collection and evaluation of data related to past occurrences to understand their causes, effects, and trends, thereby providing a perspective on the present. It relies on primary and secondary sources. Qualitative methods, such as case studies or ethnography, focus on

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199. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Companies Act, 2013 has introduced the concept of a "One Person Company" (OPC).
Reason (R): This was done to encourage entrepreneurship and the corporatization of micro-businesses.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

200. Given below are certain items. A trademark is a recognizable sign, design, or expression which identifies products or services of a particular source from those of others. Which of the following can be trademarked?
1. Brand names
2. Logos
3. Slogans
4. Inventions
5. Literary works
Which of the above statement(s) is/are correct?
(A) 1, 2 and 3
(B) 1, 4 and 5
(C) 2, 3 and 4
(D) 3, 4 and 5

201. Which of the following tax considerations would be relevant in a 'shut down or continue operations' decision?
(A) Availability of deductions under Section 80C.
(B) Tax rate applicable to Hindu Undivided Family.
(C) Tax implications of terminal depreciation on the sale of assets.
(D) Due date for e-filing of income-tax returns.

202. The concept of 'Gross Total Income' in the Income-tax Act, 1961 is arrived at by:
(A) Aggregating income under the five heads of income.
(B) Deducting Chapter VI-A deductions from total income.
(C) Aggregating all exempted incomes.
(D) Calculating the tax liability on total income.

203. Which of the following statements is true regarding a firm's tax assessment?
(A) A firm is taxed at the same slab rates as an individual.
(B) Partners are taxed on their share of profit, and the firm is not taxed.
(C) A firm's income is completely exempt from tax.
(D) The profit of a firm is taxed at a flat rate, and the partners' share of profit is exempt in their hands.

204. The payment of tax in installments during the income year itself is known as:
(A) Deduction of tax at source
(B) Advance payment of tax
(C) Collection of tax at source
(D) Self-assessment tax

205. Given below are levels of Regional Economic Integration. Arrange them from the lowest level of integration to the highest:
1. Common Market
2. Economic Union
3. Customs Union
4. Free Trade Area
(A) 4, 3, 1, 2
(B) 3, 4, 1, 2
(C) 4, 1, 3, 2
(D) 1, 3, 4, 2

206. 'Cost-push' inflation is a type of inflation caused by substantial increases in the cost of important goods or services where no suitable alternative is available. This relates to which aspect of the business environment?
(A) Legal environment
(B) Political environment
(C) Socio-cultural environment
(D) Economic environment

207. Which international organization is often referred to as the 'lender of last resort' for countries facing balance of payments difficulties?
(A) IMF
(B) World Bank
(C) WTO
(D) UNCTAD

208. Given below are two statements:

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Statement I: Cost audit involves the verification of cost accounts and records to ensure they are accurate and adhere to cost accounting principles.
Statement II: A financial audit and a cost audit have the exact same objectives and scope.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

209. The issue, forfeiture, and reissue of shares are accounting transactions specifically related to:
(A) Partnership firms
(B) Corporate Accounting
(C) Sole proprietorships
(D) Cost Accounting

210. A costing system where the cost of a product is its cumulative cost over its entire life, from inception to abandonment, is known as:
(A) Life cycle costing
(B) Target costing
(C) Kaizen costing
(D) Activity Based Costing

211. Which of the following statements about price determination under perfect competition is incorrect?
(A) The price is determined by the industry's demand and supply forces.
(B) An individual firm is a price taker.
(C) Firms can earn super-normal profits in the long run.
(D) The demand curve for a single firm is perfectly elastic.

212. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The indifference curve approach to consumer behaviour is considered superior to the utility analysis.
Reason (R): Indifference curve analysis assumes ordinal measurement of utility (ranking of preferences) rather than cardinal measurement (quantifiable utility).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

213. The cost that does not change with the level of output in the short run is called:
(A) Variable Cost
(B) Marginal Cost
(C) Fixed Cost
(D) Average Cost

214. The theories and policies related to working capital management deal with:
(A) The management of long-term assets and liabilities.
(B) The management of current assets and current liabilities.
(C) The decision to issue new shares or debentures.
(D) The decision to distribute profits as dividends.

215. Which of the following is a component of 'Capital Structuring'?
(A) Managing cash and inventory levels.
(B) Evaluating the profitability of a new project.
(C) Hedging foreign exchange risk.
(D) Deciding the optimal mix of debt and equity.

216. Given below are certain statements about the research process:
1. Research begins with a clear definition of a problem.
2. The choice of research design depends on the research objectives.
3. Data collection can be done using primary or secondary sources.
4. Report writing is an optional step in academic research.
5. Hypothesis testing is mandatory for all types of research.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3
(B) 1, 3 and 4
(C) 2, 4 and 5
(D) 1, 2, 3 and 5

217. In the context of Business Management, who is credited with proposing the 'Principles of Management'?
(A) Elton Mayo
(B) F.W. Taylor
(C) Henri Fayol
(D) Max Weber

218. The process by which an organization identifies present and future human resource needs to achieve its goals is called:
(A) Human resource planning
(B) Recruitment
(C) Performance appraisal
(D) Training and development

219. The ability of a person to manage their own emotions and the emotions of others is known as:
(A) Personality
(B) Perception
(C) Attitude
(D) Emotional Intelligence

220. Match List I with List II regarding financial markets.
List I: (Financial Market)
P. Money Market
Q. Capital Market
R. Government Securities Market
S. Foreign Exchange Market
List II: (Characteristic)
1. Trading of shares and debentures
2. Trading of foreign currencies
3. Trading of Treasury Bills and Commercial Paper
4. Market for G-Secs issued by Central/State Governments
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

221. 'NPA management' in the banking sector refers to the strategies and actions taken by banks to:
(A) Increase the number of performing assets.
(B) Implement Basel norms.
(C) Manage and recover bad loans.
(D) Increase digital transactions.

222. The factor that limits the insurability of a risk, where a loss might be catastrophic or affect a large number of policyholders at once, is known as:
(A) Moral hazard
(B) Adverse selection
(C) Insurable interest
(D) Correlated risk

223. What does "free consent" in the Indian Contract Act, 1872, imply?
(A) Consent not caused by coercion, fraud, or misrepresentation
(B) Requirement that parties must be major and of sound mind
(C) Requirement that the object of the contract must be lawful
(D) Requirement for the contract to be in writing and registered

224. Which of the following is NOT an essential element of a valid contract?
(A) Offer and Acceptance
(B) The contract must be in writing
(C) Lawful Consideration
(D) Capacity of Parties

225. A key objective of the Competition Act, 2002, is to prevent:
(A) Profit maximization by firms.
(B) Abuse of dominant position by enterprises.
(C) Mergers and acquisitions in all cases.
(D) Foreign direct investment.

226. Which of the following statements about Intellectual Property Rights (IPRs) is incorrect?
(A) IPRs provide protection for an indefinite period.
(B) Patents protect inventions.
(C) Copyrights protect literary and artistic works.
(D) Trademarks protect brand names and logos.

227. In the context of International Taxation, 'Transfer Pricing' refers to the rules and methods for pricing transactions:
(A) Pricing transactions between the company and its customers
(B) Pricing transactions between a company and its external suppliers
(C) Pricing within and between enterprises

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188. Which of the following is considered an incentive or fringe benefit in compensation management?
(A) Basic salary
(B) A company-provided car
(C) Statutory minimum wage
(D) Job description

189. Workers' participation in management aims to:
(A) Increase the span of control of managers.
(B) Implement a stricter performance appraisal system.
(C) Involve employees in decision-making processes.
(D) Reduce the need for trade unions.

190. Match List I with List II regarding Organizational Behaviour concepts.
List I: (Concept)
P. Power
Q. Conflict
R. Group Dynamics
S. Stress Management
List II: (Description)
1. A party perceives negative effects
2. Techniques to cope with strain and anxiety
3. The ability to influence the behavior of others
4. The interactions and forces within a group of people
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

191. Regional Rural Banks (RRBs) were established with the objective of:
(A) Providing credit and other facilities to the agricultural and rural sectors.
(B) Financing large corporate and international trade.
(C) Regulating the stock market.
(D) Managing the country's foreign exchange reserves.

192. Which of the following is a function of a Development Finance Institution (DFI)?
(A) Providing short-term working capital loans.
(B) Providing medium and long-term finance for industrial and infrastructure projects.
(C) Offering retail banking services like savings accounts.
(D) Conducting monetary policy.

193. The process of risk management in insurance involves all of the following EXCEPT:
(A) Risk identification
(B) Guaranteeing that no losses will occur
(C) Risk assessment
(D) Risk avoidance and mitigation

194. Which of the following is a digital payment system?
(A) Unified Payments Interface (UPI)
(B) Cheque
(C) Demand Draft
(D) Bank note

195. An agreement that is not enforceable by law is said to be:
(A) A valid contract
(B) A quasi-contract
(C) A void agreement
(D) A contingent contract

196. The delivery of goods by one person to another for some purpose, upon a contract that they shall, when the purpose is accomplished, be returned or otherwise disposed of, is called:
(A) Pledge
(B) Agency
(C) Guarantee
(D) Bailment

197. Which of the following statements about the dishonour of a negotiable instrument is correct?
(A) Dishonour can only occur due to non-payment.
(B) The holder in due course is not affected by the dishonour.
(C) Dishonour can occur due to non-acceptance or non-payment.
(D) There is no legal recourse upon dishonour.

198. An act or undertaking by a person not having any legal duty to do so, which results in a benefit to another, can give rise to a:
(A) Special contract
(B) Quasi contract
(C) Voidable contract
(D) Wagering agreement

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238. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Goods and Services Tax (GST) is a destination-based consumption tax.
Reason (R): The tax revenue from GST accrues to the taxing authority which has jurisdiction over the place of consumption.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

239. The calculation of taxable income for individuals, Hindu Undivided Family, and Firms are all covered under:
(A) The Income-tax Act, 1961
(B) The Companies Act, 2013
(C) The Goods and Services Tax Act
(D) The Indian Contract Act, 1872

240. The 'political environment' of a business includes which of the following?
(A) The economic system of the country
(B) The role of government in business and its stability
(C) The cultural values and beliefs of the society
(D) The level of technology in the country

241. 'Verification and valuation of assets and liabilities' is a critical procedure in:
(A) The process of issuing shares
(B) An independent financial audit
(C) Marginal costing
(D) The preparation of a budget

242. Under the theory of costs, the long-run average cost curve (LAC) is often described as being 'U-shaped' due to:
(A) The operation of returns to scale
(B) The law of variable proportions
(C) The law of demand
(D) The existence of fixed costs

243. The risk associated with the overall market, which cannot be eliminated through diversification, is known as:
(A) Unsystematic Risk
(B) Financial Risk
(C) Systematic Risk
(D) Business Risk

244. A non-parametric test used as an alternative to the independent samples t-test is the:
(A) ANOVA
(B) Chi-square test
(C) Mann-Whitney U-test
(D) Kruskal-Wallis H-test

245. Which of the following is a key element of 'Corporate Governance'?
(A) Human resource planning
(B) Job evaluation
(C) Accountability and transparency
(D) 360-degree appraisal

246. What is the main purpose of a 'Pension Fund'?
(A) To provide short-term loans to corporations.
(B) To collect and invest funds to provide retirement income for participants.
(C) To invest in venture capital.
(D) To regulate the banking sector.

247. The 'Right of Stoppage in Transit' is a right available to:
(A) A buyer of goods
(B) A bailee
(C) A holder in due course
(D) An unpaid seller

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248. The primary objective of the Information Technology Act, 2000 is to provide a legal framework for:
(A) E-commerce and e-governance
(B) Competition in markets
(C) The Right to Information
(D) Intellectual Property Rights

249. Which of the following correctly describes a 'make or buy' decision in the context of corporate tax planning?
(A) Deciding whether to form a company or a partnership.
(B) Deciding whether to lease an asset or own it.
(C) Deciding whether to manufacture a component in-house or purchase it from an external supplier.
(D) Deciding whether to shut down operations or continue.

250. Match List I with List II regarding taxation concepts.

List I: (Tax Concept)

P. Residential Status

Q. Clubbing of Income

R. Advance Tax

S. TDS

List II: (Description)

1. Tax paid in installments during the year
2. Tax deducted at the point of origin of income
3. Determines the scope of taxable income
4. Including another person's income in one's own

(A) P-1, Q-2, R-3, S-4

(B) P-3, Q-4, R-1, S-2

(C) P-4, Q-3, R-2, S-1

(D) P-2, Q-1, R-4, S-3

Direction : Please read the following source carefully.

The levels of teaching represent a continuum of instructional strategies and cognitive engagement, progressing from the most basic to the most advanced. The lowest level is the Memory Level of Teaching (MLT), which is largely teacher-centric and focuses on the rote memorization of facts, information, and formulas. Here, the learner's role is passive, primarily involving recall and recognition with minimal understanding. The next stage is the Understanding Level of Teaching (ULT), where the emphasis shifts from mere memorization to grasping the meaning of concepts and principles. At this level, the learner is expected to see relationships, comprehend facts, and generalize ideas. The teacher facilitates this process by providing examples and opportunities for interpretation. The highest and most sophisticated stage is the Reflective Level of Teaching (RLT), also known as the introspective level. This is a problem-centric approach where learners are encouraged to engage in critical thinking, inquiry, and problem-solving. The classroom environment is open and democratic, with the teacher acting as a facilitator who presents a problem and encourages students to explore original solutions. RLT aims to develop the learner's ability to analyze, synthesize, and evaluate situations, fostering a deeper, more permanent, and practical form of learning.

Based on the above source, attempt the following five questions.

251. Which level of teaching is primarily described as teacher-centric with a focus on rote learning?

(A) The Reflective Level of Teaching

(B) The Memory Level of Teaching

(C) The Understanding Level of Teaching

(D) The Introspective Level of Teaching

252. According to the passage, what is the primary role of the learner at the Understanding Level of Teaching (ULT)?

(A) To see relationships between facts and generalize ideas.

(B) To passively receive and memorize information.

(C) To engage in critical inquiry and problem-solving.

(D) To explore original solutions in an open environment.

253. The Reflective Level of Teaching (RLT) can be inferred to be most concerned with developing which of the following in a learner?

(A) The ability to recall information quickly.

(B) The proficiency in following teacher-led instructions.

(C) The capacity for higher-order cognitive skills.

(D) The skill of memorizing complex formulas.

254. How does the role of the teacher change when moving from the Memory Level to the Reflective Level?

(A) From an authority figure to a passive observer.

(B) From a facilitator of inquiry to a strict disciplinarian.

(C) From a co-learner to a primary source of facts.

(D) From a content provider to a facilitator of inquiry.

255. The passage suggests that the key distinction between the Understanding Level and the Reflective Level is the emphasis on:

(A) generalization of ideas versus rote memorization.

(B) recall of facts versus interpretation of examples.

(C) comprehension of concepts versus problem-solving.

(D) teacher-centric methods versus learner-

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centric methods.

Direction : Please read the following source carefully.

The characteristics of learners vary significantly based on their developmental stage, particularly when contrasting adolescent and adult learners. Adolescent learners, typically in their teenage years, are undergoing significant cognitive, social, and emotional development. Academically, they are capable of abstract thought but often require structured learning environments and external motivation. Socially and emotionally, they are heavily influenced by peer groups and are in the process of forming their identity, which can affect their engagement and focus. The instructional approach for them, often termed pedagogy, is teacher-directed. In contrast, adult learners are characterized by a higher degree of autonomy and self-direction. As described in the principles of andragogy, adults are internally motivated and bring a wealth of life experiences to the learning environment, which serves as a rich resource for learning. Their learning is problem-centered rather than subject-centered, and they seek immediate application of knowledge to their personal or professional lives. Cognitively, while their fluid intelligence may decline, their crystallized intelligence, based on accumulated knowledge, is strong. Emotionally, they are more stable but may face barriers like time constraints or lack of confidence in returning to a formal learning setting.

Based on the above source, attempt the following five questions.

256. According to the passage, which concept is most closely associated with the instructional approach for adult learners?
(A) Pedagogy
(B) Andragogy
(C) Introspection
(D) Rote learning

257. What is identified as a primary academic characteristic of an adult learner?
(A) A preference for subject-centered instruction.
(B) A reliance on external sources of motivation.
(C) A capacity for abstract thought without structure.
(D) A desire for the immediate application of knowledge.

258. The passage suggests that a key difference between adolescent and adult learners lies in their:
(A) source of motivation and degree of self-direction.
(B) inability versus ability to engage in abstract thought.
(C) complete dependence versus complete independence from peer influence.
(D) lack of life experience versus absence of cognitive barriers.

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259. Which of the following is presented as a potential barrier for adult learners?
(A) The overwhelming influence of peer groups.
(B) The inability to engage in problem-centered learning.
(C) A lack of confidence in a formal learning environment.
(D) A lack of crystallized intelligence.

260. It can be inferred from the passage that an effective teaching strategy for adolescents would likely involve:
(A) providing a structured environment with clear directions.
(B) minimizing the role of the teacher to encourage autonomy.
(C) leveraging life experiences as the primary learning resource.
(D) focusing solely on problem-centered tasks with immediate application.

Direction : Please read the following source carefully.

In the philosophy of research, two contrasting paradigms, positivism and post-positivism, offer different perspectives on the nature of reality and knowledge. The positivist approach, rooted in the natural sciences, asserts that reality is objective, singular, and independent of the observer. It posits that this reality can be observed and measured empirically, leading to the discovery of universal laws and causal relationships. Consequently, positivist research is characterized by its emphasis on quantitative data, hypothesis testing, and the use of structured methodologies like experiments and surveys. The researcher's role is to remain

under common control
(D) Pricing of various securities listed on a country's exchange

228. Which of the following situations describes the concept of 'carry forward of losses'?
(A) Adjusting current business losses against salary income sources
(B) Inclusion of a minor child's income in the parent's tax return
(C) Payment of tax in multiple installments throughout the fiscal year
(D) Carrying unabsorbed current losses to set-off against future profits

229. Which of the following is a tax consideration in a 'retain, renewal or replacement of asset' decision?
(A) The residential status of the firm.
(B) The taxability of the Hindu Undivided Family.
(C) The tax implications of capital gains or losses on the sale of the old asset.
(D) The mechanism for avoiding double taxation.

230. The process of amalgamation, absorption, and reconstruction of companies is primarily governed by the provisions of:
(A) The Indian Partnership Act
(B) The Companies Act
(C) The Sale of Goods Act
(D) The Indian Contract Act

231. The "break-even point" in break-even analysis is the level of sales at which:
(A) The company makes maximum profit.
(B) The company's variable costs are fully recovered.
(C) The company makes maximum loss.
(D) Total revenue equals total costs.

232. Given below are historical developments in Management and HRM. Arrange them in chronological order:
1. Scientific Management (F.W. Taylor)
2. Human Relations Movement (Elton Mayo's Hawthorne Studies)
3. Administrative Management (Henri Fayol)
4. Modern concepts like Strategic HRM
(A) 1, 3, 2, 4
(B) 3, 1, 2, 4
(C) 1, 2, 3, 4
(D) 2, 1, 3, 4

233. The 'cost of capital' is a central concept in which area of business finance?
(A) Working capital management
(B) Dividend decision
(C) Capital budgeting decisions
(D) Risk and return analysis

234. In probability theory, if P(A) is the probability of event A and P(B) is the probability of event B, and they are independent, the probability of both A and B occurring is:
(A) P(A) * P(B)
(B) P(A) + P(B)
(C) P(A) / P(B)
(D) P(A) - P(B)

235. The concept of 'span of control' is central to which function of management?
(A) Planning
(B) Organizing
(C) Leading
(D) Controlling

236. Given below are certain statements about the Reserve Bank of India (RBI):
1. It is the central bank of India.
2. It has the sole right to issue currency notes.
3. It acts as a banker to the government.
4. It regulates the capital market in India.
5. It manages the country's foreign exchange reserves.
Which of the above statement(s) is/are correct?
(A) 1, 2, 3 and 4
(B) 1, 2, 3 and 5
(C) 1, 3, 4 and 5
(D) 2, 3, 4 and 5

237. The process where a court supervises the termination of a company's legal existence and the distribution of its assets is known as:
(A) Amalgamation
(B) Absorption
(C) Winding up of a company
(D) Reconstruction

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gaining an in-depth, holistic understanding of a particular case or social phenomenon through non-numerical data like interviews and observations. Conversely, quantitative methods involve the collection of numerical data and the use of statistical analysis to test hypotheses and identify patterns.

Based on the above source, attempt the following five questions.

266. Which research method is most appropriate for a study aiming to establish a definitive cause-and-effect relationship?
(A) The descriptive method
(B) The experimental method
(C) The historical method
(D) The qualitative method

267. A researcher studying the voting patterns in a specific constituency during the last five elections to understand current political trends would be using which method?
(A) The experimental method
(B) The historical method
(C) The descriptive method
(D) The ethnographic method

268. What is the primary limitation of the descriptive method as described in the passage?
(A) It cannot be used to determine causality.
(B) It cannot be used to collect numerical data.
(C) It relies solely on secondary sources.
(D) It involves the manipulation of variables.

269. The fundamental difference between qualitative and quantitative methods, according to the passage, lies in the:
(A) use of primary versus secondary sources.
(B) focus on past versus present events.
(C) nature of the data collected and the analysis performed.
(D) degree of control over extraneous variables.

270. A study that involves in-depth interviews with a small group of individuals to understand their lived experiences is an example of:
(A) a quantitative method.
(B) an experimental method.
(C) a historical method.
(D) a qualitative method.

Direction : Please read the following source carefully.

Communication is a multifaceted process that can be classified based on the channels used and the context or style. A primary classification distinguishes between verbal and non-verbal communication. Verbal communication involves the use of words, either spoken or written, to convey a message. It is symbolic and structured by linguistic rules. Non-verbal communication, on the other hand, encompasses all messages transmitted without words, such as body language, gestures, facial expressions, and paralanguage (e.g., tone of voice). While powerful, non-verbal cues can be ambiguous and are often culturally specific. Another important classification is based on formality and organizational structure, dividing communication into formal and informal types. Formal communication follows officially prescribed channels within an organization's hierarchy. It can be vertical (upward or downward between superiors and subordinates), horizontal (between peers at the same level), or diagonal (across different levels and departments). It is systematic and documented. In contrast, informal communication, often called the 'grapevine,' does not follow any official rules or channels. It arises from social interactions among employees and is characterized by its speed and spontaneity. While it can foster relationships, it is also prone to spreading rumors and inaccurate information.

Based on the above source, attempt the following five questions.

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271. According to the passage, a manager giving performance feedback to a subordinate is an example of which type of formal communication?
(A) Horizontal communication
(B) Upward vertical communication
(C) Downward vertical communication
(D) Diagonal communication

272. Which characteristic is attributed to non-verbal communication in the source?
(A) It is structured by universal linguistic rules.
(B) It can be ambiguous and culturally dependent.
(C) It is always clear and easy to interpret.
(D) It is a component of formal communication only.

286. What is the key feature that distinguishes an Intranet from the Internet?
(A) The type of technology and protocols used.
(B) The ability to host web pages.
(C) The reliance on the TCP/IP protocol suite.
(D) The scope of access and its private nature.

287. An automobile manufacturer providing its parts suppliers with controlled access to its inventory management system is using a(n):
(A) Internet.
(B) Intranet.
(C) Extranet.
(D) Public domain.

288. According to the passage, the primary function of the Simple Mail Transfer Protocol (SMTP) is to:
(A) retrieve emails from a server.
(B) send emails from a client to a server.
(C) connect a computer to the Internet.
(D) secure a private network connection.

289. The passage states that the Internet, Intranet, and Extranet share which of the following?
(A) Unrestricted public access.
(B) A purpose of internal corporate communication only.
(C) A governance model controlled by a single entity.
(D) A common technological foundation like TCP/IP.

290. When you use an email client to download messages from a server to your local computer, which protocol is likely being used, according to the source?
(A) POP3
(B) TCP/IP
(C) SMTP
(D) HTTP

Direction : Please read the following source carefully.

The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet. At its heart are the 17 Sustainable Development Goals (SDGs), which represent an urgent and universal call to action. These goals build upon the preceding Millennium Development Goals (MDGs) but have a much broader scope and a stronger emphasis on universality, applying to all countries, regardless of their development status. A core principle of the SDGs is their integrated and indivisible nature. They recognize that action in one area will affect outcomes in others and that development must balance social, economic, and environmental sustainability. For example, ending poverty (Goal 1) must go hand-in-hand with strategies that build economic growth and address a range of social needs including education, health, and social protection, all while tackling climate change and protecting the environment. The 17 goals are interconnected and are designed to be achieved together to ensure no one is left behind. This holistic approach contrasts with previous development paradigms that often treated these three pillars—social, economic, and environmental—in isolation.

Based on the above source, attempt the following five questions.

291. What is described as a core principle of the Sustainable Development Goals (SDGs)?
(A) Their exclusive focus on developing countries.
(B) Their separation of social, economic, and environmental issues.
(C) Their integrated and indivisible nature.
(D) Their short-term applicability until 2020.

292. The passage suggests that the SDGs differ from the MDGs primarily in their:
(A) universal applicability to all countries.
(B) total number of goals.
(C) focus on environmental sustainability only.
(D) exclusion of economic development.

293. According to the source, the 2030 Agenda for Sustainable Development aims to balance which three pillars?
(A) Political, technological, and cultural sustainability.
(B) Individual, community, and national sustainability.
(C) Urban, rural, and global sustainability.
(D) Social, economic, and environmental sustainability.

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arguments. A standard form categorical proposition consists of four essential components. The first is the quantifier, which indicates the scope of the proposition and can be 'All', 'No', or 'Some'. The second is the subject term (S), which is the class being discussed. The third component is the copula, which is a form of the verb 'to be' (e.g., 'are' or 'are not') that links or separates the subject and predicate terms. The final component is the predicate term (P), which is the class being affirmed or denied of the subject. These propositions are classified into four types based on their quality (affirmative or negative) and quantity (universal or particular). 'A' propositions are universal affirmative (All S are P). 'E' propositions are universal negative (No S are P). 'I' propositions are particular affirmative (Some S are P). 'O' propositions are particular negative (Some S are not P). An important concept related to these propositions is the distribution of terms, which refers to whether the proposition makes a claim about every member of a class. In 'A' propositions, the subject is distributed. In 'E' propositions, both subject and predicate are distributed. In 'I' propositions, neither term is distributed. In 'O' propositions, only the predicate is distributed.

Based on the above source, attempt the following five questions.

281. In the proposition "Some politicians are not honest individuals," what is the predicate term?
(A) honest individuals
(B) Some
(C) politicians
(D) are not

282. According to the classification provided, the proposition "No dogs are felines" is an example of which type?
(A) An 'A' proposition
(B) An 'E' proposition
(C) An 'I' proposition
(D) An 'O' proposition

283. Which of the following accurately describes the distribution of terms in a universal affirmative proposition?
(A) Both the subject and predicate terms are distributed.
(B) Only the subject term is distributed.
(C) Only the predicate term is distributed.
(D) Neither the subject nor the predicate term is distributed.

284. In which type of categorical proposition are both the subject and predicate terms distributed?
(A) Universal negative
(B) Universal affirmative
(C) Particular affirmative
(D) Particular negative

285. The components 'quantifier', 'subject term', 'copula', and 'predicate term' collectively form the:
(A) structure of a logical fallacy.
(B) components of an inductive argument.
(C) structure of a categorical proposition.
(D) mood and figure of a syllogism.

Direction : Please read the following source carefully.

The landscape of modern digital communication is built upon a hierarchy of networks, with the Internet serving as the most expansive example. The Internet is a global system of interconnected computer networks that uses the standard Internet protocol suite (TCP/IP) to link devices worldwide. It is a public, self-governing network accessible to billions of users. In contrast, an Intranet is a private network contained within an enterprise. It is used to share company information and computing resources among employees securely. While it uses the same technologies as the Internet, such as web browsers and TCP/IP protocols, its access is restricted to authorized members of the organization. An Extranet can be seen as a hybrid, which is essentially a private Intranet that is extended to users outside the company, such as suppliers, vendors, or partners, to share specific information or facilitate collaboration. Access is still controlled and limited to authorized external parties. Fundamental applications like E-mail rely on specific protocols to function; for instance, the Simple Mail Transfer Protocol (SMTP) is used for sending emails, while protocols like Post Office Protocol 3 (POP3) or Internet Message Access Protocol (IMAP) are used for retrieving them from a mail server.

Based on the above source, attempt the following five questions.

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operational issues and strategic planning rather than broad governmental policy formulation or social welfare studies.

23. (D) It states that as price increases, quantity demanded also increases.
The law of demand establishes a fundamental relationship in economics regarding consumer behavior. It suggests that, assuming all other factors remain constant, there is an inverse correlation between the price of a good and the quantity that consumers are willing to purchase. As the price falls, the quantity demanded typically rises, which is reflected by a downward-sloping curve. A positive correlation would contradict this basic principle and indicate a different market phenomenon.

24. (A) Both A and R are true and R is the correct explanation of A.
In a perfectly competitive market, individual firms must accept the prevailing market price because they lack the power to influence it. Since each producer contributes only a negligible fraction of the total market supply, any change in their individual output has no impact on equilibrium. Consequently, the firm faces a perfectly elastic demand curve. This necessitates that the company focuses on cost efficiency to maximize profits at the price determined by market forces.

25. (C) Oligopoly
Market structures with only a few dominant sellers are characterized by significant mutual interdependence among competitors. In such environments, firms are often hesitant to change prices because they anticipate that rivals will match price cuts but ignore price increases. This strategic behavior leads to price rigidity, which is visually represented by a demand curve with a sharp bend or kink. This model explains why prices remain stable despite fluctuations in production costs.

26. (D) 1, 2 and 4
Indifference curves represent various combinations of two goods that provide a consumer with an equal level of total satisfaction. These curves are typically convex to the origin due to the diminishing marginal rate of substitution. Higher curves on a graph indicate greater levels of utility. Crucially, two curves can never cross because each represents a distinct level of preference. This graphical tool helps economists analyze consumer choices and the trade-offs between different products.

27. (D) Price skimming
Companies often introduce innovative products by initially setting a high price to capture the segment of the market most willing to pay a premium. This strategy is designed to recover research and development costs quickly before competitors enter the space. As demand from early adopters is satisfied, the firm may gradually lower the price to attract more price-sensitive customers. This approach is common in the technology sector for new gadgets and high-end electronics.

28. (A) Both Statement I and Statement II are correct.
Production theories distinguish between short-run and long-run adjustments in input factors. In the short run, certain inputs remain fixed, leading to the law of variable proportions where the addition of variable factors eventually yields diminishing returns. Conversely, the long run allows all factors of production to be adjusted, leading to the study of returns to scale. Both concepts are essential for understanding how changes in inputs affect the total output of a business entity.

29. (C) Product differentiation
Monopolistic competition is characterized by many sellers offering products that are similar but not identical. Unlike perfect competition where goods are homogeneous, firms in this market structure use branding, design, and quality to distinguish their offerings. This differentiation gives each firm a degree of control over its pricing. While there are many participants and free entry, the unique characteristics of each product create a unique demand curve for individual producers in the market.

30. (D) Elastic
Price elasticity measures how the quantity demanded of a product reacts to changes in its price. When the elasticity value is greater than one, it indicates that a small change in price leads to a relatively larger change in the amount consumers purchase. This sensitivity suggests

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294. The interconnectedness of the SDGs implies that:
(A) each goal must be achieved sequentially.
(B) progress in one goal can influence others.
(C) countries can choose to focus on only one pillar.
(D) environmental goals are more important than social goals.

295. The overarching aim of the SDGs, as presented in the passage, is to:
(A) focus solely on ending poverty in the least developed nations.
(B) prioritize economic growth over environmental protection.
(C) create a shared blueprint for prosperity while ensuring no one is left behind.
(D) replace the United Nations charter with a new development agenda.

Direction : Please read the following source carefully.

The evolution of higher learning and research in post-independence India has been shaped by a series of landmark policy initiatives and the establishment of key institutions. A foundational moment was the appointment of the University Education Commission (1948-49), chaired by Dr. S. Radhakrishnan. This commission provided a comprehensive vision for university education and, most notably, recommended the creation of the University Grants Commission (UGC) as an autonomous body to oversee the allocation of public funds and the maintenance of standards in universities. The UGC was formally established in 1956. Subsequently, the Education Commission (1964-66), under the chairmanship of Dr. D. S. Kothari, undertook a more exhaustive review of the entire educational sector. The Kothari Commission's report offered a transformative blueprint, advocating for a significant increase in national investment in education and emphasizing the need to link education with national development. In parallel with these policy developments, the post-independence era was marked by a strategic focus on building excellence in technical and management education. This led to the establishment of the Indian Institutes of Technology (IITs) and the Indian Institutes of Management (IIMs) as premier institutions intended to produce a high-caliber workforce to drive India's industrial and economic growth.

Based on the above source, attempt the following five questions.

296. The establishment of the University Grants Commission (UGC) was a direct recommendation of which commission?
(A) The Kothari Commission
(B) The National Education Policy Committee
(C) The Secondary Education Commission
(D) The Radhakrishnan Commission

297. According to the passage, a primary function of the UGC is to:
(A) oversee funding and maintain standards in universities.
(B) conduct university entrance examinations.
(C) directly manage the administration of all IITs and IIMs.
(D) formulate the curriculum for primary education.

298. What was a key emphasis of the Kothari Commission (1964-66)?
(A) The exclusive focus on university education.
(B) The linkage between education and national development.
(C) The reduction of national investment in education.
(D) The establishment of the University Grants Commission.

299. The passage states that the establishment of institutions like the IITs and IIMs was driven by a strategic need to:
(A) promote liberal arts and humanities education.
(B) create a workforce for industrial and economic growth.
(C) decentralize the control of university education.
(D) focus exclusively on primary and secondary schooling.

300. Based on the passage, the evolution of higher education in post-independence India can be characterized by:
(A) a combination of policy formulation and institution building.
(B) a singular focus on technical education, neglecting universities.

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the concept of a singular global union does not exist as a standard level. Most frameworks focus on limited regional cooperation rather than universal international integration.

8. (A) Foreign direct investment
When an organization decides to establish its own manufacturing units or production facilities in another country, it is making a significant capital commitment. This strategy allows the business to maintain high levels of control over its international operations and intellectual property. It often results in the direct transfer of technology and managerial expertise to the foreign location. Such investments are typically long-term and aim to capture local markets effectively.

9. (B) 1, 3 and 4
Foreign direct investment represents a stable, long-term commitment to a foreign enterprise, often bringing essential technology and management skills to the host nation. Unlike portfolio investments, which are frequently more volatile and short-term, these direct investments provide lasting interest and control. National policies regulate these flows to ensure they align with domestic economic goals. Consequently, host countries benefit from infrastructure development and improved industrial capabilities through these managed international capital flows.

10. (A) Trade diversion effect
Regional trade agreements can sometimes cause shifts in commerce that reduce overall economic efficiency. This occurs when the elimination of internal tariffs within a trading bloc leads members to buy goods from a less efficient partner country instead of a lower-cost non-member. While the agreement facilitates trade among members, it replaces cheaper external imports with more expensive internal alternatives. This phenomenon highlights a potential drawback of preferential trade arrangements for global efficiency.

11. (D) The Going Concern Postulate
Accounting principles rely on several fundamental assumptions to ensure that financial statements provide a reliable view of a business. One key assumption is that an entity will continue to operate for the foreseeable future without the need for liquidation. This allows for the systematic depreciation of assets over their useful lives and the deferral of certain expenses. Without this perspective, assets would always be valued at current liquidation prices.

12. (B) Payment of salary to a partner
In partnership accounting, assets and liabilities are typically re-evaluated when the ownership structure or profit-sharing arrangement changes significantly. Events such as the admission of new members, retirement, or shifts in profit ratios necessitate these adjustments to ensure fairness. However, the routine payment of salaries is considered a regular appropriation of profit and does not impact the fundamental valuation of the firm's capital. It is simply a recurring transaction within operations.

13. (A) 4, 1, 2, 3
A structured audit follows a logical progression to ensure financial accuracy and compliance. The process begins with careful planning and risk assessment to identify potential areas of concern. Auditors then move to vouching, which involves examining documentary evidence for specific transactions. This is followed by the verification and valuation of assets and liabilities to confirm their existence. Finally, the auditor summarizes their findings and issues a formal report to stakeholders.

14. (D) Assigning costs to products based on activities consumed
Modern costing systems focus on identifying the specific activities that drive overhead costs within an organization. By tracing expenses to these activities and then to the products that require them, managers gain a more accurate understanding of production costs. This approach differs from traditional methods that often rely on arbitrary volume-based allocation. It enables better pricing decisions and identifies areas where process improvements can lead to significant cost savings and efficiency.

15. (A) Both A and R are true and R is the correct explanation of A.
Marginal costing serves as a vital tool for short-term managerial decision-making by focusing on variable costs. Under this technique, fixed

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ANSWERS

1. (B) Monetary and fiscal policies
The economic environment of a business comprises factors that influence consumer purchasing power and organizational spending patterns. Key elements include policies established by the government to manage the money supply, interest rates, and public expenditure. These strategic frameworks, alongside taxation measures, directly impact the profitability and operational costs of companies. Understanding these variables is crucial for organizations to adapt their strategies according to changing macroeconomic conditions and trends.

2. (A) Foreign direct investment
In the realm of international business, companies select various methods to expand operations across borders. Establishing a significant physical presence or acquiring substantial ownership in a foreign enterprise represents a long-term strategic commitment. This specific approach involves the transfer of capital, technology, and management skills to a host country. It allows for direct control over production and marketing processes while potentially bypassing various trade barriers during global market expansion.

3. (B) Both A and R are true but R is not the correct explanation of A.
Regional economic integration describes agreements among nations to reduce or eliminate trade barriers. While the primary goal is to foster smoother trade through tariff reductions and policy coordination, identifying specific examples like the European Union or ASEAN does not explain the underlying theoretical aim itself. These organizations serve as successful real-world implementations of the concept, illustrating how countries collaborate to enhance mutual economic growth and regional stability.

4. (D) Administering WTO trade agreements
The World Trade Organisation serves as a global forum for negotiating trade rules and resolving disputes among member nations. Its primary responsibility involves managing and implementing the various legal frameworks that govern international commerce. By ensuring that member countries adhere to agreed-upon terms, the organization promotes stability and predictability in the global market. This oversight helps prevent unfair trade practices and facilitates the smooth flow of international goods across borders.

5. (C) Statement I is correct, but Statement II is incorrect.
The balance of payments provides a comprehensive overview of a nation's economic interactions with the rest of the world. It meticulously documents every transaction involving goods, services, and capital transfers between residents and non-residents. Although it tracks tangible merchandise trade, it also includes invisible items like banking and tourism services. Therefore, any analysis of these records must account for both visible and invisible components to determine the overall financial position.

6. (A) P-3, Q-4, R-1, S-2
International economic institutions perform specialized roles in global governance. The International Monetary Fund focuses on maintaining monetary stability, while the World Bank provides funding for long-term development and reconstruction. Similarly, the United Nations Conference on Trade and Development emphasizes fostering trade opportunities for developing nations. Finally, the World Trade Organisation ensures that global trade flows smoothly by managing agreements and resolving commercial disputes between member countries in a systematic manner.

7. (D) Global Economic Union
Regional economic integration occurs through specific stages, ranging from free trade areas to full economic unions. Each level involves varying degrees of cooperation regarding tariffs, labor movement, and shared monetary policies among member states. While regional blocs aim for deep integration within a geographic area,

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(C) a decline in policy initiatives after the 1960s.
(D) the dissolution of autonomous educational bodies.

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costs are treated as period costs and are excluded from the valuation of inventory, ensuring they do not affect unit costs. This distinction allows managers to analyze how changes in volume impact profitability. By ignoring fixed costs in product valuation, the method provides a clearer picture of contribution margins and break-even points.

16. (B) Analyzing changes in financial position between two dates
A funds flow statement serves as a tool for evaluating how an organization's financial structure has evolved over a specific period. It highlights the sources from which funds were obtained and the purposes for which they were used. By comparing two balance sheets, it identifies shifts in working capital and long-term assets. This analysis helps stakeholders understand the movement of resources and the firm's ability to manage its long-term financial health.

17. (C) Statement I is correct, but Statement II is incorrect.
Vouching is a fundamental audit procedure that involves checking documentary evidence to support the validity and accuracy of recorded transactions. It ensures that every entry in the books is backed by a legitimate receipt or invoice. While verification of assets involves confirming their existence and ownership, the verification of liabilities usually focuses on ensuring they are not understated. Correct auditing practices require distinct approaches for examining different components of the financial statement.

18. (A) Absorption costing
Cost accounting has evolved from traditional methods toward more dynamic, modern techniques that reflect complex production environments. While target costing and life cycle costing provide strategic insights into product development and long-term profitability, traditional absorption costing focuses on allocating all manufacturing costs to products. This older method includes both fixed and variable overheads in inventory valuation. Modern approaches, however, prioritize continuous improvement and waste reduction across the entire value chain of the business.

19. (C) 1, 3 and 5
Corporate accounting focuses on the complex financial events and regulatory requirements specific to limited companies. This branch of accounting manages transactions such as the issuance, forfeiture, and reissue of shares, as well as the liquidation of corporate entities. It also covers the structural changes involved in the amalgamation or merger of companies. Unlike process costing or break-even analysis, which are management tools, these topics deal with the legal and structural life of corporations.

20. (D) Marginal costing
When managers face decisions regarding the continuation of specific product lines or special orders, they prioritize analysis of variable costs. Marginal costing is the most appropriate technique for these scenarios because it focuses on the contribution margin, which is the difference between sales and variable expenses. This helps determine if a product covers its own costs and contributes to fixed overheads. It provides the necessary data for making informed choices about resource allocation.

21. (B) P-2, Q-4, R-1, S-3
Accounting concepts provide frameworks for specialized organizational needs. Human resources accounting treats personnel as valuable assets, while international standards ensure consistency in financial reporting across borders. Ratio analysis serves as a primary tool for evaluating performance through financial statement data. Meanwhile, budgetary control systems allow management to plan and monitor future operations. Together, these tools help businesses maintain transparency, evaluate their financial health, and achieve long-term strategic objectives for the firm.

22. (B) Apply economic theory to business decision-making
Business economics serves as a bridge between theoretical economic concepts and the practical challenges faced by management. It involves using tools from microeconomics and macroeconomics to solve problems related to resource allocation, pricing, and production. By applying these principles, managers can make more informed decisions that enhance efficiency and profitability. The primary focus is on internal

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273. The 'grapevine' is described in the passage as a form of:
(A) formal, horizontal communication.
(B) formal, vertical communication.
(C) non-verbal, symbolic communication.
(D) informal, spontaneous communication.

274. What is the primary distinction between verbal and non-verbal communication?
(A) The use or absence of words.
(B) The level of formality involved.
(C) The direction of information flow.
(D) The speed of transmission.

275. A potential disadvantage of informal communication mentioned in the passage is its:
(A) slow and systematic nature.
(B) strict adherence to hierarchical structure.
(C) susceptibility to spreading inaccurate information.
(D) tendency to be officially documented.

Direction : Please read the following source carefully.

Reasoning, the process of drawing conclusions from evidence or premises, can be broadly categorized into two main types: deductive and inductive. Deductive reasoning operates from the general to the specific, employing a "top-down" logic. It begins with a general statement, or hypothesis, and examines the possibilities to reach a specific, logical conclusion. In a valid deductive argument, if the premises are true, the conclusion must necessarily be true. This form of reasoning provides certainty and is often used in mathematics and logic to test existing theories or principles. For example, "All men are mortal (premise 1). Socrates is a man (premise 2). Therefore, Socrates is mortal (conclusion)." The conclusion is guaranteed by the premises. In contrast, inductive reasoning follows a "bottom-up" approach, moving from specific observations to broader generalizations and theories. It involves making a series of specific observations and then inferring a general principle or pattern from them. The conclusions drawn through induction are probable, not certain. Even with a large body of evidence, the conclusion could still be false. Inductive reasoning is fundamental to scientific discovery and theory generation, as it allows for the formation of new hypotheses based on empirical data.

Based on the above source, attempt the following five questions.

276. Which of the following statements best describes deductive reasoning?
(A) It applies a general principle to a specific case.
(B) It moves from specific observations to general theories.
(C) Its conclusions are probable but not guaranteed.
(D) It is primarily used for generating new hypotheses.

277. The conclusion of a strong inductive argument is best described as:
(A) necessarily true.
(B) logically certain.
(C) a proven fact.
(D) highly probable.

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278. A scientist who observes the behavior of several swan species, notes they are all white, and concludes that "all swans are white" is using which type of reasoning?
(A) Deductive reasoning
(B) Inductive reasoning
(C) Analogical reasoning
(D) Abductive reasoning

279. According to the passage, a key role of deductive reasoning is in:
(A) the initial formation of scientific theories.
(B) making broad generalizations from data.
(C) testing the implications of an existing theory.
(D) drawing uncertain conclusions from evidence.

280. The primary difference between the conclusions of deductive and inductive reasoning lies in their:
(A) level of specificity.
(B) basis in empirical observation.
(C) application in scientific discovery.
(D) degree of certainty.

Direction : Please read the following source carefully.

In traditional logic, the structure of a categorical proposition is fundamental to analyzing

that the demand is highly responsive. Firms often monitor this metric to determine the potential impact of price adjustments on total revenue and market share for their products.

31. (A) Inventory management
Business finance involves the systematic acquisition and management of funds to support organizational operations and growth. Common sources include issuing equity shares to investors, borrowing through debentures, or utilizing lease financing for assets. These methods provide the necessary capital for long-term investments. In contrast, managing inventory is an operational task focused on controlling the levels of stock. While efficient stock control improves cash flow, it is a use of funds rather than a source.

32. (B) Time value of money
A fundamental concept in finance suggests that the value of a specific amount of currency changes over time due to potential earning capacity. Receiving funds today allows for immediate investment, which can generate interest or returns, making it more valuable than the same amount received later. This principle is essential for evaluating investment opportunities and calculating the present value of future cash flows. It underpins most financial decisions regarding loans, savings, and capital budgeting projects.

33. (B) P-4, Q-1, R-3, S-2
Global financial institutions are structured to support different levels of economic development across the world. The International Bank for Reconstruction and Development focuses on middle-income nations, while the International Development Association provides assistance to the poorest countries. The International Finance Corporation specifically targets private sector investments in developing regions. Additionally, the Multilateral Investment Guarantee Agency promotes foreign investment by offering insurance against political risks. Together, these entities foster global economic stability and industrial growth.

34. (A) Payback Period
Capital budgeting involves evaluating long-term investment projects using various analytical techniques. Conventional methods focus on the time required to recover the initial investment from the project's cash inflows. These traditional approaches are simple to use and provide a quick assessment of liquidity and risk. Unlike modern discounted cash flow techniques, they do not always account for the time value of money, yet they remain popular for their ease of calculation in many business settings.

35. (C) A is true but R is false.
Managing exchange rate risk is a critical task for businesses engaged in international trade, and hedging techniques like forward contracts are commonly used for this purpose. While these tools help mitigate potential losses from currency fluctuations, the existence of a floating exchange rate system does not remove risk. In fact, such systems can increase uncertainty as market forces cause constant changes in currency values. Therefore, businesses must remain vigilant and use strategic tools to protect their finances.

36. (D) Determining the debt-equity mix used to finance firm assets
Capital structuring involves making strategic decisions about how a firm finances its overall operations and growth through different sources of funds. This process requires finding the optimal balance between debt, such as loans and bonds, and equity, which includes retained earnings and share capital. A well-managed structure aims to minimize the cost of capital while maximizing the market value of the company. It reflects the firm's long-term financial strategy and risk tolerance.

37. (B) 1, 3 and 5
The Eurocurrency market involves deposits of currency held in banks located outside the country where that currency is legal tender. These markets are primary drivers for financing international trade and investment because they operate with fewer regulatory constraints than domestic markets. Major hubs for these transactions include global financial centers such as London and Singapore. This system provides a flexible way for international corporations and governments to manage liquidity and access capital across different geographic regions.

38. (B) Working capital management

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Maintaining a healthy balance between a firm's short-term assets and its short-term liabilities is essential for day-to-day operations. This management process ensures that the organization has sufficient liquidity to meet its immediate obligations, such as paying suppliers and employees. By effectively controlling cash, accounts receivable, and inventory, managers can improve the overall efficiency of the business. Proper oversight prevents the company from facing insolvency while optimizing the use of its current financial resources.

39. (D) Trading shares of foreign companies on US stock exchanges
American Depository Receipts provide a mechanism for investors in the United States to trade shares of non-US companies. These instruments are issued by American banks and represent a specific number of shares in a foreign corporation. They simplify the process of investing abroad by eliminating the need for investors to deal with foreign currency exchange or international trading regulations. This allows foreign firms to access the deep pool of capital available in American financial markets.

40. (A) Dividend discount model
Capital budgeting involves various analytical methods to evaluate the feasibility of long-term investment projects. These techniques are generally categorized into conventional methods, like the payback period, and scientific or discounted cash flow methods, such as net present value. These tools help managers determine which projects will generate sufficient returns to justify the initial expenditure. While the dividend discount model is a common tool in finance, it is primarily used for valuing stocks rather than analyzing projects.

41. (C) Mean
The arithmetic average is a widely used measure of central tendency that incorporates the value of every observation in a dataset. Because it sums all values and divides by the total number, unusually high or low figures can significantly pull the result away from the typical center. This sensitivity makes it less representative when a distribution is highly skewed. In contrast, measures like the median or mode are more robust when dealing with datasets containing extreme outliers.

42. (A) A perfect negative linear relationship
The correlation coefficient is a statistical measure that quantifies the strength and direction of a linear relationship between two variables. Its value ranges from negative one to positive one. A result of exactly negative one signifies that the two variables move in perfectly opposite directions. When one variable increases, the other decreases at a constant rate. This indicates a complete inverse connection, allowing for precise predictions of one variable based on the changes in the other.

43. (D) Providing a framework for the collection and analysis of data
A research design serves as the fundamental blueprint for conducting a study. it outlines the procedures necessary for obtaining the required information and determines the overall strategy for analyzing the results. By establishing this framework before data collection begins, researchers ensure that their investigation remains focused and that the results address the initial problem. It guides decisions regarding sampling, measurement, and statistical analysis to ensure the validity and reliability of the final findings.

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44. (B) 1 and 4
Sampling methods are broadly divided into probability and non-probability techniques. Probability sampling ensures that every member of the population has a known and non-zero chance of being selected, which helps in making objective generalizations. Conversely, non-probability methods like quota sampling rely on specific criteria or the researcher's judgment, making them more susceptible to bias. Understanding these differences is crucial for selecting the appropriate method based on the research goals and the nature of the target population.

45. (C) The variability of a statistic from sample to sample
In statistics, the standard error quantifies how much a sample statistic, such as the mean, is expected to fluctuate when multiple samples are drawn from the same population. It provides an estimate of the precision of the sample mean as an estimate of the true population mean. A smaller standard error indicates that the sample statistic

is a more reliable representative of the whole group. This measure is essential for calculating confidence intervals and testing hypotheses.

46. (A) Both Statement I and Statement II are correct.
Hypothesis testing involves selecting appropriate statistical tools based on the characteristics of the sample and the population. The z-test is typically applied when the sample size is large and the population variance is already known. In contrast, the t-test is used when researchers are working with smaller samples and must estimate the population variance. Both tests are fundamental for determining whether the observed differences in data are statistically significant or occurred by chance.

47. (A) Calculating probability using prior knowledge of conditions
Probability theory often requires updating the likelihood of an event based on new evidence or relevant background information. Bayes' theorem provides a mathematical formula for this process, allowing researchers to incorporate prior beliefs and data to reach a posterior probability. This approach is widely used in fields ranging from medical diagnosis to machine learning. It enables a more nuanced understanding of uncertainty by considering the context and conditions under which specific events occur in sequence.

48. (B) ANOVA
When a researcher needs to determine if there are significant differences between the means of three or more independent groups, analysis of variance is the most suitable statistical method. This technique evaluates whether the variations between the groups are greater than the variations within each group. It is commonly used in experimental research to compare the effectiveness of different treatments or training methods. This approach avoids the increased risk of error associated with performing multiple separate t-tests.

49. (B) F-distribution
Statistical analysis utilizes various theoretical models to describe the likelihood of different outcomes. Binomial, Poisson, and Normal distributions are fundamental probability distributions used to model random variables in diverse scenarios. While the F-distribution is a critical tool in statistics, it is specifically categorized as a sampling distribution used primarily for testing the equality of variances and in analysis of variance. Common probability distributions are more frequently used to describe the primary characteristics of a dataset's random variables.

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50. (B) P-3, Q-1, R-2, S-4
Statistical tests are categorized based on their underlying assumptions and intended use. The chi-square test evaluates the relationship between categorical variables, whereas the t-test compares the means of two specific groups. For non-parametric data, the Kruskal-Wallis test serves as an alternative to analysis of variance for comparing multiple groups. Lastly, the Mann-Whitney test is used to compare two independent samples when parametric assumptions like normality are not satisfied, ensuring robust analysis across different data types.

51. (C) Controlling
Management involves a continuous cycle of activities designed to achieve organizational goals. One essential function focuses on monitoring the progress of these activities to ensure they align with the original plans. By measuring actual performance against established standards, managers can identify any significant deviations that may occur. This process allows for the implementation of corrective actions, ensuring that the organization remains on track and utilizes its resources effectively to reach its desired objectives.

52. (D) Span of control
The effectiveness of a manager often depends on the number of people they are responsible for supervising. This concept describes the direct reporting relationships within an organization and determines the number of levels in the management hierarchy. A narrow reach allows for closer supervision and better communication, while a wider reach may increase efficiency by reducing the number of managers. Finding the optimal balance is crucial for maintaining clear authority and ensuring productive workplace relationships.

53. (A) 1, 2, 3, 4

Effective human resource planning follows a systematic sequence to ensure that an organization has the right talent in place. The process begins by forecasting the future demand for employees based on strategic goals. Simultaneously, managers assess the current internal and external supply of labor. By comparing these two forecasts, the organization identifies any talent gaps or surpluses. Finally, action plans are formulated to address these findings through recruitment, training, or other personnel management strategies.

54. (B) Maslow's Hierarchy of Needs Theory
Motivation theories aim to explain the internal and external factors that drive individuals to act in specific ways. One prominent framework suggests that people are motivated by a series of needs arranged in a specific order, ranging from basic physiological requirements to self-actualization. As lower-level needs are satisfied, higher-level needs become more influential in guiding behavior. Understanding these different layers helps managers design better reward systems and create a more engaging work environment for their employees.

55. (A) Both Statement I and Statement II are correct.
Organizations operate within frameworks that guide both their structural management and their moral conduct. Corporate governance establishes the rules and processes by which a company is directed, ensuring accountability to stakeholders. Parallel to this, business ethics provides the moral principles that define right and wrong behavior in a professional context. Both elements are essential for building trust and ensuring the long-term sustainability of a firm. They promote transparency and encourage responsible decision-making at every level.

56. (A) Both A and R are true and R is the correct explanation of A.
A comprehensive performance evaluation system gathers feedback from a variety of individuals who interact with an employee. This approach includes perspectives from supervisors, colleagues, and subordinates, providing a more balanced view than traditional top-down reviews. The primary objective is to minimize bias and capture a full picture of an individual's strengths and areas for development. By utilizing multiple sources, organizations can ensure that their assessments are more accurate and useful for professional growth.

57. (C) Job evaluation
To create a fair and consistent compensation structure, organizations must determine the relative importance and difficulty of various roles. This systematic process involves analyzing the requirements, responsibilities, and working conditions of different positions. By comparing these factors, management can establish a hierarchy of jobs that reflects their value to the company. This helps ensure that employees are paid equitably based on the demands of their work. It also provides a clear basis for career progression and internal salary grading.

58. (A) Product pricing and marketing
Human resource management focuses on the activities required to effectively manage an organization's workforce. Key functions include attracting talent through recruitment, enhancing employee skills through training, and managing fair compensation systems. These tasks ensure that the company has a capable and motivated staff. In contrast, decisions regarding the pricing and promotion of goods fall under the marketing function. While both areas are essential for success, they address fundamentally different aspects of the business's operational and strategic goals.

59. (C) 1, 2, 3 and 5
Organizational behavior is a field of study that examines how individuals and groups interact within a professional environment. It covers various psychological and social concepts, such as individual attitudes, group dynamics, and conflict resolution techniques. Understanding these elements helps managers improve workplace culture and manage employee stress effectively. These behavioral factors are distinct from technical financial tasks like capital budgeting. By focusing on the human element, organizations can enhance productivity and foster a more collaborative and positive work atmosphere.

60. (B) Parity of authority and responsibility
Effective management requires that when an employee is given a specific task, they must also

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be granted the necessary power to carry it out. This principle ensures that the level of authority matches the level of accountability assigned to the individual. If a person is held responsible for an outcome but lacks the access or resources needed to succeed, they cannot perform their role effectively. Maintaining this balance is essential for organizational efficiency and preventing employee frustration and failure.

61. (C) Public Sector Bank
The banking system comprises various institutions that provide financial services to the public and businesses. Commercial banks are classified based on their ownership and operational scope, with some being owned and managed by the government. These public sector entities play a significant role in providing credit and facilitating financial transactions across the country. While other institutions like rural banks or mutual funds provide specialized services, the broad category of commercial banking includes these large government-controlled financial organizations.

62. (D) Monetary policy
The central bank of a country manages the economy by controlling the amount of money in circulation and influencing interest rates. This process is designed to achieve specific economic goals, such as controlling inflation, maintaining price stability, and promoting sustainable growth. By adjusting various tools, the central bank can expand or contract the money supply as needed. This financial strategy is distinct from fiscal policy, which involves government spending and taxation to influence national economic conditions.

63. (A) P-3, Q-4, R-1, S-2
India's financial landscape is overseen by several specialized regulatory bodies that ensure stability and protect participants in different sectors. The central bank manages the banking system and monetary strategy, while another authority regulates the securities and capital markets. Separate entities are responsible for supervising the insurance industry and managing pension schemes. This division of oversight ensures that each financial sector operates under specific rules and standards tailored to its unique characteristics and the risks it involves.

64. (B) Setting standards for capital adequacy and risk
International banking regulations aim to strengthen the global financial system by ensuring that banks maintain sufficient resources to absorb potential losses. These norms establish specific requirements for the amount of capital a bank must hold relative to its risk-weighted assets. By standardizing these rules, regulators hope to reduce the likelihood of bank failures and promote overall financial stability. These guidelines focus on identifying and managing various types of financial and operational risks faced by banks worldwide.

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65. (B) Treasury Bills
Financial markets are divided into different segments based on the maturity of the instruments traded. The money market specifically deals with short-term borrowing and lending, typically for periods of one year or less. Instruments like treasury bills are issued by the government to manage short-term liquidity needs and are considered highly liquid and safe. In contrast, the capital market involves long-term securities like shares and bonds, which are used for raising permanent or long-term funding for businesses.

66. (A) Both Statement I and Statement II are correct.
The insurance industry provides essential financial protection against various types of risks. Life insurance specifically addresses the financial impact of death, providing support to beneficiaries. On the other hand, general or non-life insurance covers a wide range of other risks, including damage to property, liability claims, and health issues. Both categories are fundamental for individuals and businesses to manage uncertainty and protect their assets. They operate on the principle of pooling risks and providing compensation when a loss occurs.

67. (C) 1, 2 and 4
Specialized financial institutions are established to provide long-term funding and support to specific sectors of the economy, such as agriculture, small industries, and international trade. These development finance institutions focus on fostering economic growth rather than just providing routine retail banking services. They offer credit, technical assistance, and other facilities tailored to the needs of their

to prefer products that are sustainable and eco-friendly. Businesses must adapt to these changing preferences by offering products that align with the cultural values of their target market. This responsiveness to social trends is essential for maintaining a competitive edge and meeting customer expectations.

98. (A) Historical Cost Concept
In accounting, the value of an asset is typically recorded in the books based on the amount paid to acquire it. This principle ensures that financial reports are based on objective and verifiable evidence rather than subjective estimates of current market value. While the actual value of an asset may change over time, maintaining it at its original cost provides a consistent and reliable basis for reporting. This approach is fundamental for ensuring the integrity and transparency of financial statements.

99. (C) The business of the firm is discontinued and its affairs are wound up.
When a partnership firm decides to end its operations, it undergoes a formal process where the business is closed and its assets are sold to pay off liabilities. This is different from a simple change in the partnership structure, such as the admission or retirement of a single partner. During this winding-up process, the legal and financial relationships between the partners are finalized. This ensures that all creditors are paid and any remaining resources are distributed among the partners.

100. (D) 10,000 units
Calculating the point where a business neither makes a profit nor a loss is essential for financial planning. This point is determined by dividing the total fixed costs by the contribution margin per unit, which is the selling price minus the variable cost. In this scenario, the calculation shows the number of units that must be sold to cover all expenses. This analysis helps managers set sales targets and understand the impact of price or cost changes on overall profitability.

101. (A) Both A and R are true and R is the correct explanation of A.
Environmental accounting is an emerging field that focuses on measuring and communicating the environmental impact of an organization's activities. This practice has gained importance as businesses face increasing pressure to be socially responsible and sustainable. By tracking resource use and environmental costs, companies can better manage their impact and demonstrate their commitment to corporate social responsibility. This transparency is essential for building trust with stakeholders and ensuring long-term success in an increasingly eco-conscious global market.

102. (B) It involves setting predetermined costs for materials, labor, and overheads.
To manage costs effectively, organizations often establish benchmark costs for their production activities before they occur. These standards represent what the costs should be under efficient operating conditions. By comparing these predetermined amounts with actual costs, managers can identify any variances and take corrective action. This systematic approach is essential for performance evaluation and provides a basis for more accurate budgeting and pricing decisions. It helps in maintaining control over expenditures and improving overall operational efficiency.

103. (D) Producing items only as they are needed in a pull system
Modern manufacturing often utilizes a system where production is triggered by actual customer demand rather than forecasts. This approach aims to minimize waste by reducing inventory levels and ensuring that resources are only used when needed. Costing in such a system focuses on the efficient flow of materials through the production process. By producing just enough to meet immediate requirements, companies can significantly reduce storage costs and improve their responsiveness to market changes.

104. (A) 1, 2 and 4
The amalgamation of companies involves the merging of two or more existing entities into a single, often new, corporation. This process usually results in the original companies being liquidated as their business is taken over by the successor. It is a form of external reconstruction designed to achieve greater efficiency or market share. Governed by specific legal provisions, this structural change allows companies to combine resources and compete more effectively. It is

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with the promotion stage, where individuals identify a business opportunity and take the initial steps to form the entity. This is followed by the formal incorporation or registration with the relevant government authorities, which gives the company its legal status. Finally, once all requirements are met, the company receives the necessary authorization to commence its business operations and start trading in the market.

76. (B) Legal recognition for e-transactions and cyber crime prevention
As digital interactions became more prevalent, a legal framework was needed to recognize electronic documents and signatures. This legislation provides the foundation for e-commerce and e-governance by giving digital transactions the same legal status as traditional paper-based ones. It also addresses various types of computer-related offenses and establishes penalties for cybercrimes. By providing this security and recognition, the law encourages the growth of the digital economy and protects individuals and organizations operating in the virtual space.

77. (A) Both Statement I and Statement II are correct.
Legal agreements often include specific provisions to protect parties from financial loss or to guarantee the performance of a duty. A contract of indemnity involves one party promising to compensate another for potential losses. In contrast, a guarantee involves a three-party relationship where one individual ensures that another's debt will be paid to a third party. Both types of contracts are essential for managing risk and ensuring financial security in various business and personal transactions in the market.

78. (D) Patents
Intellectual property rights provide legal protection for various types of creative and innovative work. For individuals who develop new and useful inventions, specific rights are granted that allow them to control how their creation is used for a limited period. This protection encourages innovation by allowing inventors to benefit from their work and preventing others from copying it without permission. Other types of rights protect different works, such as artistic creations, brand names, or unique geographic products of the nation.

79. (C) 1, 2, 3 and 4
Competition law is designed to ensure that markets operate fairly and efficiently for the benefit of both businesses and consumers. Its primary goals include preventing anti-competitive agreements, prohibiting the abuse of market dominance, and regulating large mergers and acquisitions. By promoting healthy competition, the law encourages innovation, ensures better prices, and protects the freedom of trade for all participants. These objectives are essential for maintaining a dynamic economy and preventing any single entity from unfairly controlling the market.

80. (B) Simultaneous levy by Central and State on a common base
The modern indirect tax system in India utilizes a structure where both the federal and regional governments simultaneously apply taxes on the consumption of goods and services. This dual approach ensures that both levels of government can generate revenue from the same economic activities. The tax is applied to a common base, simplifying the overall structure compared to previous systems. This integrated framework helps create a unified national market while maintaining the fiscal autonomy of the states and the center.

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81. (B) The scope of taxable income
In the field of taxation, the amount of income that is subject to tax in a particular country often depends on an individual's physical presence and ties to that nation during a specific year. This status determines whether only the income earned within the country is taxed or if worldwide income is also included. This classification is fundamental for calculating the total tax liability and ensuring that the correct rules are applied to each taxpayer based on their circumstances.

82. (A) Agricultural income
Tax laws often include specific provisions that exempt certain types of income from being taxed to support specific sectors of the economy. In many jurisdictions, income derived from farming and related activities is not included in the total taxable amount. This exemption is designed to help the agricultural community and encourage food production. In contrast, other sources of income, such as salaries, business profits, and

target sectors. While commercial banks provide general banking services, these organizations play a strategic role in national development and sectoral industrial advancement.

68. (D) Re-insurance
Insurance companies often face risks that are too large to handle alone, so they transfer a portion of that risk to other insurers. This practice allows the primary insurer to protect itself against catastrophic losses and maintain its financial stability. By sharing the premiums and potential claims with another company, they can manage their overall risk exposure more effectively. This layer of protection is essential for the healthy functioning of the global insurance market and ensures that large claims can be paid.

69. (C) Internet Banking
The advancement of technology has transformed the way banking services are delivered to customers. By utilizing digital platforms, individuals can now perform most financial transactions, such as transferring funds or paying bills, without visiting a physical branch. This shift towards electronic services provides greater convenience and efficiency for both the bank and the customer. It represents a significant departure from traditional paper-based methods and has become a standard feature of modern banking systems worldwide in the current era.

70. (A) Both A and R are true and R is the correct explanation of A.
Financial inclusion is a primary objective for governments aiming to provide basic financial services to all citizens, especially those in underserved areas. Initiatives like the Pradhan Mantri Jan Dhan Yojana are designed to ensure that every household has access to a bank account, insurance, and credit facilities. These programs help bring more people into the formal financial system, promoting economic empowerment and reducing poverty. By providing affordable services, the government fosters more inclusive and sustainable national economic growth.

71. (D) Contract
According to the legal framework governing agreements, a contract is defined as a mutual promise that is recognized and enforceable by the judicial system. For such an arrangement to be valid, it must include essential elements like a clear offer, acceptance, and consideration. When these legal requirements are met, the parties involved are bound to fulfill their respective obligations. Failure to do so can lead to legal consequences, as the law provides a remedy for the non-performance of the agreement.

72. (A) Surety
A guarantee involves a specialized legal relationship where one person promises to fulfill the obligations of another if that person fails to do so. The individual who provides this promise acts as a backup for the principal debtor. This arrangement involves three distinct parties: the creditor, the debtor, and the person providing the guarantee. By taking on this responsibility, the guarantor provides the creditor with an additional layer of security, ensuring that the debt will be paid or the duty performed.

73. (C) Let the buyer beware
The principle of caveat emptor suggests that in a transaction, the responsibility lies with the purchaser to inspect the goods and ensure they are suitable for their intended purpose. Unless there is fraud or a specific warranty provided by the seller, the buyer cannot hold the seller responsible for defects that could have been discovered through reasonable examination. This concept encourages buyers to be diligent and informed before completing a purchase, although modern consumer protection laws have introduced some exceptions.

74. (A) Share Certificate
Negotiable instruments are specific types of documents that represent a promise to pay a certain amount of money and can be transferred from one person to another. Common examples include cheques, promissory notes, and bills of exchange, which are governed by specific legal regulations. While share certificates represent ownership in a company, they do not function as a direct promise of payment in the same way. Understanding these distinctions is important for identifying the legal rights and duties associated with different financial documents.

75. (B) 2, 1, 3
The creation of a new company follows a specific legal and administrative sequence. It begins

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provisions to reduce the overall tax burden. For example, a company may choose to lease equipment rather than buying it if the lease payments provide greater tax deductions. This is a legitimate way to manage finances and improve cash flow. Such planning differs from illegal practices like hiding income or falsifying expenses. By following the law, companies can optimize their financial performance and remain compliant.

91. (D) Legal environment
The environment in which a business operates is shaped by various laws and regulations that protect different stakeholders. Legislation designed to protect the rights of consumers from unfair practices is a clear example of how the legal framework influences business operations. Companies must adhere to these rules to avoid penalties and maintain a good reputation. This legal oversight ensures that businesses compete fairly and that the interests of the public are represented and protected in the marketplace.

92. (B) Replacing high-cost domestic production with low-cost imports
Regional economic integration can lead to more efficient resource allocation by encouraging trade among member nations. This positive effect occurs when members remove trade barriers, allowing them to import goods from a more efficient partner instead of relying on expensive domestic production. This shift lowers prices for consumers and encourages specialization within the trading bloc. While it may impact some local industries, the overall result is an increase in economic welfare and more efficient production within the region.

93. (C) To promote international monetary cooperation and exchange rate stability.
The primary mission of the International Monetary Fund is to foster global economic stability by encouraging cooperation among member nations on monetary issues. It works to maintain stable exchange rates and provide a framework for international payments, which is essential for smooth global trade. By providing financial assistance to countries facing balance of payments problems, the organization helps prevent economic crises from spreading. This focus on stability and cooperation is fundamental for the health of the global economy.

94. (D) It is generally considered more stable and long-term than FDI.
Investment from abroad can take different forms, each with its own level of commitment and impact on the host country. Portfolio investment involves buying financial assets like stocks and bonds, which can be easily traded and moved across borders. Because these investments are often driven by short-term gains, they tend to be more volatile than direct investments in physical facilities. Understanding the difference between these types of capital flows is essential for managing national economic stability and growth.

95. (A) Customs Union
Regional integration can reach several levels, each involving a different degree of policy coordination. In some arrangements, member countries not only remove internal trade barriers but also agree to apply a single set of tariffs on goods imported from outside the bloc. This common external policy helps the region act as a single unit in international trade negotiations. It represents a deeper level of cooperation than a simple free trade area, where each member maintains its own trade policy.

96. (B) 1, 2 and 3
A nation's balance of payments is a comprehensive record of all its international economic transactions. It is divided into several accounts that track different types of interactions. The current account records trade in goods and services, while the capital account tracks movements of investment funds. Additionally, the official reserves account shows changes in the central bank's holdings of foreign assets. These components together provide a complete picture of the country's financial relationship with the rest of the world.

97. (B) Consumer preference for 'green' or eco-friendly products.
The socio-cultural environment consists of the values, beliefs, and lifestyles of people within a society, which directly influence their buying behavior. For example, a growing societal concern for the environment has led many consumers

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rent, are typically subject to standard tax rates after allowing for any applicable deductions.

83. (C) A is true but R is false.
Tax planning involves the legal arrangement of financial affairs to minimize tax liability by taking advantage of various deductions, exemptions, and credits. This is a legitimate practice encouraged by the law to promote savings and investment. Conversely, tax evasion involves illegal methods, such as concealing income or falsifying records, to avoid paying taxes. While the goal of both may be to reduce the tax burden, they are fundamentally different in their legality and moral standing in the society.

84. (D) Double taxation avoidance
When individuals or companies earn income in more than one country, they may face the risk of being taxed on the same amount by multiple jurisdictions. To prevent this, countries enter into mutual agreements that specify how the income should be taxed and provide relief to the taxpayer. These arrangements are essential for promoting international trade and investment by ensuring that businesses are not unfairly burdened by excessive taxation. They help create a more stable and predictable environment for global commerce.

85. (C) Asset depreciation versus deductibility of purchase price
When a company decides whether to produce a component internally or purchase it from an external supplier, tax considerations play a significant role. If the company chooses to manufacture the item, it may be able to claim depreciation on the equipment used, which reduces its taxable income. On the other hand, purchasing the item may allow the entire cost to be deducted as a business expense. Analyzing these tax implications is essential for making the most cost-effective decision for the organization.

86. (A) Both Statement I and Statement II are correct.
Taxation rules include specific provisions to prevent tax avoidance and provide relief for financial losses. Clubbing of income occurs when the income of another person, such as a spouse or child, is added to an individual's total income for tax purposes. Additionally, the law allows taxpayers to offset losses from one source against gains from another, reducing their overall tax liability. These mechanisms are designed to ensure fairness and accuracy in the assessment of total taxable income.

87. (D) Transfer Price
In large organizations with multiple divisions, goods and services are often moved between different units. The value assigned to these internal transactions is known as the transfer price. This internal pricing affects the reported profitability of each division and can have significant tax implications, especially for companies operating across international borders. Establishing appropriate transfer prices is essential for accurate performance evaluation and ensuring compliance with tax regulations regarding income allocation between different parts of the business.

88. (A) Income from Hobbies
For the purpose of calculating total taxable income, the law categorizes earnings into several distinct heads. These include income from employment, property ownership, business operations, and capital gains from the sale of assets. Each category has its own set of rules for calculating the amount to be taxed. While some personal activities may generate money, they are generally not considered formal heads of income. Understanding these categories is essential for accurately filing tax returns and claiming any applicable deductions.

89. (B) P-4, Q-3, R-1, S-2
Tax administration involves various mechanisms to ensure the timely collection and accurate reporting of income. Some systems require the payer to deduct a portion of the payment as tax at the source. Other rules require taxpayers to pay their estimated tax in installments throughout the year. Additionally, provisions exist for including the income of family members in certain situations and for using past losses to reduce current tax liability. These processes help maintain a steady flow of revenue for the government.

90. (A) Choosing to own or lease an asset based on tax benefits
Corporate tax planning involves making strategic business decisions that take advantage of legal

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distinct from the simple acquisition of one firm by another.

105. (C) Independent financial audit
To ensure the accuracy and reliability of financial statements, an external professional is often hired to conduct a thorough examination of the records. This auditor must be independent of the company's management to provide an unbiased opinion. Their report gives shareholders and other stakeholders confidence that the financial reports present a fair view of the entity's position. This independent oversight is a critical component of corporate transparency and accountability, protecting the interests of investors and the public.

106. (A) Marginal Utility
In economic theory, the level of satisfaction a person receives from consuming a good generally changes with each additional unit they use. The specific satisfaction gained from one more unit is a key concept for understanding consumer choice. Usually, as someone consumes more of a product, the extra satisfaction they get from each new unit begins to decrease. This principle helps explain how consumers decide how much of a product to buy based on their limited resources and preferences.

107. (D) Price penetration
When a company introduces a new product to a highly competitive market, it may choose to set a low initial price. This strategy is designed to quickly attract a large number of customers and establish a significant market share. By building a large customer base early on, the firm can benefit from economies of scale and deter potential competitors. As the product becomes established and gains popularity, the company may eventually choose to adjust the price upwards.

108. (B) P-3, Q-2, R-1, S-4
Markets are categorized by their characteristics, such as the number of participants and the nature of the products sold. Some environments feature many sellers offering identical goods, while others are dominated by a single provider. In some cases, a few large firms are highly interdependent, or many sellers offer differentiated products. Each of these structures influences how prices are set and how firms compete. Understanding these differences is essential for analyzing economic behavior and the impact of competition on consumers.

109. (C) AR curve lies above the MR curve.
In a market where a single firm controls the entire supply, the relationship between average and marginal revenue is unique. To sell more units, the monopolist must lower the price of every unit sold. As a result, the additional revenue from selling one more unit is always less than the price at which it is sold. This causes the marginal revenue curve to fall faster and sit below the average revenue curve. This relationship is fundamental for determining the monopolist's profit-maximizing output.

110. (D) Showing effects of increasing all inputs on output levels
In the long run, all factors of production are variable, allowing an organization to change its entire scale of operations. This concept examines how the total output changes when all inputs, such as labor and capital, are increased in the same proportion. Depending on the efficiency of the larger scale, output may increase more, less, or at the same rate as the inputs. This analysis is crucial for understanding the long-term cost structure and growth potential of a business enterprise.

111. (A) In the short run, at least one factor of production is fixed; in the long run, all factors are variable.
Production and cost analysis distinguishes between different time horizons based on the flexibility of inputs. In the short run, some resources, like factory space, cannot be easily changed, which limits how a business can respond to demand. However, in the long run, all inputs can be adjusted, allowing the firm to choose the most efficient combination of factors. This distinction is fundamental for understanding how businesses plan their production and manage their costs over different periods of time.

112. (B) Price discrimination
In certain market conditions, a seller may choose to charge different prices to different groups of customers for the same good or service. This practice is possible when the seller can identify distinct groups with different levels of willingness

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to pay and can prevent them from reselling the product. By adjusting prices based on consumer demand, the seller can capture more of the consumer surplus and increase total revenue. This strategy is common in industries like air travel and entertainment.

113. (B) A lease
A common financial arrangement allows a business to use an asset without having to purchase it outright. Instead, the company enters into a contract with the owner to use the item for a specific period in exchange for regular payments. This provides the business with the resources it needs while preserving its capital for other uses. This arrangement is widely used for high-cost items like heavy machinery, commercial property, and vehicles, providing a flexible alternative to traditional ownership.

114. (A) Cost of capital
Every source of finance used by a firm, whether it is debt or equity, has an associated cost. To evaluate overall financial performance and make investment decisions, companies calculate the weighted average of these different costs. This figure represents the minimum return that the firm must earn on its investments to satisfy its investors and creditors. It serves as a benchmark for determining whether a new project will add value to the organization and is fundamental for strategic financial planning.

115. (C) Net Present Value (NPV)
Modern financial analysis uses sophisticated techniques to evaluate the viability of long-term investments. One powerful method involves calculating the total value of all expected future cash flows from a project and discounting them to their current value. By subtracting the initial investment, managers can determine if the project will increase the firm's overall wealth. This approach accounts for the time value of money and provides a scientifically grounded basis for making strategic investment decisions that maximize shareholder value.

116. (C) A is true but R is false.
A company's management must decide how much of its profit to share with stockholders and how much to keep for future growth. This is a central financial decision that can affect the company's future opportunities. While some theories suggest that the way profits are distributed might not matter to the company's overall market value, other major theories argue that investors do care about dividends. These theories suggest that dividend payments provide important signals about a company's financial health and stability.

117. (C) Asset securitization
Financial institutions often hold assets that are not easily sold, such as mortgages or long-term loans. To improve their liquidity, they can group these assets together and use them as backing for the issuance of new securities that can be traded in the market. This process allows the institution to raise immediate cash while transferring some of the risk to investors. It is a vital mechanism in modern finance for managing capital and expanding the availability of credit in the economy.

118. (B) Bank for International Settlements (BIS)
Various international organizations provide financial support and development aid to nations around the world. Entities like the IDA and IFC focus on providing loans and fostering private investment in developing regions. Similarly, regional banks support projects within specific geographic areas. However, not all international financial bodies have this specific mission. Some focus on promoting cooperation among central banks and ensuring global financial stability rather than directly funding development projects. Understanding these roles is essential for navigating the complex global financial system.

119. (D) Hedging exchange rate risk
Businesses involved in international trade often face uncertainty due to the constant fluctuations in foreign currency values. To protect themselves from potential losses, they may enter into contracts that lock in a specific exchange rate for a future transaction. This strategy allows the company to plan its finances with greater certainty and avoid the negative impact of unfavorable currency movements. This tool is essential for managing the financial risks associated with doing business across international borders and maintaining profitability.

NODIA

120. (B) 1, 2 and 4
Business finance covers a wide range of activities focused on managing an organization's financial resources. Its scope includes making critical decisions about how to raise funds, where to invest them for long-term growth, and how to distribute profits to shareholders. It also involves the effective day-to-day management of cash and other current assets. By addressing both short-term and long-term financial needs, finance managers ensure that the business remains stable and has the resources required to achieve its strategic objectives.

121. (C) Standard Deviation
In statistics, it is often necessary to measure how much the data points in a set vary from the average value. One commonly used measure calculates this dispersion by taking the square root of the average of the squared differences from the mean. This provides a clear picture of the spread of the data and is used in many different types of analysis. A small result indicates that the data points are close to the mean, while a larger one shows more variability.

122. (A) 2, 4, 1, 3
Conducting a structured research study involves a logical sequence of steps to ensure accurate results. The process begins with clearly defining the problem to be investigated. This is followed by the development of a detailed research design that outlines the methods to be used. Once the plan is in place, data is collected and analyzed to test the initial ideas. Finally, the findings are summarized and shared through a formal report. This organized approach ensures that the study is focused and reliable.

123. (D) Stratified Sampling
When a population contains several distinct groups with different characteristics, researchers may choose a sampling method that ensures each group is represented. This involves dividing the entire population into specific subgroups and then selecting a random sample from each one. By doing this, the researcher can ensure that the results reflect the diversity of the entire population. This approach is more accurate than simple random sampling when certain subgroups are small but important to the overall results of the study.

124. (B) Approximately normal regardless of population distribution
A fundamental principle in statistics explains that as the size of a sample increases, the distribution of the sample mean tends to follow a specific, predictable shape. This occurs even if the original population from which the samples were drawn is not normally distributed. This concept is vital for many statistical tests because it allows researchers to make inferences about a population using standard methods. It provides a bridge between individual data points and the broader characteristics of the group being studied.

125. (C) Report writing
The final and essential stage of any research project is the communication of the results to the intended audience. This involves systematically documenting the entire process, including the initial problem, the methods used, and the final findings and conclusions. A well-written report allows others to understand and evaluate the work, and it provides a basis for future research or decision-making. Without this final step, the knowledge gained from the study would not be shared or put to practical use.

126. (D) Skewness
When analyzing a dataset, it is important to understand the shape of its distribution. Some datasets are perfectly symmetrical around the average, while others have a longer tail on one side. The measure of this lack of symmetry indicates whether the data is more concentrated on one end of the scale than the other. Understanding this characteristic is essential for selecting the appropriate statistical tools and for accurately interpreting the meaning of the average and other measures of central tendency.

127. (A) Data from a published government report is an example of primary data.
Researchers can use different types of information based on how it was originally gathered. Data that is collected for the first time by the researcher themselves is considered original and fresh. On the other hand, information that has already been collected and published by others, such as government agencies or other researchers, is classified as secondary. While using existing reports can save time and money, primary data

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One key area of study focuses on how people decide which goods and services to buy based on their income and personal preferences. By understanding the factors that influence these decisions, businesses can better predict demand and design products that meet the needs of their customers. This analysis of individual choices is fundamental for understanding how markets work and for developing effective marketing and production strategies for firms.

174. (D) Monopolistic Competition - Homogeneous Product
Market structures are defined by specific characteristics, such as the number of sellers and the types of products they offer. For example, some markets have many sellers who must accept the market price, while others have only one provider. In some competitive environments, companies offer products that are slightly different from those of their rivals, which allows them to have some control over their prices. Understanding these different features is essential for accurately classifying markets and predicting the behavior of firms.

175. (A) Law of Variable Proportions
In the short run, when certain factors of production like equipment are fixed, increasing the amount of a variable input like labor will initially increase output. However, there eventually comes a point where each new worker adds less to the total production than the previous one. This decline in efficiency happens because the fixed resources become overcrowded. This principle is fundamental for understanding how businesses decide on the optimal number of workers or other resources to use to maximize their production efficiency.

176. (B) Variable pricing
Companies use various strategies to set the prices of their products, such as initially setting a high price for new items or offering low prices to gain market share. Some also adjust prices based on when a service is used, like for electricity or travel. While prices can certainly change over time, the term for charging different prices for the same thing is specific. Understanding these different approaches to pricing is essential for developing a successful marketing strategy and for maximizing a company's total revenue.

177. (B) Investment Risk
Every investment comes with a degree of uncertainty about whether the actual returns will match what was expected. This possibility that things may not turn out as planned is a fundamental concept in finance. Some risks are related to the overall market, while others are specific to a particular company or industry. Investors must carefully evaluate these risks against the potential rewards when deciding where to put their money. Managing this uncertainty is a key part of successful financial planning and management.

NODIA

178. (A) Facilitating international payments, trade, and capital flows.
The global economy relies on a system of rules and institutions that allow different countries to trade and move money across borders with confidence. This system provides a way for international payments to be made and for exchange rates to be managed. By fostering cooperation among nations, it helps promote stability and growth in global trade. This international framework is essential for the smooth functioning of global commerce and for the continued growth of the interconnected world economy of the current era.

179. (C) Raise capital from international investors
Companies often need to raise large amounts of money to fund their growth and development. One way they can do this is by issuing special financial instruments that can be sold to investors in international markets outside of their home country. This gives the company access to a much larger pool of funds and allows international investors to participate in the company's success. These instruments provide a flexible and efficient way for businesses to raise the capital they need to expand.

180. (D) Exchange rate risk
Doing business across international borders involves the risk that the value of foreign currencies will change in an unfavorable way. These fluctuations can affect the cost of imports, the revenue from exports, and the overall value of international investments. For a company involved in global trade, this uncertainty can impact its profitability and financial health. Managing this risk through various financial tools

pay, and benefits with their employer. This process allows them to have a stronger voice and work toward mutually beneficial agreements. The goal is to reach a formal contract that regulates the relationship between the workforce and the management. This collaborative approach helps resolve conflicts and establishes clear rules for the workplace, contributing to more stable and harmonious industrial relations within the organization over time.

136. (A) Perception
People do not always see the world exactly as it is; instead, they process and interpret the information they receive through their senses based on their own experiences and expectations. This psychological process shapes how individuals understand their environment and the people around them. In the workplace, this means that two people can experience the same event but have very different reactions. Understanding these individual perspectives is essential for effective communication and for managing relationships and behavior within an organization.

137. (C) Identifying and developing new leaders to replace outgoing ones
For an organization to remain successful over the long term, it must plan for the future departure of key leaders. This involves identifying employees with high potential and providing them with the experiences and training they need to eventually step into more senior roles. By systematically preparing for these changes, the company can ensure a smooth transition and maintain its stability and direction. This proactive approach to talent management is essential for the long-term sustainability and success of any business.

138. (A) Both A and R are true and R is the correct explanation of A.
In large organizations, it is often beneficial to spread decision-making power across different levels and departments rather than keeping it all at the top. this approach can lead to faster responses to local problems and can increase the motivation of managers who feel more responsible for their own areas. By empowering people throughout the company, the organization can become more agile and effective. This systematic sharing of authority is a key strategy for managing complex and diverse businesses successfully.

139. (D) Fiedler's Contingency Model
Different leadership theories offer various perspectives on what makes a leader effective. One influential model suggests that the best leadership style depends on the specific circumstances and the context of the situation. This approach argues that there is no single "best" way to lead, and that a leader's success depends on how well their style fits the environment and the task at hand. By understanding these situational factors, organizations can better match leaders with the roles where they are most likely to succeed.

140. (B) Investment banks
The financial system includes several types of banks that provide different services to the public. Some focus on serving rural communities, while others are cooperative organizations or large commercial entities. Each plays a role in accepting deposits and providing credit to individuals and businesses. While some specialized institutions focus on complex financial activities like large-scale corporate fundraising and securities trading, they are generally categorized differently than the common banks that most people interact with on a day-to-day basis for their personal and business needs.

141. (C) Managing the monetary policy of the country
Every nation has a central financial authority responsible for maintaining economic stability and managing the money supply. This institution uses various tools to influence interest rates and control inflation, which is essential for the overall health of the economy. It also serves as a banker to the government and oversees the banking system. By carefully managing these monetary functions, the central bank helps create a stable environment that supports sustainable economic growth and protects the value of the national currency.

142. (D) Money market
Financial markets are organized based on the length of time for which funds are borrowed or invested. One specific segment focuses on short-term needs, where participants trade instruments that mature in a year or less. This market provides a way for businesses and the government to

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158. (D) E-filing
Modern tax systems allow taxpayers to submit their annual returns and other required documents through secure online platforms. This electronic process has replaced the traditional paper-based methods, making it faster and more convenient for both the taxpayer and the tax authorities. It also helps reduce errors and allows for quicker processing of tax information and any potential refunds. This shift toward digital services is part of a broader effort to modernize government interactions and improve efficiency through the use of technology.

159. (B) Both A and R are true but R is not the correct explanation of A.
When a business needs a new asset, it can choose to either buy it or lease it, and both options have different tax consequences. If the company buys the asset, it can generally claim depreciation as a tax-deductible expense over time. If it leases the asset, the lease payments are usually considered a deductible business expense. While both points are true and relevant to the decision, one does not directly explain the other. Managers must carefully evaluate these different tax benefits.

160. (B) Use of legal methods to reduce tax versus illegal methods
Tax planning involves the legal arrangement of financial affairs to minimize tax liability by taking advantage of various deductions and exemptions. This is a legitimate practice. Conversely, tax evasion involves illegal methods, such as concealing income or falsifying records, to avoid paying taxes. While the goal of both may be to reduce the tax burden, they are fundamentally different in their legality. One is a smart way to manage money, while the other is a crime that can lead to penalties.

161. (B) Income tax assessment
In certain legal systems, a traditional family structure consisting of individuals descended from a common ancestor is recognized as a single group for tax purposes. This entity is treated separately from its individual members, with its own set of rules for calculating and paying income tax. This recognition reflects the unique cultural and social role of these family groups. Understanding how this entity is assessed is essential for many families to ensure they are managing their collective finances and tax obligations correctly.

162. (A) Payer
To ensure the regular and timely collection of taxes, the law requires the person or organization making certain types of payments to deduct a portion as tax before giving it to the recipient. This responsibility applies to payments like salaries, interest, and professional fees. The deducted amount is then sent directly to the government on behalf of the recipient. This system helps prevent tax evasion and ensures a steady flow of revenue for the state throughout the entire fiscal year.

163. (C) SAARC includes countries from the European Union.
Regional trade agreements are formed by groups of countries, usually in the same geographic area, to promote economic cooperation and reduce trade barriers among themselves. Organizations like ASEAN and SAARC represent different regions, with their own specific member nations and goals. For example, some focus on Southeast Asian nations, while others include countries from South Asia. These agreements are essential for fostering regional stability and growth, but their membership is limited to specific countries that share common geographic or economic interests.

NODIA

164. (D) Foreign Exchange Management Act
Every country has laws to regulate and manage the flow of foreign currency across its borders. These regulations govern international trade, investment, and travel, ensuring that foreign exchange resources are used effectively and for the benefit of the national economy. The goal is to facilitate international payments while maintaining a stable and transparent environment for businesses and individuals. By providing a clear legal framework, these laws help promote confidence in the country's economic system and support its integration into the global economy.

165. (C) Theory of Comparative Advantage
International trade theories offer different perspectives on why countries trade with each other. One influential idea suggests that nations should specialize in producing the goods that they can create most efficiently compared to other

it was overdue, and without knowing of any problems with the previous owner's title, they are considered to have a special status. This allows them to enforce the instrument even if there were disputes between the original parties. This principle is essential for the smooth and reliable use of these instruments in commerce.

151. (D) It has a separate legal entity distinct from its partners.
A limited liability partnership offers a unique business structure that combines the flexibility of a traditional partnership with the protection of a corporation. One key feature is that the organization itself is recognized as a legal person separate from the individuals who own it. This means that the partners are generally not personally responsible for the organization's debts or legal problems. This structure has become increasingly popular as it provides a way for professionals to work together while limiting their personal financial risk.

152. (A) Public authorities
In a transparent and accountable society, citizens have a legal right to access information held by the government and other public bodies. This allows people to stay informed about how public resources are used and how decisions are made. While there are some exceptions for things like national security, the general rule is that this information should be available upon request. This right is a fundamental tool for ensuring that public officials are held accountable and that the government operates in an open manner.

153. (A) Both Statement I and Statement II are correct.
The introduction of a unified indirect tax system has significantly changed the way goods and services are taxed. By replacing multiple older taxes with a single comprehensive tax, the system has simplified the process and helped create a unified national market. This change was designed to remove trade barriers between different regions and reduce the cascading effect of multiple taxes. The goal is to make the tax system more efficient and transparent, benefiting both businesses and consumers across the entire country.

154. (A) party to the contract fails to perform their obligation.
A breach occurs when a party involved in a legal agreement does not fulfill the duties or promises as specified in the document. This failure to act according to the terms disrupts the contractual relationship and provides the injured party with legal grounds for seeking remedies. Such violations can be actual or anticipatory, depending on whether the non-performance happens on the due date or before it. The legal system provides ways to address these failures and compensate for any losses.

155. (D) The company is unable to pay its debts.
When a company is no longer financially viable and cannot meet its financial obligations to its creditors, it may be forced to close down through a formal legal process. This involves selling the company's remaining assets and using the proceeds to pay off as much of the debt as possible. This process is a necessary part of the corporate system, ensuring that creditors are treated fairly and that insolvent companies do not continue to operate and incur more losses that they cannot cover.

156. (B) Residential status for the tax year
In the field of taxation, the amount of income that is subject to tax in a particular country often depends on an individual's physical presence and ties to that nation during a specific year. This status determines whether only the income earned within the country is taxed or if worldwide income is also included. This classification is fundamental for calculating the total tax liability and ensuring that the correct rules are applied to each taxpayer based on their specific personal circumstances.

157. (C) Deduction under Section 80C
Tax laws often include specific provisions that allow individuals to reduce their total taxable income by investing in certain types of savings or making specific types of expenditures. These deductions are designed to encourage long-term financial planning and investment in essential areas like life insurance or retirement funds. By taking advantage of these provisions, taxpayers can lower their overall tax burden while building their personal wealth. Understanding these options is a key part of effective personal financial and tax planning.

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manage their immediate cash needs and for investors to park their funds safely for a short period. It is a vital part of the financial system, ensuring that there is always enough liquidity for everyday operations.

143. (A) 3 only
Non-banking financial companies provide a wide range of financial services similar to banks, such as lending and investment, but they operate under different regulations and do not hold a full banking license. Unlike traditional banks, they generally cannot accept certain types of deposits and are not part of the primary payment and settlement system. Despite these differences, they play a crucial role in providing credit to various sectors of the economy and are regulated to ensure they operate safely and fairly for their customers.

144. (B) Non-Performing Asset
In the banking sector, it is important to track the quality of the loans that have been issued. When a borrower fails to make the required interest or principal payments for a specific period of time, the loan is considered a non-performing asset. These "bad loans" can significantly impact a bank's profitability and financial health. Managing and recovering these assets is a major challenge for banks and is a key focus of regulatory efforts to ensure the stability of the entire banking system.

145. (B) Pool money from many investors to invest in a diversified portfolio of securities.
Mutual funds provide a way for individuals to invest in a wide range of stocks, bonds, and other securities even if they only have a small amount of money. By grouping the funds of many investors together, a professional manager can create a diversified portfolio that reduces risk. This allows smaller investors to benefit from expert management and access to a broader range of investment opportunities than they could on their own. It is a popular way for people to save for long-term goals.

146. (A) IRDA
To protect the interests of policyholders and ensure the healthy growth of the insurance industry, a specialized regulatory body is responsible for overseeing all insurance companies. This authority sets the rules for how insurance products are designed and sold, and it monitors the financial health of the companies to ensure they can pay future claims. This oversight is essential for maintaining public trust in the insurance system and for promoting a fair and competitive market for all participants and insurance providers.

147. (C) Capacity of parties
For a contract to be legally valid and enforceable, the individuals involved must have the legal ability to enter into such an agreement. This generally means they must be of a certain age, have a sound mind, and not be otherwise disqualified by law. If a person lacks this capacity, such as a minor, any agreement they make may not be recognized by the courts. This requirement protects individuals who may not fully understand the consequences of their actions from being unfairly burdened by legal obligations.

148. (A) P-2, Q-4, R-1, S-2
Different types of contracts are used to manage various relationships and risks in business. Some agreements focus on protecting a party from potential losses, while others involve the temporary delivery of goods for a specific purpose or as security for a debt. Another common type of arrangement involves one person acting on behalf of another in dealings with third parties. Each of these contracts has its own set of legal rules and responsibilities that define the rights and duties of the parties involved in the transaction.

149. (C) Resell the goods
In a transaction involving the sale of goods, the seller has certain rights if they have not been paid as agreed. If the seller still has possession of the items or can regain it while they are in transit, they may have the right to keep them until payment is made. In some circumstances, if the buyer continues to fail to pay, the seller may even have the legal right to sell the goods to another person. These protections ensure that the seller is not unfairly disadvantaged.

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150. (B) Holder in due course
When someone acquires a negotiable instrument like a cheque or a note, they can have very strong legal protections if they meet certain criteria. If they took the instrument for value, before

products. By focusing on their relative strengths and then trading with other nations, all countries involved can enjoy a higher standard of living. This concept is fundamental for understanding the patterns of global trade and the benefits of international cooperation and specialization in the marketplace.

166. (B) Corporate Social Responsibility (CSR)
Modern businesses are increasingly expected to look beyond just making a profit and consider their impact on society and the environment. This commitment involves operating in a way that is sustainable and beneficial to the communities where they operate. It can include things like reducing environmental waste, supporting local charities, and ensuring fair treatment of employees and suppliers. By embracing these responsibilities, companies can build a better reputation and create long-term value for both their shareholders and the broader society.

167. (D) Money Measurement Postulate
Accounting focuses on documenting and summarizing the financial activities of an organization. To ensure consistency and clarity, only those transactions and events that can be expressed in terms of a common currency are recorded in the books. While many other things may be important to a business, such as employee morale or customer loyalty, they are not included in the financial statements if their value cannot be measured with money. This principle ensures that financial reports are clear and objective.

168. (A) The calculation of the amount due to the deceased partner's estate.
When a person involved in a business partnership passes away, it naturally requires a formal accounting process to finalize their interest in the firm. This involves determining the current value of their capital and their share of any profits or losses up to that point. The amount calculated must then be paid to the person's legal heirs or estate. While this event can be difficult, having clear procedures in place ensures that the process is handled fairly and according to the law.

169. (C) Providing information about cash receipts and cash payments
For any business to stay healthy, it must have enough liquid funds to pay its bills on time. A specialized financial report is used to track the movement of cash into and out of the company over a specific period. By showing where the money came from and how it was used, this report helps managers and investors understand the firm's liquidity and its ability to generate cash for future needs. It is an essential tool for financial planning.

170. (C) 1 and 4
The primary goal of an audit is to provide an expert and independent opinion on whether a company's financial statements are accurate and fair. This process involves a careful examination of the records by a professional who is not part of the management. By providing this oversight, the audit adds credibility to the reports and gives investors and other stakeholders confidence in the information they are using. This transparency is a fundamental part of the modern corporate and financial system.

171. (D) Human Resources Accounting
To manage an organization effectively, it is important to understand the value and the cost of the people who work there. A specialized field of accounting focuses on measuring the investment made in employees, such as for recruitment and training, and assessing their value to the organization over time. This information helps managers make better decisions about hiring, development, and compensation. By treating employees as valuable resources rather than just as an expense, companies can better manage their most important asset.

172. (B) Profit maximization
From an economic perspective, the primary goal of most businesses is to generate as much wealth as possible for their owners. This involves making choices that increase total revenue while keeping costs as low as possible. While companies may have other goals, such as providing jobs or serving the community, the need to earn a profit is what allows them to continue to operate and grow over the long term. This focus on efficiency and profitability is a fundamental driver of business activity.

173. (C) Consumer behaviour analysis
Economics examines how individuals make choices when faced with limited resources.

NODIA

is often more tailored to the specific needs of the current study and its goals.

128. (B) Null Hypothesis
In statistical testing, researchers often start with a baseline assumption that there is no real relationship or difference between the groups being studied. This starting point allows them to use mathematical tools to determine if the observed results are significant or if they could have occurred purely by chance. If the evidence is strong enough, this initial assumption can be rejected in favor of an alternative idea. This systematic approach is fundamental for ensuring that scientific conclusions are based on solid evidence.

129. (B) Time or space
Certain probability models are used to predict the likelihood of rare events occurring within a specific, fixed interval. This could be the number of customers arriving at a store during an hour or the number of defects found in a length of wire. This model assumes that the events occur independently and at a constant average rate. By using this mathematical framework, researchers can better understand and plan for events that happen randomly but consistently over a period or a geographic area.

130. (A) Planning
Management involves a series of functions designed to lead an organization toward its goals. The initial and most fundamental function focuses on deciding what needs to be achieved and determining the best way to get there. This involves setting clear objectives and developing strategies and detailed plans to guide the organization's activities. By looking ahead and preparing for the future, managers can ensure that resources are used effectively and that the company is prepared to face challenges and opportunities.

131. (C) It arises spontaneously out of social and personal relationships.
Within any organization, there are two types of structures. One is the official hierarchy created by management. The other consists of the social networks and personal relationships that form naturally among employees as they work together. This unofficial structure is not found on any chart but can significantly influence communication and productivity. Understanding these social connections is essential for managers, as they play a key role in employee satisfaction and the overall culture of the workplace in every company.

132. (D) Delegation of authority
To manage effectively, leaders often share some of their responsibilities and the necessary power with their subordinates. This process allows managers to focus on more complex tasks while providing their team members with opportunities for growth and development. For this to work well, the person receiving the task must also be given the right to make decisions and use resources. This sharing of power is essential for organizational efficiency and helps build a more capable and motivated workforce at every level.

133. (C) Company Policy and Administration
One influential motivation theory suggests that certain factors in the workplace don't necessarily motivate employees, but their absence can cause dissatisfaction. These factors are related to the environment in which the work is performed, such as the organization's policies, supervision, and working conditions. While improving these elements can prevent unhappiness, they are distinct from the factors that truly inspire and challenge people to perform better. Understanding this distinction helps managers create a workplace that is both comfortable and highly motivating.

134. (B) Training
To ensure that employees can perform their current roles effectively, organizations provide them with opportunities to gain new skills and knowledge. This function focuses on improving an individual's immediate performance by addressing any gaps in their abilities. It is a continuous process that helps the workforce stay up-to-date with new technologies and methods. By investing in the development of its people, the company can improve productivity and ensure that it has the talent needed to achieve its current goals and targets.

135. (D) Collective bargaining
In many workplaces, groups of employees join together to negotiate their working conditions,

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is essential for maintaining stability and ensuring that international operations are successful and sustainable in the long term.

181. (C) Mode
In statistics, it is often useful to identify the single value that appears most often in a group of data points. This measure provides one perspective on where the "middle" of the data lies, along with other measures like the average or the median. In some cases, a dataset might have more than one such value, or it might not have any at all. Understanding this characteristic helps in describing the data and in identifying common patterns or trends within a dataset.

182. (B) Analyzing relationships between dependent and independent variables
Researchers often want to understand how one specific factor is influenced by one or more other factors. A powerful statistical method allows them to model this relationship and predict the value of one variable based on the values of the others. This technique is widely used in business and science to understand everything from how price affects sales to how different inputs influence the success of an experiment. It provides a way to quantify these connections and make more informed predictions.

183. (D) Judgement Sampling
When choosing a group to study, researchers sometimes use their own expertise to select the specific individuals or items they believe will be the most useful. This method does not give every member of the population an equal chance of being picked, so it is categorized differently than methods based purely on chance. While this approach can be efficient for certain types of studies, the results must be interpreted carefully because they are based on the researcher's personal decisions and potential biases.

184. (A) Chi-square test
When a researcher needs to see if there is a significant connection between two categorical factors, such as personal characteristics and product preferences, a specific statistical test is used. This method compares the actual results to what would be expected if there were no connection at all. By doing this, the researcher can determine if the observed patterns are real or if they are just due to chance. This approach is fundamental for analyzing information that is grouped into different categories.

185. (C) The number of 'heads' in 10 tosses of a coin.
Certain probability models are used for situations where there are only two possible outcomes for each trial, such as success or failure. This model is ideal for predicting the number of times a specific outcome will occur in a fixed number of independent trials. For example, it can be used to calculate the likelihood of getting a certain number of correct answers on a multiple-choice test by guessing. This mathematical framework is fundamental for understanding and planning for events with simple, binary outcomes.

186. (A) Leadership
Effective management involves more than just giving orders; it requires the ability to inspire and influence others to work together toward a common goal. This quality involves understanding people's motivations and providing them with a clear vision and the support they need to succeed. When people are motivated and willing to contribute their best efforts, the entire group is more likely to achieve its objectives. This ability to lead and inspire is a fundamental part of being a successful manager.

187. (D) Attitude
People often have a consistent way of thinking and feeling about specific things, whether it is a person, an object, or an idea. This internal orientation shapes how they respond to things in either a positive or negative way. These feelings are developed over time through experiences and can be very influential in guiding a person's behavior and decisions. Understanding these orientations is important for businesses, as they directly influence how customers feel about their products and how employees feel about their work.

188. (B) A company-provided car
In addition to a basic salary, organizations often provide various extra benefits to their employees to attract and retain talent. These can include a range of things such as insurance, retirement plans, or the use of specific equipment for personal use. These extras are part of the total compensation package and can significantly

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improve an employee's quality of life and job satisfaction. Offering these benefits helps the company compete for the best people and fosters a more loyal and committed workforce.

189. (C) Involve employees in decision-making processes.
Modern management practices often aim to give employees a greater say in how their work is done and how the organization is run. This involves involving the workforce in decisions that affect them, which can lead to better morale and more creative solutions. When people feel that their voices are heard and that they have a stake in the company's success, they are often more committed and productive. This collaborative approach helps build a more positive and effective workplace for everyone.

190. (B) P-3, Q-1, R-4, S-2
The study of how people behave in organizations involves several key concepts. These include the ability of some individuals to influence others and the interactions that occur within groups of people. It also addresses the inevitable disagreements that can arise and the techniques used to manage the strain and anxiety that can come with work. Understanding these psychological and social factors is essential for creating a healthy and productive work environment and for effectively leading and managing a diverse workforce.

191. (A) Providing credit and other facilities to the agricultural and rural sectors.
Specialized financial institutions have been created to serve the needs of people in rural and farming communities who may not have easy access to traditional city-based banks. These organizations provide loans for farming, small businesses, and other local needs, helping to promote economic development in these areas. By providing tailored financial services, these banks help support the agricultural heart of the nation and improve the livelihoods of people living in rural regions, fostering more balanced national growth.

192. (B) Providing medium and long-term finance for industrial and infrastructure projects.
Development finance institutions play a strategic role in the economy by providing the large amounts of long-term funding needed for major industrial and infrastructure projects. Unlike traditional banks that focus on everyday services, these organizations are designed to support projects that contribute to national development but may have a long period before they become profitable. By providing this essential credit and support, these institutions help build the foundation for a stronger and more modern national economy.

193. (B) Guaranteeing that no losses will occur
In the insurance and business worlds, it is impossible to completely prevent any accidents or problems from happening. Instead, managers focus on a process of identifying potential threats and assessing how likely they are to occur and how much damage they might cause. Based on this information, they can take steps to avoid some risks, reduce the impact of others, or share the financial burden with an insurance company. This proactive approach helps protect the organization's future.

194. (A) Unified Payments Interface (UPI)
The way people pay for things has been transformed by the development of modern electronic systems that allow for instant and secure transfers of money using a mobile device. These systems eliminate the need for traditional paper-based methods like cheques or physical cash. By providing a convenient and efficient way to handle financial transactions, these digital platforms have become a standard part of everyday life for millions of people and have helped modernize the entire financial system.

195. (C) A void agreement
For an arrangement between parties to have any legal standing, it must meet several specific requirements. If an agreement lacks an essential legal element, such as being made for an illegal purpose or between people who lack the legal capacity to contract, it is treated as having no effect at all. From a legal perspective, it is as if the agreement never existed, and the courts will not enforce its terms. This ensures that only legitimate and lawful promises are recognized.

196. (D) Bailment
A specialized legal relationship occurs when one person temporarily gives possession of their

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goods to another person for a specific reason. The agreement is that the items will be returned or otherwise handled once the task is finished. For example, this happens when you leave your car for repairs or your clothes at a laundry. This arrangement has specific rules regarding the care that must be taken of the items and the responsibilities of both the owner and the person holding them.

197. (C) Dishonour can occur due to non-acceptance or non-payment.
When a negotiable instrument like a cheque or a note is presented, there are two main ways it can fail to be honored. The person who is supposed to pay might refuse to formally accept the obligation, or they might simply fail to make the payment when it is due. In either case, the instrument is considered dishonored, which gives the holder certain legal rights to seek payment from other parties. This ensures that the system for using these instruments remains reliable.

198. (B) Quasi contract
Sometimes, even if people have not formally agreed to a contract, the law creates a similar obligation to ensure that no one is unfairly enriched at another's expense. This happens when one person receives a benefit that it would be unfair for them to keep without paying for it, such as when goods are delivered to the wrong person by mistake. In these cases, the law requires the person who received the benefit to compensate the other party, creating a legal duty.

199. (A) Both A and R are true and R is the correct explanation of A.
Modern corporate laws have introduced a new type of organization that allows an individual to form a company on their own, with limited liability. This change was designed to make it easier for single entrepreneurs to start and grow their businesses while protecting their personal assets from business risks. By providing this simpler and more secure structure, the government aims to encourage new business creation and promote a more dynamic and innovative economy. It represents a significant modernization of corporate structures.

200. (A) 1, 2 and 3
To help people identify their goods and services and distinguish them from others, businesses can register specific signs, designs, or words as their own. These unique identifiers, such as brand names, logos, and slogans, are legally protected once they are registered. This protection prevents other companies from using similar signs that might confuse customers. It is a vital way for businesses to build their brand and protect their reputation, and it is a fundamental part of modern intellectual property rights.

201. (C) Tax implications of terminal depreciation on the sale of assets.
When a company faces the difficult choice of whether to continue its operations or close them down, it must consider many factors, including the tax consequences. For example, selling off the company's assets can have significant tax impacts, such as the potential to claim a final tax deduction if the assets are sold for less than their recorded value. These tax considerations can influence the final decision and are an important part of the financial planning involved in closing or restructuring a business.

NODIA

202. (A) Aggregating income under the five heads of income.
For tax purposes, an individual's total earnings are first grouped into several specific categories, such as salaries, house property, business income, and others. The initial total of all these different types of income is a key figure used in the tax calculation process. This combined amount represents the individual's total earnings before any of the general deductions allowed by the law are taken into account. Understanding this process is essential for accurately determining the amount of tax that is owed.

203. (D) The profit of a firm is taxed at a flat rate, and the partners' share of profit is exempt in their hands.
The way a business partnership is taxed is different from how individuals or other types of entities are assessed. The firm itself is responsible for paying tax on its total profits at a single, consistent rate. Once this tax has been paid, the remaining profits are distributed to the partners. To avoid taxing the same money twice, the portion of the profit received by each partner

is not taxed again as their personal income. This ensures a fair and clear system.

204. (B) Advance payment of tax
To ensure that the government has a steady flow of revenue throughout the year, the law requires many taxpayers to pay their estimated tax in several installments as they earn their income. Instead of waiting until the end of the year to pay everything at once, these regular payments help spread the financial burden and ensure that the correct amount is collected. This "pay as you earn" system is a fundamental part of the tax administration in many modern economies.

205. (A) 4, 3, 1, 2
Regional economic integration can progress through several levels, starting with a simple agreement to remove trade barriers among members. As the level of cooperation increases, countries may also adopt a common policy for trade with outsiders and eventually allow for the free movement of people and money. The most advanced level involves coordinating broad economic and social policies. This progression shows how nations can gradually work more closely together to create a larger and more integrated regional economy for mutual benefit.

206. (D) Economic environment
The conditions under which businesses operate are influenced by many broad factors, including the overall state of the economy. For example, a significant increase in the price of essential resources like energy or raw materials can lead to higher production costs, which in turn causes prices to rise for everyone. This type of situation is a clear example of how economic factors beyond a company's control can impact its operations and profitability. Monitoring these trends is essential for strategic planning and success.

207. (A) IMF
When a country is having serious financial trouble and cannot pay its international obligations, there is a specialized global organization that can provide temporary financial assistance. This organization acts as a backup, providing loans and guidance to help the country stabilize its economy and restore confidence. By providing this vital support, the organization helps prevent financial crises from spreading to other nations and promotes global economic stability. This role is essential for the health of the entire international financial system.

208. (C) Statement I is correct, but Statement II is incorrect.
To ensure that a company's records are accurate and follow the required standards, different types of professional examinations can be performed. One type focuses on the overall financial reports to ensure they are fair for shareholders. Another specialized examination looks closely at the details of production costs to ensure they are recorded correctly and efficiently. While both involve checking records, they have different goals and use different methods. Understanding these distinctions is essential for effective organizational management and for ensuring legal compliance.

209. (B) Corporate Accounting
Limited companies have unique financial activities related to how they are owned and organized. This includes the process of selling shares to the public to raise money, as well as taking back shares if a shareholder fails to pay for them as agreed. These specialized transactions are a fundamental part of the accounting system for corporations and are governed by specific legal and professional rules. Managing these events correctly is essential for maintaining accurate records and for protecting the interests of the company and shareholders.

210. (A) Life cycle costing
Some modern costing systems look at the entire history of a product, from the initial research and design phase all the way through to when it is no longer produced. By tracking all the costs over the product's entire life, managers can get a much clearer picture of whether it is truly profitable. This long-term perspective is essential for making better decisions about product development, pricing, and marketing. It helps companies avoid focusing only on short-term production costs and instead consider the full financial impact.

211. (C) Firms can earn super-normal profits in the long run.
In a perfectly competitive market with many sellers and identical products, firms can only earn a normal level of profit over the long term.

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This is because if profits are unusually high, new companies will easily enter the market, which increases the supply and pushes prices back down. While a firm might earn extra profit for a short time, the competitive nature of the market ensures that these gains are temporary. This constant pressure is what keeps prices fair for consumers in these markets.

212. (A) Both A and R are true and R is the correct explanation of A.
Economists use different models to understand how consumers make choices. One traditional approach tried to measure satisfaction with numbers, but a more modern model focuses on how people rank their preferences for different combinations of goods. This approach is considered more realistic because it only assumes that people know which options they prefer over others, rather than trying to put a specific number on their happiness. This framework provides a more accurate way to analyze consumer behavior and market demand.

213. (C) Fixed Cost
In the short run, certain expenses for a business remain the same regardless of how much it produces. These include things like rent for the factory, insurance, and interest on loans. Because these costs do not change with output, the business must pay them even if it produces nothing at all. Understanding these costs is essential for financial planning and for determining the minimum amount of revenue needed to stay in business. They contrast with other costs that increase directly with the level of production.

214. (B) The management of current assets and current liabilities.
To ensure that a business can continue its daily operations without any problems, it must carefully manage its short-term resources and obligations. This involves making sure there is always enough cash to pay bills, managing the level of stock on hand, and ensuring that customers pay what they owe in a timely manner. By balancing these short-term assets and liabilities, the company can maintain its liquidity and its overall financial health. This day-to-day management is essential for any successful business.

NODIA

215. (D) Deciding the optimal mix of debt and equity.
Every business must decide how it will fund its assets and growth, and this typically involves a combination of borrowed money and money provided by the owners. Finding the right balance between these two sources is a key financial decision. Borrowed money can be cheaper but it also adds more risk, while owner-provided funds are safer but may have a higher cost. A well-managed financial structure aims to find the mix that minimizes the overall cost while maximizing the company's value.

216. (A) 1, 2 and 3
Conducting effective research requires a systematic process that begins with a clear understanding of the problem and ends with the communication of the results. This involves choosing the right methods to gather information, which can include using existing reports or gathering fresh data. While some steps may be more complex than others, they are all designed to ensure that the study is focused and that the results are reliable. Following this organized approach is essential for any serious scientific or business investigation.

217. (C) Henri Fayol
The modern understanding of how organizations should be managed was significantly influenced by an early pioneer who identified several key functions and principles of management. These ideas, which focus on things like planning, organizing, and the clear division of work, provide a framework that is still used by managers today. By identifying these fundamental principles, this pioneer helped turn management into a formal field of study and provided a guide for improving the efficiency and effectiveness of all types of organizations and business firms.

218. (A) Human resource planning
For an organization to achieve its goals, it must ensure that it always has the right number of people with the right skills in the right roles. This involves looking ahead at future needs and comparing them to the current workforce. By identifying potential shortages or surpluses early, the company can develop plans for recruitment, training, or other changes to its staff. This proactive approach to managing people is

essential for staying competitive and for ensuring that the organization has the talent it needs.

219. (D) Emotional Intelligence
Success in the workplace often requires more than just technical skills; it also requires the ability to understand and manage your own feelings and the feelings of those around you. This quality involves being aware of how emotions can affect behavior and using that knowledge to build better relationships and handle difficult situations effectively. By being empathetic and emotionally aware, individuals can communicate more effectively and lead more successful teams. This quality is increasingly recognized as a vital component of professional and personal success.

220. (B) P-3, Q-1, R-4, S-2
The financial system includes several different markets where various types of financial instruments are traded. Some markets focus on short-term borrowing and lending, while others are for long-term investments like shares and bonds. There are also specialized markets for trading government securities and for exchanging different international currencies. Each of these markets plays a unique role in the economy, providing a way for individuals, businesses, and the government to manage their money and for the entire system to function smoothly.

221. (C) Manage and recover bad loans.
When people or businesses fail to pay back their bank loans, it can cause serious problems for the bank's finances. To address this, banks must have strategies for identifying these problem loans early and for trying to get as much of the money back as possible. This involves a range of actions, from working with the borrower to taking legal steps to sell any property that was used to secure the loan. Effectively managing these assets is essential for maintaining a bank's profitability and stability.

222. (D) Correlated risk
Insurance works best when the risks being shared are random and independent, meaning that only a few people are likely to have a loss at the same time. However, some types of events, like natural disasters, can affect a large number of people at once, which can be difficult for an insurance company to handle. This possibility of many losses occurring together is a major challenge for the insurance industry. Understanding these risks is essential for insurers to set fair prices and to ensure they have enough money.

223. (A) Consent not caused by coercion, fraud, or misrepresentation
For a contract to be legally valid, the people involved must agree to it out of their own free will. This means that their agreement cannot be the result of any kind of force, trickery, or dishonest information. If a person is pressured or misled into signing a contract, the law may not recognize it as being fair or enforceable. This requirement for genuine and unpressured agreement is fundamental for ensuring that legal contracts are based on a fair and honest exchange between the parties.

224. (B) The contract must be in writing
While many important agreements are written down to ensure clarity and provide evidence, the law often recognizes verbal promises as being legally binding. For a contract to be valid, it must include a clear offer, an acceptance, and a lawful exchange of value between people who are legally capable of making such an agreement. While having a written record is often a good business practice and may be required for certain types of contracts, it is not always a fundamental legal requirement for every agreement.

225. (B) Abuse of dominant position by enterprises.
To ensure that markets are fair and competitive, the law prevents large and powerful companies from using their position to unfairly harm their rivals or exploit their customers. This can include things like charging unfairly high prices or preventing new companies from entering the market. By promoting healthy competition, the law encourages companies to innovate and provide better products at fairer prices. This oversight is essential for maintaining a healthy and dynamic economy that works for the benefit of all participants.

226. (A) IPRs provide protection for an indefinite period.
Legal protections for creative and innovative works, such as inventions, artistic creations, and brand names, are designed to encourage people to share their ideas with the world. These rights

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give the creator or inventor a degree of control over how their work is used for a specific period of time. After that time has passed, the work often becomes available for anyone to use. This system balances the need to reward creators with the societal benefit of making new knowledge and creations widely available.

227. (C) Pricing within and between enterprises under common control
When different parts of the same large company trade with each other, they must decide on the value of the goods and services they are exchanging. This internal pricing is important for tax purposes, especially for companies that operate in many different countries with different tax laws. To ensure fairness, tax authorities require these internal prices to be similar to what would be charged to an outside customer. Managing these prices correctly is essential for ensuring compliance with international tax regulations and standards.

228. (D) Carrying unabsorbed current losses to set-off against future profits
Taxation rules often allow businesses that have suffered a financial loss in one year to use that loss to reduce their taxable income in the future. This provides some relief during difficult times and encourages businesses to keep operating and investing. By allowing losses to be carried forward to future years, the tax system recognizes that business success can vary over time and aims to provide a fairer way to assess tax over a longer period. This is an essential part of financial planning.

229. (C) The tax implications of capital gains or losses on the sale of the old asset.
When a company is deciding whether to keep an old piece of equipment or replace it with a new one, it must consider the tax consequences. Selling the old asset can result in a tax-deductible loss if it is sold for less than its recorded value, or a taxable gain if it is sold for more. These tax impacts can affect the final cost of the decision and are an important part of the financial analysis involved in managing a company's assets and making long-term investments.

230. (B) The Companies Act
The major structural changes that a limited company can undergo, such as merging with another firm or restructuring its operations, are governed by a specific set of laws. These rules ensure that these complex processes are handled fairly and that the interests of all stakeholders, including shareholders and creditors, are protected. By providing a clear legal framework, these laws help facilitate business growth and development while maintaining the integrity and transparency of the corporate system. This oversight is fundamental for a healthy business environment.

231. (D) Total revenue equals total costs.
For any business, it is vital to know the minimum amount of sales needed to cover all of its expenses. This is the point where the money coming in from sales exactly matches the money going out for things like materials, rent, and labor. At this level, the company is not making a profit, but it is also not losing any money. Knowing this point helps managers set targets and understand how much risk they can afford to take in their operations.

232. (A) 1, 3, 2, 4
The way we understand and practice management has evolved through several different stages over more than a century. Early ideas focused on improving efficiency through scientific methods and clear administrative principles. Later, researchers began to recognize the importance of human relationships and social factors in the workplace. More recently, management has focused on strategic and long-term ways to manage an organization's people and resources. This history shows how our understanding of organizations and people has continuously developed and improved over time.

233. (C) Capital budgeting decisions
When a company is deciding whether to invest in a major new project, it must consider how much it costs to raise the money needed for that investment. This cost serves as a benchmark for determining if the project is likely to be profitable enough to justify the expense. By comparing the expected returns from the project with the cost of the funds, managers can make more informed choices about which long-term investments will add the most value to the business.

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When a company is deciding whether to make something themselves or buy it from another company, there are many financial and tax considerations to keep in mind. For example, making the item themselves may require investing in new equipment, which can lead to tax-deductible depreciation. Buying the item, on the other hand, may allow the entire cost to be deducted as a regular business expense. Evaluating these different tax impacts is an essential part of effective corporate planning and for making the most cost-effective decisions.

250. (B) P-3, Q-4, R-1, S-2
Taxation involves several key concepts that determine how much tax is owed and how it is collected. Some rules focus on an individual's ties to a country to determine which income should be taxed, while others involve including the income of family members in certain situations. There are also mechanisms for paying tax in installments throughout the year or for having it deducted directly from certain payments. Each of these processes is essential for ensuring that the tax system is fair, efficient, and reliable for everyone.

251. (B) The Memory Level of Teaching
Memory Level of Teaching is the most basic instructional stage, functioning primarily through a teacher-centric model. It emphasizes rote memorization of facts, definitions, and formulas rather than deep understanding. Students assume a passive role, focusing on the mechanical recall and recognition of information. This method is foundational for building basic knowledge before progressing to more advanced cognitive levels of learning.

252. (A) To see relationships between facts and generalize ideas.
At the Understanding Level of Teaching, instructional focus shifts toward grasping the underlying meaning of concepts and principles. Learners are expected to identify relationships between facts and effectively generalize ideas. This stage moves beyond simple memorization by encouraging students to comprehend facts and see how different pieces of information connect to form a broader, conceptual framework for deeper learning.

253. (C) The capacity for higher-order cognitive skills.
The Reflective Level of Teaching represents the highest cognitive stage, aiming to foster advanced mental capabilities such as critical thinking, inquiry, and evaluation. This approach moves beyond simple comprehension to develop a learner's ability to analyze complex situations and solve problems. By engaging in introspective thought, students acquire the high-order cognitive skills necessary for independent and original exploration of knowledge.

254. (D) From a content provider to a facilitator of inquiry.
Instructional strategies evolve significantly as they transition from the Memory Level to the Reflective Level. Initially, teachers act as primary content providers, delivering factual information for rote recall. However, at the highest level, they transform into facilitators of inquiry. This change promotes an open, democratic environment where teachers guide students through problem-solving and critical analysis of complex, real-world information.

255. (C) comprehension of concepts versus problem-solving.
The Understanding Level primarily focuses on the comprehension of concepts and the relationships between various facts. In contrast, the Reflective Level emphasizes problem-solving and critical thinking within a democratic classroom environment. While the former aims for meaningful grasping of principles, the latter pushes learners to use that knowledge to analyze, evaluate, and find original solutions to complex problems and situations.

NODIA

256. (B) Andragogy
Adult education is fundamentally grounded in the principles of andragogy, which differs significantly from traditional teacher-led pedagogy. This approach recognizes that adults are self-directed learners who utilize their extensive life experiences as a rich resource for learning. It emphasizes mutual respect and collaborative inquiry, tailoring instructional methods to suit the unique cognitive and emotional needs of mature and autonomous individuals.

257. (D) A desire for the immediate application of knowledge.

oversight is a fundamental part of maintaining transparency and accountability in the corporate system.

242. (A) The operation of returns to scale
In the long run, when a firm can change all of its inputs, the average cost of production often changes as the entire scale of operations increases. Initially, as the business grows, it may become more efficient and costs may fall. However, if the business becomes too large and complex, it may become less efficient and costs could start to rise again. This relationship, which is often shown as a U-shaped curve, is fundamental for understanding the long-term cost and growth potential of a business.

243. (C) Systematic Risk
Every investor faces some uncertainty that is related to the overall market and economy, such as changes in interest rates or political stability. This type of risk cannot be avoided by simply owning many different types of investments, because it affects almost everything in the market. This constant and unavoidable uncertainty is a fundamental part of investing, and it is something that all investors must consider when deciding how much potential reward they need to justify the risks they are taking in their portfolio.

244. (D) Mann-Whitney U-test
In statistical analysis, when data does not meet the assumptions required for a parametric test, non-parametric alternatives are employed. The specific test used to compare differences between two independent groups without assuming a normal distribution is essential for robust research. This method ranks the data points to determine if the samples come from the same population. It provides a reliable measure for analyzing ordinal data or non-normally distributed datasets, ensuring that the results are statistically valid even when traditional assumptions are not met.

245. (C) Accountability and transparency
For any organization to be successful and trusted over the long term, it must have a system of rules and practices that ensure it is managed fairly and responsibly. This involves being open and honest with stakeholders about how the company is being run and how decisions are made. It also means that those in charge are held responsible for their actions. These principles of being accountable and transparent are fundamental for building trust and for ensuring the long-term stability and success of any organization.

246. (B) To collect and invest funds to provide retirement income for participants.
Specialized financial organizations have been created to help people save for their future after they stop working. These funds collect regular contributions from employees and employers and invest that money in a wide range of securities to grow the total amount over time. The goal is to provide a reliable source of income for the participants when they retire. By managing these funds professionally, these organizations help people achieve long-term financial security and contribute to the overall stability of the financial system.

247. (D) An unpaid seller
In a business transaction, the person who has sold the goods but has not yet been paid as agreed has certain legal protections. For example, if the goods are being shipped and the seller discovers that the buyer is unable to pay, the seller may have the right to stop the shipment and take back possession of the items. This ensures that the seller is not unfairly disadvantaged by the buyer's financial problems. These rights are an essential part of the legal rules governing commercial transactions.

248. (A) E-commerce and e-governance
As more and more interactions move online, it is essential to have a legal framework that recognizes and protects digital transactions and communication. This law provides the legal basis for electronic signatures and documents, ensuring they have the same standing as traditional paper-based ones. It also addresses various types of cybercrimes and provides penalties for those who misuse technology. By providing this security and recognition, the law encourages the growth of the digital economy and protects the interests of individuals and organizations operating in the virtual world.

249. (C) Deciding whether to manufacture a component in-house or purchase it from an external supplier.

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234. (A) P(A) * P(B)
In probability theory, if two events are completely independent, meaning the outcome of one does not affect the outcome of the other, there is a simple rule for finding the chance that both will occur. You simply multiply the probability of the first event by the probability of the second. This mathematical principle is fundamental for understanding and calculating the likelihood of various complex outcomes in many different fields, from simple games of chance to complex scientific experiments and business forecasts.

235. (D) Span of control
To manage an organization effectively, it is important to decide how many people each manager should be responsible for supervising. This decision affects how well communication flows and how much oversight each employee receives. A manager with too many people may not be able to provide enough guidance, while too few may be inefficient. Finding the right balance is essential for ensuring that work is done as planned and that the organization's resources are used effectively to achieve its objectives and goals.

236. (B) 1, 2, 3 and 5
Every nation has a central financial authority that plays a vital role in the economy. This institution is responsible for issuing the national currency and managing the money supply to maintain stable prices and foster economic growth. It also serves as a banker to the government and manages the country's reserves of foreign currency. By overseeing the banking system and setting monetary policy, the central bank helps create a stable and reliable environment for businesses and individuals to manage their finances.

237. (C) Winding up of a company
When a limited company needs to end its legal existence, it undergoes a formal process where its business is stopped and its affairs are finalized. This involves selling the company's remaining assets and using the proceeds to pay off its debts as much as possible. This process is usually supervised by the court or by an appointed official to ensure that all creditors and other parties are treated fairly and according to the law. This ensures a transparent and orderly end to the company.

238. (A) Both A and R are true and R is the correct explanation of A.
Modern indirect tax systems are often designed so that the tax is paid in the place where the goods or services are finally used. This means that the revenue from the tax goes to the government in the area where the consumption happens. This approach is intended to be fairer and to reduce the complexity of the tax system by applying it based on where people actually buy and use things. This destination-based system is a key feature of many modern national tax structures.

239. (A) The Income-tax Act, 1961
The rules for calculating and paying tax on individual and business earnings are set out in a major piece of national legislation. This law defines what counts as income, what deductions and exemptions are allowed, and how the tax should be calculated for different types of people and organizations. By following these rules, taxpayers can ensure that they are meeting their legal obligations and that the government has the revenue needed to provide public services. This legislation is the foundation of the national tax system.

240. (B) The role of government in business and its stability
The environment in which a business operates is shaped by the policies and stability of the government. This includes the government's overall attitude toward business, as well as the specific laws and regulations it creates. A stable and supportive political environment can encourage investment and growth, while uncertainty can make it difficult for businesses to plan for the future. Understanding these political factors is an essential part of strategic planning for any organization, especially those that operate in many different countries.

NODIA

241. (B) An independent financial audit
To ensure that a company's financial reports are accurate, it is important to confirm that the assets it claims to have actually exist and that they are valued correctly. It is also essential to verify that all of its liabilities are properly recorded. This detailed examination is a key part of an independent financial audit, which provides assurance to investors and other stakeholders that the reports can be trusted. This professional

Adult learners exhibit a strong preference for the immediate application of knowledge to their personal or professional lives. Their learning orientation is typically problem-centered rather than subject-centered. This means they are most engaged when educational content addresses real-world challenges. Consequently, they seek practical information and skills that can be utilized directly to improve their current circumstances or professional performance.

258. (A) source of motivation and degree of self-direction.
A fundamental distinction between adolescent and adult learners involves their source of motivation and degree of self-direction. Adolescents often rely on external motivation and structured, teacher-directed environments. Conversely, adult learners possess a high level of internal motivation and autonomy. They prefer taking responsibility for their own learning journeys, drawing upon accumulated experiences to guide their educational goals and learning processes.

259. (C) A lack of confidence in a formal learning environment.
While adult learners possess high motivation, they frequently encounter emotional barriers such as a lack of confidence when re-entering formal educational environments. These individuals may feel apprehensive about their academic abilities after long absences from school. Additionally, logistical factors like significant time constraints and competing professional or personal responsibilities can further hinder their full engagement and success in classrooms.

260. (A) providing a structured environment with clear directions.
Effective instruction for adolescent learners necessitates a highly structured environment where clear directions and external motivation are provided. Because teenagers are undergoing significant cognitive and social development, they often benefit from teacher-directed approaches that offer guidance and firm boundaries. This structure helps them focus their academic engagement while they develop the abstract thinking skills required for more advanced learning.

261. (D) Reality is singular, objective, and measurable.
The positivist paradigm is built on the ontological assumption that reality is singular, objective, and entirely independent of the researcher. This perspective suggests that the world can be understood through empirical observation and precise measurement. By utilizing structured methodologies, researchers aim to discover universal laws and establish definitive causal relationships, maintaining a detached and value-free stance throughout the entire process.

262. (B) Knowledge is a conjecture that has not been proven false.
Post-positivism acknowledges that reality is complex and that human observation is inherently fallible and influenced by theoretical frameworks. Consequently, knowledge is viewed not as an absolute, unchanging truth, but as a probable conjecture. In this paradigm, a theory is accepted as valid only as long as it has not been falsified by empirical evidence or rigorous logical reasoning.

263. (C) In positivism, the researcher is detached, while in post-positivism, their influence is acknowledged.
In the positivist tradition, the researcher remains an objective and detached observer, ensuring that personal values do not bias the findings. Conversely, the post-positivistic approach recognizes that a researcher's background and values inevitably influence the research process. While still striving for objectivity, post-positivists acknowledge this interaction and account for how human subjectivity shapes the interpretation of complex social realities.

264. (D) an objective reality exists but our knowledge of it is imperfect.
Critical realism is a philosophical component of post-positivism asserting that an objective reality exists independently of human perception. However, it also maintains that our knowledge of this reality is inherently imperfect and limited. Since all observations are theory-laden and fallible, we can only strive to approximate the truth, accepting that our findings represent probable conjectures rather than absolute certainties.

265. (A) The positivist paradigm

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(D) Standard costing

24. Consider the following statements about auditing:
a. An independent financial audit is a statutory requirement for all partnership firms.
b. Verification of assets aims to confirm their existence, ownership, and valuation.
c. Cost audit focuses on verifying the efficiency of cost accounting records.
d. Vouching is the backbone of auditing.
Which of the above statement(s) is/are correct?
(A) a, b, and c
(B) b, c, and d
(C) a and d
(D) b and d

25. The process of amalgamation of companies involves:
(A) The division of one company into two or more companies.
(B) The legal procedure for winding up a company's affairs.
(C) The blending of two or more existing companies into one.
(D) The issuance of new shares to the public for the first time.

26. Read the following statements and choose the correct option.
Statement I: The Funds Flow Statement is based on the accrual basis of accounting.
Statement II: The Cash Flow Statement is based on the cash basis of accounting.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

27. Match List I with List II concerning accounting concepts and conventions.
List I:(Concept/Convention)
P. Going Concern Concept
Q. Consistency Convention
R. Materiality Convention
S. Business Entity Concept
List II:(Description)
1. Accounting methods should remain the same from one period to another.
2. The business is treated as distinct from its owners.
3. The business will continue its operations for a long time in the future.
4. Insignificant items should be ignored or merged with other items.
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-3, R-2, S-4

28. Human Resources Accounting aims to:
(A) Calculate the total salary, wages, and benefits paid to company employees
(B) Identify, quantify, and report the value of human assets of an organization
(C) Ensure full compliance with labor laws regarding employee compensation
(D) Audit the operational performance of the human resources department

29. In the context of Partnership Accounts, when a new partner is admitted, the sacrifice made by old partners is calculated to distribute:
(A) The new partner's total capital contribution.
(B) The overall revaluation profit or loss.
(C) The amount of goodwill brought in by the new partner.
(D) The accumulated profits of the old firm.

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30. Which of the following ratios is primarily a measure of a company's long-term solvency?
(A) Current Ratio
(B) Quick Ratio
(C) Inventory Turnover Ratio
(D) Debt-Equity Ratio

31. Arrange the following steps in the process of issuing shares by a public company in the correct chronological order:
(i) Allotment of shares
(ii) Receipt of applications
(iii) Issue of prospectus
(iv) Making calls on shares
Choose the correct sequence:
(A) (iii), (ii), (i), (iv)
(B) (ii), (iii), (i), (iv)
(C) (iii), (i), (ii), (iv)

gossip, and potentially inaccurate or misleading information.

274. (A) The use or absence of words.
The fundamental distinction between verbal and non-verbal communication is the use or absence of words. Verbal communication utilizes spoken or written language governed by linguistic rules to convey specific meanings. Conversely, non-verbal communication transmits messages through non-linguistic channels such as body language, tone of voice, and facial expressions. Both forms work together to create a comprehensive understanding in interactions.

275. (C) susceptibility to spreading inaccurate information.
A significant disadvantage of informal communication is its susceptibility to spreading inaccurate or distorted information throughout an organization. Because the grapevine operates outside of officially documented channels and lacks systematic verification, it can easily become a source of rumors and gossip. This can lead to confusion, reduced employee morale, and a general lack of trust in official organizational messaging.

276. (A) It applies a general principle to a specific case.
Deductive reasoning is a "top-down" logical process that applies a general principle or hypothesis to a specific case to reach a certain conclusion. If the initial general premises are true and the logic is valid, the resulting conclusion must necessarily be true. This form of reasoning is widely used in mathematics and formal logic to verify existing theories and principles.

277. (D) highly probable.
In a strong inductive argument, the conclusion is characterized as being highly probable rather than logically certain. Because inductive reasoning moves from specific observations to broader generalizations, even a substantial amount of evidence cannot guarantee that the conclusion will always be true. Therefore, inductive conclusions remain open to revision if new data emerges that contradicts the previously established general patterns.

278. (B) Inductive reasoning
A scientist observing that several specific instances of swans are white and then concluding that all swans are white is employing inductive reasoning. This "bottom-up" approach involves making a series of specific empirical observations and inferring a general principle from them. While the conclusion seems likely based on the evidence, it remains a probable generalization rather than a total certainty.

279. (C) testing the implications of an existing theory.
Deductive reasoning plays a vital role in testing the implications of an existing theory or hypothesis. By starting with a general statement, researchers can deduce specific predictions about what should happen in particular circumstances. This logical process allows for the systematic verification of theoretical models, helping to determine if the expected outcomes align with empirical reality through rigorous, top-down analysis.

280. (D) degree of certainty.
The primary difference between deductive and inductive reasoning lies in the degree of certainty associated with their conclusions. Deductive reasoning provides absolute logical certainty; if premises are true, the conclusion must be true. In contrast, inductive reasoning results in conclusions that are only probable. No matter how many observations are made, there remains a possibility of future contradictory evidence.

281. (A) honest individuals
In a categorical proposition, the predicate term is the word or phrase that describes a class being affirmed or denied of the subject. In the statement "Some politicians are not honest individuals," the subject is "politicians" and the predicate term is "honest individuals." The copula "are not" serves to separate the subject from the characteristics defined by the predicate.

282. (B) An 'E' proposition
The statement "No dogs are felines" is a universal negative proposition, which is classified as an 'E' type in traditional logic. This type of proposition uses the quantifier "No" to indicate that the entire class of the subject term is excluded from the class of the predicate term. It makes a broad claim about every member of both categories involved.

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A researcher employing structured surveys to identify and measure causal relationships is operating within the positivist paradigm. This approach prioritizes quantitative data and empirical testing to discover objective truths about social phenomena. By maintaining a detached role, the researcher uses standardized tools to gather measurable information, aiming to generalize findings and establish universal laws through the systematic analysis of variables.

266. (B) The experimental method
To establish definitive cause-and-effect relationships, the experimental method is the most appropriate research design. It involves the deliberate manipulation of an independent variable while strictly controlling for extraneous factors. By observing the resulting changes in a dependent variable, researchers can conclude whether a specific intervention or condition directly produces a particular outcome, providing a high level of scientific rigor.

267. (B) The historical method
The historical method involves the systematic collection and critical evaluation of data regarding past events to understand their causes and effects. By examining previous voting patterns and electoral data, a researcher can identify long-term trends and provide a meaningful perspective on the current political landscape. This approach relies heavily on both primary and secondary sources to reconstruct and interpret history.

268. (A) It cannot be used to determine causality.
The primary limitation of the descriptive method is that it cannot establish causality or explain why a phenomenon occurs. While it excels at providing an accurate and systematic account of "what, where, when, and how" regarding a specific population or situation, it lacks the experimental control necessary to determine the underlying reasons or direct causes behind the observed characteristics or behaviors.

269. (C) nature of the data collected and the analysis performed.
The core difference between qualitative and quantitative research methods resides in the nature of the data collected and the subsequent analysis. Qualitative methods focus on non-numerical data like words or images to gain in-depth, holistic understanding. In contrast, quantitative methods rely on numerical data and statistical tools to test specific hypotheses, identify patterns, and generalize findings across larger populations.

270. (D) a qualitative method.
Conducting in-depth interviews with a small group of participants to explore their personal lived experiences is a classic example of a qualitative research method. This approach prioritizes non-numerical data to achieve a rich, contextualized understanding of human social phenomena. By focusing on subjective perspectives and meanings, the researcher seeks to gain a holistic and deep view of the participants' unique realities.

271. (C) Downward vertical communication
Downward vertical communication occurs when information flows from higher levels of an organizational hierarchy to lower levels. A common example is a manager providing performance feedback or instructions to a subordinate. This formal channel ensures that organizational goals, policies, and evaluations are clearly communicated to employees, helping to maintain order, direct activities, and provide necessary guidance for their professional development.

272. (B) It can be ambiguous and culturally dependent.
Non-verbal communication includes body language, gestures, and facial expressions, which often convey powerful messages without the use of words. However, these cues can be highly ambiguous and are frequently influenced by specific cultural contexts. Meaning interpreted in one culture may differ significantly in another, making it essential for communicators to be aware of these non-verbal nuances to avoid misunderstandings.

273. (D) informal, spontaneous communication.
The grapevine represents an informal communication network that arises naturally from social interactions among employees within an organization. Unlike formal channels, it is characterized by its speed, spontaneity, and lack of officially prescribed rules. While it can help build social bonds and spread information quickly, it is also highly susceptible to disseminating rumors,

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of their universal applicability. While the MDGs focused largely on developing nations, the SDGs apply to all countries regardless of their economic or development status. This broader scope emphasizes that sustainable development is a shared global responsibility requiring action from every single nation.

293. (D) Social, economic, and environmental sustainability.
The 2030 Agenda for Sustainable Development is built upon a holistic approach that seeks to balance three fundamental pillars: social, economic, and environmental sustainability. These pillars are considered inseparable and must be addressed simultaneously to ensure long-term global prosperity. By integrating these three dimensions, the United Nations aims to create a development model that is inclusive, equitable, and protective.

294. (B) progress in one goal can influence others.
The interconnectedness of the Sustainable Development Goals (SDGs) implies that progress made in achieving one specific goal can significantly influence the outcomes of others. Because social, economic, and environmental issues are deeply linked, strategies to address poverty or education will naturally impact climate action and economic stability. This synergy requires a comprehensive and collaborative approach to international development efforts.

295. (C) create a shared blueprint for prosperity while ensuring no one is left behind.
The overarching aim of the Sustainable Development Goals (SDGs) is to provide a comprehensive shared blueprint for global peace and prosperity. By focusing on integrated objectives, the initiative seeks to ensure that no individual or nation is left behind in the development process. This universal call to action balances social, economic, and environmental needs for current and future generations.

296. (D) The Radhakrishnan Commission
The establishment of the University Grants Commission (UGC) was a direct result of a recommendation made by the University Education Commission of 1948-49. Often referred to as the Radhakrishnan Commission, it provided a comprehensive vision for higher education in newly independent India. The commission proposed creating the UGC as an autonomous body to oversee funding and maintain academic standards.

297. (A) oversee funding and maintain standards in universities.
A primary function of the University Grants Commission (UGC) is to serve as an autonomous body responsible for the allocation of public funds to universities. Additionally, it is tasked with the vital role of coordinating and maintaining high academic standards across all higher education institutions in India. This ensures quality control and uniform development within the country's diverse university system.

298. (B) The linkage between education and national development.
The Kothari Commission, which operated between 1964 and 1966, placed a major emphasis on the critical linkage between education and national development. It advocated for a significant increase in national investment in the educational sector. The commission's transformative report suggested that education should be aligned with the country's social and economic goals to foster overall growth and modernization.

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299. (B) create a workforce for industrial and economic growth.
The establishment of premier institutions like the Indian Institutes of Technology (IITs) and the Indian Institutes of Management (IIMs) was driven by India's strategic need for a high-caliber workforce. These institutions were designed to produce experts in technical and management fields who could drive the nation's industrial and economic growth. This focused investment aimed to create leadership in crucial sectors.

300. (A) a combination of policy formulation and institution building.
The evolution of higher education in post-independence India is characterized by a strategic combination of comprehensive policy formulation and robust institution building. Policy initiatives, such as those recommended by various commissions, provided the vision, while the establishment of organizations like the UGC, IITs, and IIMs created the practical infrastructure

283. (B) Only the subject term is distributed.
A universal affirmative proposition, known as an 'A' proposition, takes the form "All S are P." In this structure, only the subject term is distributed because the proposition makes a claim about every member of the subject class. However, it does not provide information about every member of the predicate class, meaning the predicate term remains undistributed in this type.

284. (A) Universal negative
In a universal negative or 'E' proposition, such as "No S are P," both the subject and the predicate terms are distributed. This is because the proposition asserts that every member of the subject class is excluded from the entire predicate class. Consequently, the statement makes a complete claim about all members of both categories involved in the logical relationship.

285. (C) structure of a categorical proposition.
The components including the quantifier, the subject term, the copula, and the predicate term collectively define the standard structure of a categorical proposition. The quantifier determines the scope, the subject and predicate identify the classes involved, and the copula links or separates them. Together, these elements allow for the logical classification of statements based on their quality and quantity.

286. (D) The scope of access and its private nature.
The primary feature distinguishing an Intranet from the Internet is the scope of access and its inherently private nature. While both utilize similar TCP/IP protocols and technologies, the Internet is a public, global network accessible to everyone. In contrast, an Intranet is a secure, private network restricted to authorized members within a specific organization to facilitate safe internal information sharing.

287. (C) Extranet.
When an organization provides controlled access to its internal private network for authorized external parties like suppliers or partners, it is utilizing an Extranet. This hybrid network model allows for secure collaboration and information exchange beyond the physical boundaries of the company while still maintaining strict control over who can enter the system and what specific data they can access.

288. (B) send emails from a client to a server.
The Simple Mail Transfer Protocol (SMTP) serves as the primary standard for sending email messages from a client's device to a mail server. It is also used by servers to relay messages across the network to their destination. While other protocols are responsible for retrieving messages, SMTP focuses exclusively on the outgoing transmission of digital correspondence through the internet.

289. (D) A common technological foundation like TCP/IP.
The Internet, Intranet, and Extranet all share a common technological foundation based on the standard Internet protocol suite, specifically TCP/IP. They use similar tools, such as web browsers and file transfer protocols, to manage data. The fundamental difference lies not in the underlying technology, but in who has the authority to access the network and how the information is governed.

290. (A) POP3
When downloading email messages from a mail server to a local computer, the Post Office Protocol 3, or POP3, is commonly used. This protocol allows users to retrieve their digital mail and often removes it from the server once it is stored locally. It differs from SMTP, which is for sending mail, and IMAP, which synchronizes mail across multiple devices.

291. (C) Their integrated and indivisible nature.
A core principle of the Sustainable Development Goals (SDGs) is their integrated and indivisible nature. This means that the 17 goals are fundamentally interconnected; progress achieved in one specific area, such as environmental protection, will inevitably influence outcomes in others, like economic growth or social health. Therefore, these goals must be addressed collectively rather than as isolated or independent objectives.

292. (A) universal applicability to all countries.
The Sustainable Development Goals (SDGs) differ from the preceding Millennium Development Goals (MDGs) primarily because

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CHAPTER 09

Applications of Yoga

1. Which of the following is considered an element of the micro-environment of a business?
(A) National economic policies formulated by the central government
(B) Suppliers and marketing intermediaries involved in the business
(C) Global technological advancements occurring within the industry
(D) General socio-cultural values and norms prevalent in the society

2. Read the following statements and choose the correct option.
Statement I: International business involves commercial transactions that take place between two or more countries.
Statement II: The scope of international business is narrower than the scope of domestic business due to trade barriers.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

3. Mercantilism, an early theory of international trade, advocated for which of the following?
(A) Encouraging imports and discouraging exports to maintain international peace
(B) Promoting free trade without any government intervention
(C) Maximizing exports and minimizing imports to accumulate national wealth
(D) Achieving a balance of trade where exports equal imports

4. Which of the following is NOT a form of Foreign Direct Investment (FDI)?
(A) Establishing a new subsidiary in a foreign country
(B) Acquiring a controlling interest in an existing foreign company
(C) Participating in a joint venture with a foreign entity
(D) Purchasing shares of a foreign company on its stock exchange

5. Match List I with List II regarding international economic institutions.
List I: (Institution)
P. World Bank
Q. IMF
R. UNCTAD
S. WTO
List II: (Primary Function)
1. Deals with the rules of trade between nations
2. Fostering global monetary cooperation and financial stability
3. Promoting the development-friendly integration of developing countries into the world economy
4. Providing financial and technical assistance to developing countries for development projects
Codes:
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-3, S-4

6. A negative Balance of Payments (BOP) deficit in a country is best addressed by which of the following measures?
(A) Increasing imports and foreign aid
(B) Devaluing the domestic currency
(C) Reducing tariffs on imported goods
(D) Appreciating the domestic currency

7. The 'social-cultural environment' of a business includes which of the following aspects?
(A) The legal framework governing contracts and property rights

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necessary to improve academic standards and drive national economic development.

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15. Read the following statements and choose the correct option.
Statement I: FDI allows a firm to gain a significant influence in a foreign business enterprise.
Statement II: Portfolio investment gives the investor a controlling interest in the foreign company.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

16. What is the primary purpose of the International Monetary Fund (IMF)?
(A) To fund long-term infrastructure projects in developing nations.
(B) To ensure the stability of the international monetary system.
(C) To regulate international trade in goods and services.
(D) To provide humanitarian aid to countries in crisis.

17. Which of the following regional economic groups is primarily composed of South Asian countries?
(A) EU
(B) SAARC
(C) NAFTA
(D) ASEAN

18. Consider the following statements related to international business theories:
a. The Heckscher-Ohlin theory emphasizes the role of factor endowments in trade patterns.
b. The theory of comparative advantage was proposed by Adam Smith.
c. Porter's Diamond model explains national competitive advantage.
d. The Product Life-Cycle Theory suggests that trade patterns change as a product matures.
e. Mercantilism is a modern theory promoting free trade.
Which of the above statement(s) is/are correct?
(A) a, b, and c
(B) a, c, and d
(C) b, d, and e
(D) a, c, and e

19. The 'vouching' in auditing refers to:
(A) The physical verification and inspection of the company's fixed assets
(B) The valuation of various liabilities as shown in the year-end balance sheet
(C) The examination of documentary evidence used to support a transaction
(D) The systematic process of preparing and issuing a final audit report

20. According to the money measurement concept in accounting:
(A) All assets must be recorded at their current market value.
(B) The business is treated as a separate entity from its owners.
(C) The business is assumed to continue for a foreseeable future.
(D) Only transactions that can be expressed in terms of money are recorded.

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21. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): Marginal costing distinguishes between fixed costs and variable costs.
Reason (R): In marginal costing, fixed costs are treated as product costs and are included in inventory valuation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

22. The forfeiture of shares results in the cancellation of which of the following?
(A) The company's total paid-up share capital
(B) The membership of the defaulting shareholder
(C) The company's total authorized share capital
(D) The total legal liabilities of the company

23. Which of the following is NOT a technique of budgetary control?
(A) Zero-based budgeting
(B) Performance budgeting
(C) Flexible budget

(B) The level of inflation and interest rates in the economy
(C) The structure of the government and its political stability
(D) The customs, lifestyles, and values that characterize a society

8. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): Regional Economic Integration aims to reduce or eliminate trade barriers among member countries.
Reason (R): The primary goal of Regional Economic Integration is to create a self-sufficient economic bloc isolated from the rest of the world.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Which of the following is an incorrect statement about the World Trade Organization (WTO)?
(A) It is the successor to the General Agreement on Tariffs and Trade (GATT).
(B) It provides a forum for negotiating trade agreements.
(C) It is an agency of the International Monetary Fund (IMF).
(D) Its primary purpose is to ensure that trade flows as smoothly and freely as possible.

10. Consider the following statements about the economic environment of a business:
a. It includes the economic system, economic policies, and economic conditions.
b. A high rate of inflation is generally considered beneficial for all types of businesses.
c. The stage of the business cycle (e.g., boom, recession) is a key component.
d. Monetary and fiscal policies are instruments of the political environment, not the economic environment.
Which of the above statement(s) is/are correct?
(A) a and c
(B) b and d
(C) a, b, and c
(D) a and d

11. According to the theory of absolute advantage, a country should export a good if it:
(A) possesses a significantly higher opportunity cost in producing that specific good
(B) maintains a large and diverse population to work in its industrial production
(C) is able to sell the good at a significantly higher price in international markets
(D) can produce the good using fewer resources than another country

12. The concept of "Business Environment" is best described as:
(A) The physical location, site infrastructure, and geographical surroundings of a specific company
(B) The sum total of all individuals, institutions, and other forces that are outside the control of a business
(C) The internal management structure, corporate culture, and employee relations within a firm
(D) The long-term competitive strategy and market tactics adopted by a company to gain market share

13. Arrange the following stages of economic integration in order from the lowest to the highest level of integration:
(i) Customs Union
(ii) Free Trade Area
(iii) Economic Union
(iv) Common Market
Choose the correct sequence:
(A) (i), (ii), (iv), (iii)
(B) (ii), (i), (iv), (iii)
(C) (ii), (iv), (i), (iii)
(D) (i), (iv), (ii), (iii)

14. The political environment of a business does NOT include which of the following factors?
(A) The stability and ideology of the ruling political party.
(B) The nature of the country's relationship with foreign nations.
(C) The extent of government intervention in the economy.
(D) The general level of per capita income and its distribution.

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(D) (i), (iii), (ii), (iv)

32. 'Inflation Accounting' is a method used to adjust financial statements to counter the effects of:
(A) Changes in foreign exchange rates
(B) Changes in the general price level
(C) Changes in government tax policies
(D) Changes in accounting standards

33. Which of the following is an example of a financing activity in a Cash Flow Statement?
(A) Purchase of machinery for cash
(B) Repayment of a long-term loan
(C) Sale of goods for cash
(D) Collection of cash from debtors

34. A standard cost is best defined as:
(A) A pre-determined or target cost for a unit of product or service.
(B) The actual cost incurred in the past.
(C) The total cost of production for a specific period.
(D) The cost that includes only variable manufacturing overheads.

35. The primary objective of an independent financial audit is to:
(A) Detect and prevent all possible frauds and technical accounting errors
(B) Assess the overall efficiency and effectiveness of the company's management
(C) Express an opinion on the truth and fairness of financial statements
(D) Ensure that the company has generated the maximum possible net profits

36. Which of the following items would NOT be considered while calculating funds from operations in a Funds Flow Statement?
(A) Depreciation on fixed assets
(B) Profit on the sale of machinery
(C) Loss on the sale of investments
(D) Payment of dividends

37. Consider the following statements about recent trends in auditing:
a. Environmental audit assesses the impact of a company's activities on the environment.
b. Management audit evaluates the efficiency and effectiveness of the management.
c. Energy audit is a systematic procedure to study and analyze energy consumption patterns.
d. Social audit is exclusively concerned with financial transactions.
e. Continuous audit involves detailed examination of all transactions throughout the year.
Which of the above statement(s) is/are correct?
(A) a, b, d, and e
(B) b, c, and d
(C) a, c, d, and e
(D) a, b, c, and e

38. The 'liquidation of a company' refers to the process of:
(A) Merging with another company.
(B) Winding up the affairs of the company by selling its assets and paying its liabilities.
(C) Issuing new shares to the public to raise capital.
(D) Restructuring the company's debt and equity.

39. The main objective of a business firm, according to traditional economic theory, is:
(A) Sales revenue maximization
(B) Market share maximization
(C) Growth maximization
(D) Profit maximization

40. Read the following statements and choose the correct option.
Statement I: An indifference curve represents all combinations of two goods that give the same level of satisfaction to a consumer.
Statement II: Two indifference curves can intersect each other.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

41. In which market structure does a firm have no control over the price of its product?
(A) Monopoly
(B) Monopolistic Competition
(C) Perfect Competition
(D) Oligopoly

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(D) Statement I is incorrect, but Statement II is correct.

78. Which of the following is a method of primary data collection?
(A) Company annual reports
(B) Government publications
(C) Academic journals
(D) Questionnaires

79. A Type I error in hypothesis testing occurs when a researcher:
(A) Rejects a true null hypothesis.
(B) Fails to reject a false null hypothesis.
(C) Rejects a false null hypothesis.
(D) Fails to reject a true null hypothesis.

80. Skewness in a data distribution refers to its:
(A) Degree of asymmetry.
(B) Peakedness or flatness.
(C) Spread or variability.
(D) Central location.

81. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): A research design is a framework for conducting a research project.
Reason (R): A well-defined research design ensures that the data collected is irrelevant to the research problem.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

82. In probability theory, two events are said to be mutually exclusive if:
(A) The occurrence of one event affects the probability of the other.
(B) They can both occur at the same time.
(C) The occurrence of one event prevents the occurrence of the other.
(D) Their probabilities sum to 1.

83. Match List I with List II concerning sampling methods.
List I:(Sampling Method)
P. Simple Random Sampling
Q. Stratified Sampling
R. Cluster Sampling
S. Convenience Sampling
List II:(Description)
1. The population is divided into groups, and a whole group is selected as the sample.
2. A non-probability method where samples are selected based on ease of access.
3. Every member of the population has an equal and independent chance of being selected.
4. The population is divided into subgroups, and random samples are taken from each subgroup.
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-4, R-1, S-2

84. The difference between the largest and smallest values in a data set is known as the:
(A) Variance
(B) Standard deviation
(C) Range
(D) Quartile deviation

85. A 'research problem' is best defined as:
(A) A statement about an area of concern, a condition to be improved, or a difficulty to be eliminated.
(B) The final conclusion of the research study.
(C) The methodology used to collect data.
(D) A summary of the research findings.

86. Which statistical test is most appropriate for comparing the means of three or more independent groups?
(A) t-test
(B) z-test
(C) ANOVA (Analysis of Variance)
(D) Chi-square test

87. Regression analysis is used to:
(A) Determine the qualitative cause-and-effect relationship between variables
(B) Predict the value of a dependent variable based on independent variables
(C) Test for the mathematical normality of a specific data distribution
(D) Measure the degree of association between two different ranked variables

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markets and institutions
(C) The application of economic theory and tools to business decision-making
(D) The historical analysis of global business cycles and their fluctuations

52. 'Skimming pricing' strategy involves setting:
(A) A low initial price set to penetrate the mass market quickly
(B) A price that is set equal to the total unit cost of production
(C) A dynamic price that fluctuates based on daily consumer demand
(D) A high initial price for a new product to maximize short-term profits

53. If the price of coffee increases, the demand for tea (a substitute) is likely to:
(A) Decrease
(B) Remain unchanged
(C) Increase
(D) Become perfectly inelastic

54. The 'Law of Diminishing Marginal Utility' states that:
(A) Total utility is always decreasing as more units are consumed
(B) As consumption increases, the satisfaction from each extra unit decreases
(C) The utility derived from all types of goods is fundamentally the same
(D) Consumers always prefer to buy smaller quantities of a specific good

55. Which of the following is an example of an implicit cost for a firm?
(A) Wages paid to workers.
(B) Rent paid for a factory building.
(C) Cost of raw materials purchased.
(D) Interest on the owner's own capital invested in the business.

56. Consider the following statements about cost concepts:
a. Total Fixed Cost (TFC) remains constant regardless of the level of output.
b. Average Variable Cost (AVC) is U-shaped due to the law of variable proportions.
c. Marginal Cost (MC) is the addition to total cost from producing one more unit.
d. In the long run, all costs are fixed costs.
e. Average Fixed Cost (AFC) curve is a rectangular hyperbola.
Which of the above statement(s) is/are correct?
(A) a, b, and d
(B) c, d, and e
(C) a, b, c, and e
(D) a, c, and d

57. A firm's capital structure refers to:
(A) The mix of current assets and current liabilities.
(B) The total value of its fixed assets.
(C) The composition of its long-term funds, such as debt and equity.
(D) The amount of cash and bank balances held by the firm.

58. Which of the following is NOT a source of long-term finance for a company?
(A) Commercial paper
(B) Equity shares
(C) Debentures
(D) Retained earnings

59. Read the following statements and choose the correct option.
Statement I: The cost of capital is the minimum rate of return a firm must earn on its investments to maintain its market value.
Statement II: The cost of debt is typically lower than the cost of equity because interest payments are tax-deductible.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

60. The Net Present Value (NPV) method of capital budgeting discounts future cash flows at which rate?
(A) The internal rate of return
(B) The firm's cost of capital
(C) The average rate of return
(D) The prevailing inflation rate

61. Match List I with List II concerning working capital management.

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List I:(Concept)
P. Hedging Approach
Q. Conservative Approach
R. Aggressive Approach
S. Operating Cycle
List II:(Description)
1. Relies heavily on short-term financing for both permanent and temporary working capital needs.
2. The time duration from the procurement of raw materials to the collection of cash from debtors.
3. Matches the maturity of sources of funds with the maturity of their application.
4. Uses more long-term sources to finance a major part of working capital needs.
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

62. According to the Modigliani-Miller (MM) hypothesis on dividend policy, in a perfect market, the dividend policy of a firm:
(A) Is highly relevant to its valuation.
(B) Should aim for a 100% payout ratio.
(C) Should aim for a 0% payout ratio.
(D) Has no effect on its value.

63. Which of the following is an international financial instrument that represents shares in a foreign company and trades on local stock exchanges?
(A) Global Depository Receipt (GDR)
(B) Euro currency
(C) Foreign bond
(D) Commercial Paper

64. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): Lease financing allows a firm to use an asset without owning it.
Reason (R): The primary motivation for lease financing is to avoid making any payments for the use of the asset.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

65. The time value of money concept suggests that:
(A) The purchasing value of money remains essentially constant over time
(B) A rupee received today is worth more than a rupee received in the future
(C) Inflation is the only factor affecting the nominal value of money
(D) A rupee received in the future is worth more than a rupee received today

66. Which of the following is an incorrect statement regarding working capital management?
(A) It deals with the management of current assets and current liabilities.
(B) The goal is to maintain a balance between profitability and liquidity.
(C) An excessively high level of current assets may lead to low profitability.
(D) Working capital is not required for service-based industries.

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67. Consider the following statements about capital structure theories:
a. The Net Income (NI) approach suggests that capital structure affects the value of the firm.
b. The Net Operating Income (NOI) approach argues that capital structure is irrelevant to the value of the firm.
c. The traditional approach suggests an optimal capital structure exists.
d. The MM hypothesis, with taxes, concludes that a firm's value increases with leverage.
Which of the above statement(s) is/are correct?
(A) a and c only
(B) b and d only
(C) a, b, and d only
(D) a, b, c, and d

68. Risk and return analysis in finance implies that:
(A) Higher risk is always associated with lower returns.
(B) Systematic risk can be completely eliminated through diversification.
(C) Return is independent of the risk associated with an investment.
(D) Investors generally expect a higher return for taking on higher risk.

69. What does the term 'Euro currency' refer to?
(A) The official currency of the European Union.
(B) A currency deposited in a bank located outside its country of origin.
(C) A special type of currency used for international trade only.
(D) A digital currency managed by European central banks.

70. Capital budgeting is the process of:
(A) Arranging short-term funds for day-to-day operations.
(B) Preparing the annual budget for the company.
(C) Making investment decisions in long-term assets.
(D) Deciding the dividend payout to shareholders.

71. American Depository Receipts (ADRs) are instruments that facilitate:
(A) US companies raising funds from European markets.
(B) The exchange of US dollars for other currencies.
(C) US investors to buy government bonds.
(D) Non-US companies to trade their stock on US exchanges.

72. Walter's model of dividend policy argues that a firm should have a 100% payout ratio only when:
(A) The rate of return on investment (r) is greater than the cost of capital (k).
(B) The rate of return on investment (r) is equal to the cost of capital (k).
(C) The rate of return on investment (r) is less than the cost of capital (k).
(D) The firm is a growth firm.

73. Consider the following statements about sources of finance:
a. Debentures are a form of debt capital.
b. Equity shareholders are considered the owners of the company.
c. Lease financing is a source of short-term finance only.
d. Retained earnings are an internal source of finance.
e. Angel investors provide capital for established, large-cap companies.
Which of the above statement(s) is/are correct?
(A) a, b, and d
(B) b, c, and e
(C) a, c, and d
(D) a, b, and e

74. A measure of central tendency that is most affected by extreme values is:
(A) Median
(B) Arithmetic Mean
(C) Mode
(D) Geometric Mean

75. Arrange the following steps of the research process in the correct sequence:
(i) Data collection
(ii) Defining the research problem
(iii) Report writing
(iv) Research design
(v) Data analysis
Choose the correct sequence:
(A) (ii), (iv), (i), (v), (iii)
(B) (i), (ii), (iv), (v), (iii)
(C) (ii), (i), (iv), (v), (iii)
(D) (iv), (ii), (i), (v), (iii)

76. The Chi-square test is a non-parametric test used primarily to:
(A) Test the difference between two sample means.
(B) Test the significance of a correlation coefficient.
(C) Test the goodness of fit or the association between two categorical variables.
(D) Compare the variances of three or more populations.

77. Read the following statements and choose the correct option.
Statement I: Correlation analysis measures the strength and direction of the linear relationship between two variables.
Statement II: A correlation coefficient of -1.0 indicates a perfect positive relationship between two variables.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.

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42. The Law of Variable Proportions is relevant to:
(A) The short run, where at least one factor is fixed.
(B) The long run, where all factors are variable.
(C) Both the short run and the long run.
(D) A situation where technology is changing.

43. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): The demand curve for a Giffen good is upward sloping.
Reason (R): For a Giffen good, the negative income effect is stronger than the positive substitution effect.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

44. Price discrimination is a pricing strategy most feasible under which market condition?
(A) Perfect Competition
(B) Monopoly
(C) Monopolistic Competition
(D) Duopoly

45. The concept of consumer's surplus is based on which of the following?
(A) The total utility derived from consuming a product.
(B) The excess of supply over demand in the market.
(C) The difference between the price a consumer is willing to pay and the price they actually pay.
(D) The additional satisfaction from consuming one more unit of a good.

46. Match List I with List II regarding market structures.
List I:(Market Structure)
P. Perfect Competition
Q. Monopoly
R. Oligopoly
S. Monopolistic Competition
List II:(Characteristic)
1. Few large firms and interdependence
2. Many firms with differentiated products
3. Single seller with no close substitutes
4. Many firms with a homogeneous product
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-4, R-1, S-2

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47. The 'kinked demand curve' model of oligopoly explains:
(A) Price rigidity in the market.
(B) How the equilibrium price is determined.
(C) The benefits of advertising.
(D) The process of product differentiation.

48. Which of the following is NOT an objective of a business firm as per modern theories?
(A) Sales maximization
(B) Constant profit maximization in all conditions
(C) Managerial utility maximization
(D) Satisficing behavior

49. Consider the following statements regarding demand analysis:
a. Elasticity of demand measures the responsiveness of quantity demanded to a change in price.
b. For complementary goods, the cross elasticity of demand is positive.
c. For luxury goods, the income elasticity of demand is greater than one.
d. The demand for a product is influenced only by its price.
Which of the above statement(s) is/are correct?
(A) a and c
(B) b and d
(C) a, b, and c
(D) b, c, and d

50. The stage of production where marginal product is negative is known as:
(A) The stage of negative returns.
(B) The stage of increasing returns.
(C) The stage of diminishing returns.
(D) The stage of constant returns.

51. Which of the following best describes 'Business Economics'?
(A) The study of how national and international economies function over time
(B) The study of the operations of financial

88. Which of the following is NOT a characteristic of a good research report?
(A) Clarity and conciseness
(B) Objective presentation of facts
(C) Use of biased and subjective language
(D) Logical structure and organization

89. Consider the following statements regarding statistical concepts:
a. The standard deviation is the square root of the variance.
b. In a perfectly symmetrical distribution, the mean, median, and mode are equal.
c. A t-test is used for large samples ($n > 30$), while a z-test is used for small samples.
d. The purpose of sampling is to draw conclusions about the population based on a subset.
Which of the above statement(s) is/are correct?
(A) a, b, and d
(B) a and c
(C) b, c, and d
(D) a, b, and c

90. The process of assigning numerals or other symbols to answers so that responses can be put into a limited number of categories is called:
(A) The process of editing raw data to ensure accuracy and consistency
(B) The process of assigning symbols to categorize data into limited groups
(C) The systematic arrangement of statistical data in columns and rows
(D) The classification of data based on geographical or chronological factors

91. Which of the following is a probability sampling technique?
(A) Quota Sampling
(B) Systematic Sampling
(C) Judgement Sampling
(D) Snowball Sampling

92. Consider the following statements about research:
a. Exploratory research is used to gain background information and define problems.
b. Descriptive research aims to describe the characteristics of a population.
c. Causal research is designed to determine cause-and-effect relationships.
d. A hypothesis is a tentative statement about the relationship between two or more variables.
e. Primary data is always more reliable and accurate than secondary data.
Which of the above statement(s) is/are correct?
(A) a, b, and e
(B) c, d, and e
(C) a, b, c, and d
(D) b, c, and d

93. Who is known as the father of scientific management?
(A) Henri Fayol
(B) Elton Mayo
(C) Frederick W. Taylor
(D) Max Weber

94. The principle of 'Unity of Command' in management suggests that:
(A) All employees should work toward achieving a single common goal
(B) An employee should receive direct orders from only one superior
(C) There should be one head and one plan for a group of activities
(D) Management should promote general team spirit and workplace harmony

95. Read the following statements and choose the correct option.
Statement I: Motivation is the process that initiates, guides, and maintains goal-oriented behaviors.
Statement II: According to Maslow's hierarchy, self-actualization needs are the most basic and must be satisfied first.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

96. Which leadership style, according to the Blake and Mouton Managerial Grid, is characterized by high concern for people and high concern for production?
(A) Impoverished Management (1,1)
(B) Country Club Management (1,9)

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Statement I: Banking sector reforms in India aimed at improving the efficiency and profitability of the banking system.
Statement II: One of the key reforms was the nationalization of all private sector banks.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

115. 'Basel norms' are international banking regulations primarily concerned with:
(A) Customer service standards
(B) Digital banking security
(C) Capital adequacy and risk management
(D) Foreign exchange transaction limits

116. Match List I with List II regarding financial institutions and regulators.
List I:(Institution/Regulator)
P. SEBI
Q. IRDAI
R. NABARD
S. SIDBI
List II:(Area of Operation)
1. Insurance Sector
2. Small Industries Development
3. Capital Market
4. Agriculture and Rural Development
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-3, S-2

117. A Non-Banking Financial Company (NBFC) is different from a bank because:
(A) It cannot accept demand deposits.
(B) It does not lend money.
(C) It is not regulated by the RBI.
(D) It deals only in foreign currency.

118. Which of the following is a key function of the Reserve Bank of India (RBI)?
(A) Accepting deposits from the general public.
(B) Providing loans for personal consumption.
(C) Acting as a banker to the government.
(D) Underwriting public issues of shares.

119. Arrange the following events in the history of the Indian banking sector in chronological order:
(i) Establishment of Reserve Bank of India
(ii) Nationalization of 14 major commercial banks
(iii) Establishment of Imperial Bank of India
(iv) Introduction of significant banking sector reforms
Choose the correct sequence:
(A) (iii), (i), (ii), (iv)
(B) (i), (iii), (ii), (iv)
(C) (iii), (ii), (i), (iv)
(D) (i), (ii), (iii), (iv)

120. A Mutual Fund is a financial intermediary that:
(A) Provides direct and long-term loans to large industrial corporations
(B) Pools money from many investors to purchase a portfolio of securities
(C) Provides insurance for bank deposits against the risk of bank failure
(D) Regulates the activities and transactions within the stock market

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121. The 'Capital Market' is a market for:
(A) Short-term funds
(B) Long-term funds
(C) Foreign exchange
(D) Commodities

122. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): The digitization of banking has led to the emergence of services like internet banking, mobile banking, and ATMs.
Reason (R): The primary goal of digitizing banking services is to reduce the operational hours of bank branches.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

123. A Development Financial Institution (DFI) is primarily engaged in:
(A) Providing short-term working capital

(B) The grouping of jobs by functions performed.
(C) A dual chain of command where employees report to both a functional manager and a product manager.
(D) A highly centralized decision-making process.

105. Herzberg's two-factor theory classifies job factors into two categories:
(A) Intrinsic and Extrinsic factors
(B) Motivators and Hygiene factors
(C) Social and Esteem factors
(D) Primary and Secondary factors

106. The term 'business ethics' refers to:
(A) The legal requirements a business must follow.
(B) The moral principles and standards that guide behavior in the world of business.
(C) The strategies used to maximize profit.
(D) The customs and traditions of a particular industry.

107. Which of the following is an on-the-job training method?
(A) Case studies
(B) Vestibule training
(C) Lectures
(D) Job rotation

108. Consider the following statements about organizational culture:
a. It refers to a system of shared meaning held by members that distinguishes the organization from other organizations.
b. A strong culture can reduce employee turnover.
c. Organizational culture is always created consciously by top management.
d. Subcultures can exist within an organization's dominant culture.
Which of the above statement(s) is/are correct?
(A) a, b, and d
(B) a and c
(C) b, c, and d
(D) a, b, and c

109. 'Workers' participation in management' aims to:
(A) Replace management with workers' committees.
(B) Provide employees with a say in decision-making processes.
(C) Increase the workload of employees without additional pay.
(D) Limit the power of trade unions.

110. Which personality trait from the Big Five model refers to the degree to which a person is imaginative, sensitive, and curious?
(A) Conscientiousness
(B) Agreeableness
(C) Extraversion
(D) Openness to Experience

111. Consider the following statements about management and Human Resource Management:
a. Planning is a primary function of management that involves setting goals and deciding how to achieve them.
b. A tall organization structure has many hierarchical levels and a narrow span of control.
c. An attitude is a predisposition to respond in a generally favorable or unfavorable way toward someone or something.
d. Job enrichment involves adding more tasks at the same level of responsibility.
e. Groupthink is a phenomenon that encourages critical evaluation of alternatives within a group.
Which of the above statement(s) is/are correct?
(A) a, d, and e
(B) c, d, and e
(C) a, b, and c
(D) b, c, and d

112. The central bank of India is the:
(A) State Bank of India
(B) Reserve Bank of India
(C) Central Bank of India
(D) Imperial Bank of India

113. Which of the following is an instrument of the money market?
(A) Treasury Bills
(B) Equity Shares
(C) Debentures
(D) Government Bonds

114. Read the following statements and choose the correct option.

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(C) Authority-Compliance Management (9,1)
(D) Team Management (9,9)

97. Match List I with List II regarding Human Resource Management functions.
List I:(Function)
P. Job Analysis
Q. Recruitment
R. Performance Appraisal
S. Training
List II:(Activity)
1. Evaluating an employee's current or past performance relative to performance standards.
2. A systematic process of determining the skills, duties, and knowledge required for performing jobs in an organization.
3. The process of locating and encouraging potential applicants to apply for existing or anticipated job openings.
4. Providing employees with specific skills or helping them correct deficiencies in their performance.
Codes:
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-1, S-2

98. The concept of 'Corporate Governance' is primarily concerned with:
(A) Maximizing the company's market share.
(B) The systems and processes by which a company is directed and controlled.
(C) The day-to-day operational management of the business.
(D) The company's corporate social responsibility activities.

99. 'Group Cohesiveness' refers to:
(A) The total number of people currently working within a specific group
(B) The degree to which members are attracted and motivated to stay in the group
(C) The formal roles and social norms that are established within a work group
(D) The level of interpersonal conflict and disagreement among group members

100. Arrange the following steps of the selection process in the correct order:
(i) Preliminary Interview
(ii) Medical Examination
(iii) Application Blank
(v) Selection Tests
(iv) Final Interview
Choose the correct sequence:
(A) (i), (iii), (v), (iv), (ii)
(B) (iii), (i), (v), (iv), (ii)
(C) (i), (v), (iii), (ii), (iv)
(D) (iii), (v), (i), (iv), (ii)

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101. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): Collective bargaining is a process of negotiation between employers and a group of employees aimed at agreements to regulate working conditions.
Reason (R): The primary goal of collective bargaining is to establish the supremacy of management over the workers' union.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

102. Which of the following is NOT one of the five functions of management as identified by Henri Fayol?
(A) Planning
(B) Organizing
(C) Motivating
(D) Controlling

103. 'Perception' in organizational behavior is the process by which individuals:
(A) The process by which individuals learn new technical skills and knowledge
(B) The process of interpreting sensory impressions to give meaning to the environment
(C) The internal state that drives individuals to achieve specific organizational goals
(D) The process of forming lasting evaluations about people, objects, or key issues

104. A 'matrix organization structure' is characterized by:
(A) A single, clear line of authority from top to bottom.

finance.
(B) Providing medium and long-term finance for industrial development.
(C) Regulating the activities of commercial banks.
(D) Managing the government's public debt.

124. Which of the following is NOT a type of risk managed by banks?
(A) Credit Risk
(B) Market Risk
(C) Operational Risk
(D) Product Obsolescence Risk

125. Which committee's recommendations led to the establishment of regional rural banks (RRBs) in India?
(A) Narasimham Committee
(B) Ghosh Committee
(C) Dantwala Committee
(D) Chakravarty Committee

126. Consider the following statements about the Indian financial system:
a. The money market deals with short-term securities with a maturity of up to one year.
b. The primary market is where existing securities are traded.
c. Pension funds are financial intermediaries that collect savings for retirement.
d. The RBI uses tools like the repo rate and CRR to control the money supply.
Which of the above statement(s) is/are correct?
(A) a, b, and c
(B) b, c, and d
(C) a, c, and d
(D) a, b, and d

127. The term 'Universal Banking' refers to:
(A) Banks that operate in every country of the world.
(B) A banking system where banks provide a wide variety of financial services, including commercial and investment banking.
(C) A government-owned banking system that provides services to all citizens.
(D) A type of banking that exclusively uses digital platforms.

128. The four Ps of the marketing mix are:
(A) Product, Price, Place, Promotion
(B) People, Process, Planet, Profit
(C) Product, Price, People, Process
(D) Promotion, Place, Persistence, Profitability

129. Consider the following statements related to the financial system:
a. The call money market is an inter-bank market for very short-term borrowing and lending.
b. Commercial papers are unsecured promissory notes issued by corporates.
c. A Gilt-edged market is a market for corporate securities.
d. The Securities and Exchange Board of India (SEBI) is the regulator for the Indian capital market.
e. Life Insurance Corporation of India (LIC) is a type of NBFC.
Which of the above statement(s) is/are correct?
(A) a, b, and d
(B) b, c, and e
(C) a, c, and d
(D) a, b, and e

130. The 'marketing concept' is a business philosophy that focuses on:
(A) The technical features and quality of the physical product itself
(B) The use of aggressive selling, advertising, and sales promotion tools
(C) Satisfying the identified needs and wants of the target customer
(D) Minimizing the total production and distribution costs for the firm

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131. Read the following statements and choose the correct option.
Statement I: The Product Life Cycle (PLC) describes the stages a product goes through from introduction to decline.
Statement II: During the maturity stage of the PLC, sales grow at the fastest rate.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

(C) Official Reserve Account
(D) Errors and Omissions Account

189. Which of the following is NOT a member of NAFTA?
(A) United States
(B) Canada
(C) Mexico
(D) Brazil

190. The 'Going Concern' concept is a fundamental accounting assumption which implies that the business:
(A) Will be liquidated in the near future.
(B) Will continue to operate for the foreseeable future.
(C) Is a separate legal entity from its owners.
(D) Must record transactions at their historical cost.

191. A Cash Flow Statement is prepared as per which Accounting Standard?
(A) AS-1 (Disclosure of Accounting Policies)
(B) AS-2 (Valuation of Inventories)
(C) AS-3 (Cash Flow Statements)
(D) AS-9 (Revenue Recognition)

192. Which of the following is a key characteristic of an oligopoly market?
(A) A large number of small firms
(B) Interdependence among firms
(C) A single dominant firm
(D) Free entry and exit of firms

193. The concept of 'elasticity of demand' was propounded by:
(A) Adam Smith
(B) Alfred Marshall
(C) John Maynard Keynes
(D) David Ricardo

194. The internal rate of return (IRR) is the discount rate at which:
(A) The discount rate at which the project's Net Present Value is positive
(B) The discount rate at which the project's Net Present Value is negative
(C) The discount rate at which the project's Net Present Value is equal to zero
(D) The discount rate at which the project's Profitability Index is less than one

195. Gordon's Model of dividend policy is based on which of the following assumptions?
(A) The firm is an all-equity firm.
(B) The retention ratio, once decided upon, is constant.
(C) The cost of capital is greater than the growth rate.
(D) All of the above.

196. A sample that is drawn by giving every member of the population an equal chance of being selected is known as:
(A) A convenience sample
(B) A quota sample
(C) A judgement sample
(D) A simple random sample

197. The process of writing a detailed statement of what the job holder does, how it is done, and why it is done is called:
(A) The process of determining the relative worth or value of a specific job
(B) A detailed statement of what the job holder does, how, and why it is done
(C) A statement of the human qualifications necessary to perform a specific job
(D) The process of structuring work to improve organizational efficiency

198. The 'Hawthorne Studies' are closely associated with which school of management thought?
(A) Scientific Management
(B) Administrative Theory
(C) Systems Approach
(D) Human Relations Movement

199. The rate at which the RBI lends money to commercial banks against government securities for a short period is known as the:
(A) Reverse Repo Rate
(B) Bank Rate
(C) Cash Reserve Ratio
(D) Repo Rate

200. The concept of 'brand equity' refers to:
(A) The total number of unique brands currently owned by a large company
(B) The incremental value that a specific brand name adds to a product
(C) The historical cost of developing and launching a new brand in the market

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profitable relationships with customers

142. Consider the following statements about marketing concepts:
a. The selling concept focuses on making sales through aggressive promotion, rather than on customer satisfaction.
b. The societal marketing concept considers consumer wants, the company's requirements, and society's long-run interests.
c. A market niche is a small segment of the market that has been overlooked by larger firms.
d. The marketing mix for services includes People, Process, and Physical Evidence in addition to the 4Ps.
Which of the above statement(s) is/are correct?
(A) a and c only
(B) b and d only
(C) a, b, and c only
(D) a, b, c, and d

143. The set of all products and items that a particular seller offers for sale is known as its:
(A) Product line
(B) Product category
(C) Product mix
(D) Product family

144. Online marketing includes all of the following EXCEPT:
(A) Search engine optimization (SEO)
(B) Social media marketing
(C) Email marketing
(D) Door-to-door selling

145. 'Customer Relationship Management' (CRM) is a strategy for:
(A) Managing a company's interactions with current and potential customers
(B) Reducing the total number of customer complaints regarding products
(C) Analyzing and monitoring the marketing strategies of key competitors
(D) Managing the complex supply chain and inbound/outbound logistics

146. Which of the following is NOT a stage in the consumer buying decision process?
(A) Need recognition
(B) Product manufacturing
(C) Information search
(D) Post-purchase behavior

147. Consider the following statements about marketing channels and promotion:
a. A vertical marketing system (VMS) consists of producers, wholesalers, and retailers acting as a unified system.
b. Public relations aims to build a positive corporate image and manage unfavorable rumors.
c. Personal selling is characterized by its flexibility and two-way communication.
d. A push strategy involves the producer promoting the product directly to final consumers.
e. Direct marketing involves no intermediaries.
Which of the above statement(s) is/are correct?
(A) a, b, d, and e
(B) b, c, d, and e
(C) a, c, and d
(D) a, b, c, and e

148. According to the Indian Contract Act, 1872, an agreement not enforceable by law is said to be:
(A) Void
(B) A contract
(C) Voidable
(D) Unenforceable

149. The term 'consideration' in a contract means:
(A) Something in return (quid pro quo).
(B) The consent of the parties.
(C) The legality of the object.
(D) The capacity of the parties to contract.

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150. Read the following statements and choose the correct option.
Statement I: Under the Sale of Goods Act, 1930, a 'condition' is a stipulation essential to the main purpose of the contract.
Statement II: A breach of a 'warranty' gives the aggrieved party the right to repudiate the contract.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.

(D) Statement I is incorrect, but Statement II is correct.

151. Which of the following is NOT a negotiable instrument under the Negotiable Instruments Act, 1881?
(A) Promissory Note
(B) Bill of Exchange
(C) Cheque
(D) Share Certificate

152. Arrange the following Acts in the chronological order of their enactment:
(i) The Companies Act
(ii) The Indian Contract Act
(iii) The Information Technology Act
(iv) The Sale of Goods Act
Choose the correct sequence:
(A) (ii), (iv), (iii), (i)
(B) (ii), (i), (iv), (iii)
(C) (i), (ii), (iv), (iii)
(D) (iv), (ii), (i), (iii)

153. A Limited Liability Partnership (LLP) is governed by which Act?
(A) The Indian Partnership Act, 1932
(B) The Limited Liability Partnership Act, 2008
(C) The Companies Act, 2013
(D) The Indian Contract Act, 1872

154. The Competition Act, 2002 aims to prevent practices having an adverse effect on competition, such as:
(A) Promoting fair labor practices.
(B) Cartels and abuse of dominant position.
(C) Regulating intellectual property rights.
(D) Ensuring product quality standards.

155. Which of the following is covered under Intellectual Property Rights (IPRs)?
(A) Land and buildings
(B) Company shares and debentures
(C) Plant and machinery
(D) Patents, Trademarks, and Copyrights

156. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): The Information Technology Act, 2000 provides legal recognition for transactions carried out by means of electronic data interchange.
Reason (R): The Act aims to facilitate electronic filing of documents with Government agencies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

157. The main objective of the Right to Information (RTI) Act, 2005 is to:
(A) Protect government secrets from public disclosure.
(B) Promote transparency and accountability in the working of every public authority.
(C) Provide a framework for data protection and privacy.
(D) Regulate the media and press.

158. Under the Companies Act, 2013, a private company is one which, by its articles, restricts the right to transfer its shares and limits the number of its members to:
(A) 50
(B) 100
(C) 200
(D) No limit

159. 'Caveat Emptor' under the Sale of Goods Act, 1930 means:
(A) Let the seller beware.
(B) The goods must be of merchantable quality.
(C) The price is determined by the parties.
(D) Let the buyer beware.

160. Match List I with List II regarding legal provisions.
List I:(Legal Act)
P. Indian Contract Act, 1872
Q. Sale of Goods Act, 1930
R. Negotiable Instruments Act, 1881
S. The Competition Act, 2002
List II:(Key Concept)
1. Holder in due course
2. Abuse of dominant position
3. Unpaid seller
4. Free consent
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-3, R-1, S-2

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(D) P-3, Q-4, R-1, S-2

161. A 'Cheque' is a type of:
(A) Promissory note drawn on a specified banker.
(B) Bill of exchange drawn on a specified banker.
(C) Agreement to pay a certain sum of money.
(D) Acknowledgment of debt.

162. The Goods and Services Tax (GST) in India is a consumption-based tax levied on:
(A) The manufacture of goods only.
(B) The provision of services only.
(C) The supply of goods and services.
(D) The income of individuals and corporations.

163. Consider the following statements regarding the Legal Aspects of Business:
a. All contracts are agreements, but all agreements are not contracts.
b. In an LLP, the liability of the partners is unlimited.
c. A patent is an exclusive right granted for an invention.
d. A person who signs a promissory note promising to pay is called the 'drawee'.
Which of the above statement(s) is/are correct?
(A) a and c
(B) b and d
(C) a, b, and c
(D) b, c, and d

164. The memorandum of association of a company defines its:
(A) Internal rules and regulations for the management of the company
(B) Relationship with outsiders and the legal scope of company activities
(C) Legal procedure for conducting official board and annual meetings
(D) Specific method of profit distribution and dividend declaration

165. The 'doctrine of indoor management' protects:
(A) The company management from the actions of its own directors
(B) The directors from the legal actions taken by the shareholders
(C) The outsiders dealing with the company in a state of good faith
(D) The shareholders from the claims made by various company creditors

166. Which authority is established under the Competition Act, 2002 to carry out its objectives?
(A) The Securities and Exchange Board of India (SEBI)
(B) The Reserve Bank of India (RBI)
(C) The Competition Commission of India (CCI)
(D) The Monopolies and Restrictive Trade Practices Commission (MRTPC)

167. Consider the following statements regarding legal provisions:
a. A minor's agreement is void ab initio under the Indian Contract Act.
b. The GST Council is the governing body for GST rules in India.
c. Digital signatures are given legal validity under the Information Technology Act, 2000.
d. A public company must have a minimum of seven members.
e. 'Stoppage in transit' is a right of an unpaid seller.
Which of the above statement(s) is/are correct?
(A) a, b, d, and e
(B) b, c, and d
(C) a, c, d, and e
(D) a, b, c, d, and e

168. The basic concept of 'income' under the Income-tax Act, 1961 implies:
(A) A monetary return only.
(B) A regular and definite source.
(C) A capital receipt.
(D) A voluntary gift received from a friend.

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169. The residential status of an assessee is determined based on:
(A) Their citizenship in India.
(B) The number of days of their stay in India during the previous year.
(C) Their place of birth.
(D) The location of their family home in India.

170. Read the following statements and choose the correct option.
Statement I: Tax planning involves arranging one's financial affairs in a way that legally

(C) Public Relations
(D) Advertising

215. The 'holder in due course' of a negotiable instrument is a person who has taken the instrument:
(A) After its maturity date
(B) For consideration and in good faith
(C) Without any consideration
(D) With knowledge of defects in the title

216. The annual value of a house property is determined for the purpose of calculating income under which head?
(A) Salaries
(B) Income from House Property
(C) Profits and Gains of Business or Profession
(D) Capital Gains

217. The political-legal environment of international business would include all of the following EXCEPT:
(A) Tariffs and trade barriers
(B) The country's legal system
(C) The level of national income
(D) Government stability

218. In auditing, 'teeming and lading' is a type of fraud that involves:
(A) Inflating the value of closing stock.
(B) Misappropriating cash by delaying the recording of cash receipts.
(C) Creating fictitious asset entries.
(D) Overstating expenses to reduce profit.

219. A consumer is in equilibrium when the marginal utility of a good is equal to its:
(A) Total utility
(B) Price
(C) Supply
(D) Demand

220. The weighted average cost of capital (WACC) is the average cost of:
(A) Only equity capital.
(B) Only debt capital.
(C) All sources of long-term funds used by a firm, weighted by their proportion.
(D) All current and long-term liabilities of the firm.

221. A measure of dispersion that is calculated as the average of the squared deviations from the mean is called:
(A) The range
(B) The variance
(C) The standard deviation
(D) The coefficient of variation

222. Which of the following is an example of an external source of recruitment?
(A) Promotions
(B) Campus recruitment
(C) Transfers
(D) Employee referrals

223. What does the acronym 'NEFT' stand for in the context of Indian banking?
(A) National Electronic Funds Transfer
(B) Net Electronic Funds Transaction
(C) National E-commerce & Financial Trading
(D) Non-Electronic Fund Transfer

224. 'Demarketing' is a marketing strategy used when:
(A) A product is in the introduction stage.
(B) The company wants to enter a new market.
(C) Demand for a product exceeds the company's ability to supply it.
(D) A product is facing intense competition.

225. A 'contingent contract' under the Indian Contract Act is a contract to do or not to do something, if some event, _____ to such contract, does or does not happen.
(A) Essential
(B) Unrelated
(C) Prior
(D) Collateral

226. 'Tax holiday' is a form of:
(A) Tax incentive
(B) Tax evasion
(C) Tax avoidance
(D) Tax penalty

227. An unfavourable balance of trade of a country indicates that:
(A) The value of its exports is greater than the value of its imports.
(B) The value of its imports is greater than the value of its exports.

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179. The term 'Previous Year' in income tax means:
(A) The year in which tax is paid.
(B) The financial year immediately preceding the assessment year.
(C) The calendar year from January to December.
(D) The year in which the Income Tax Act was passed.

180. An individual is considered 'Resident and Ordinarily Resident' in India if they satisfy:
(A) Any one of the basic conditions and both additional conditions.
(B) Both of the basic conditions and any one additional condition.
(C) Only the basic conditions.
(D) Only the additional conditions.

181. For computing income under the head 'Salaries', which of the following is fully taxable?
(A) House Rent Allowance (HRA) to the extent specified
(B) Entertainment Allowance (for non-government employees)
(C) Gratuity received on retirement (within specified limits)
(D) Foreign allowance granted by the Government to an Indian citizen for service outside India

182. Corporate Tax Planning involves:
(A) Choosing a form of organization that offers the lowest tax burden.
(B) Making decisions about capital structure to avail tax benefits.
(C) Selecting investment opportunities that provide tax concessions.
(D) All of the above.

183. Consider the following statements regarding income tax provisions:
a. Gross Total Income is calculated after allowing deductions under Chapter VI-A.
b. Short-term capital gains arise from the transfer of a capital asset held for not more than 36 months (12 or 24 months for certain assets).
c. The income of a minor child is clubbed with the income of the parent whose total income is higher.
d. Tax evasion is the legal way to reduce tax liability.
Which of the above statement(s) is/are correct?
(A) a and c
(B) b and d
(C) b and c
(D) a and d

184. The assessment of an individual's income tax is done for the:
(A) Previous Year
(B) Accounting Year
(C) Calendar Year
(D) Assessment Year

185. Consider the following statements:
a. The basic exemption limit for income tax is the same for all individuals.
b. The rate of tax on long-term capital gains from listed equity shares is the same as the slab rates.
c. A person can be a 'Resident' in India for tax purposes even if they are a citizen of another country.
d. Tax planning is an illegal activity.
e. All receipts are considered as income for tax purposes.
Which of the above statement(s) is/are correct?
(A) c only
(B) a, b and c
(C) c and e
(D) d and e

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186. Which concept of business environment relates to the total of external forces that affect the organization's performance?
(A) Environmental Scanning
(B) Business Environment
(C) Internal Environment
(D) Competitive Intelligence

187. The Heckscher-Ohlin theory of international trade is also known as:
(A) The theory of absolute advantage
(B) The factor-proportions theory
(C) The product life-cycle theory
(D) The new trade theory

188. In the context of the Balance of Payments, transactions such as foreign investment and loans are recorded in the:
(A) Current Account
(B) Capital Account

132. A distribution channel consisting of a producer, wholesaler, retailer, and consumer is an example of:
(A) A direct channel
(B) A one-level channel
(C) A two-level channel
(D) A three-level channel

133. Which element of the promotion mix involves paid, non-personal communication through various media?
(A) Personal Selling
(B) Public Relations
(C) Sales Promotion
(D) Advertising

134. Match List I with List II regarding pricing decisions.
List I:(Pricing Strategy)
P. Penetration Pricing
Q. Skimming Pricing
R. Psychological Pricing
S. Cost-Plus Pricing
List II:(Description)
1. Setting a high initial price for a new product.
2. Setting a low initial price to capture a large market share.
3. Adding a standard markup to the cost of the product.
4. Setting prices like Rs. 99 or Rs. 199 to create a perception of a lower price.
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

135. The process of dividing a market into distinct groups of buyers with different needs, characteristics, or behaviors is called:
(A) Market Targeting
(B) Market Segmentation
(C) Market Positioning
(D) Market Research

136. Which of the following is a characteristic that distinguishes 'services' from 'goods'?
(A) Tangibility
(B) Homogeneity
(C) Intangibility
(D) Durability

137. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): Consumer behavior is the study of how individuals, groups, and organizations select, buy, use, and dispose of goods, services, ideas, or experiences to satisfy their needs and wants.
Reason (R): Consumer behavior is static and does not change over time or across cultures.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

138. 'Green Marketing' refers to the marketing of products that are:
(A) Packaged in green color.
(B) Presumed to be environmentally safe.
(C) Sold in rural markets.
(D) Promoted through social media.

139. In the context of product decisions, a 'brand' is best defined as:
(A) The physical container or wrapper for a product.
(B) A name, term, sign, symbol, or design intended to identify the goods or services of one seller and to differentiate them from those of competitors.
(C) The list of ingredients or components of a product.
(D) The price at which the product is sold.

140. Which of the following is an example of a sales promotion tool?
(A) A television commercial
(B) A press release
(C) A discount coupon
(D) A billboard on a highway

141. Logistics management is primarily concerned with:
(A) The creative design and execution of integrated advertising campaigns
(B) The process of setting and adjusting market prices for various products
(C) Managing the flow of goods and information from origin to consumption
(D) Building and maintaining long-term

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(D) The legal ownership and intellectual property rights over a brand name

201. Which of the following is NOT one of the three Cs of marketing analysis?
(A) Company
(B) Customers
(C) Communication
(D) Competitors

202. As per the Indian Contract Act, 1872, an agreement made without consideration is:
(A) Void
(B) Voidable
(C) Valid
(D) Illegal

203. A 'prospectus' is a document associated with which of the following?
(A) The formation of a partnership firm.
(B) The issue of shares or debentures to the public.
(C) The dissolution of a company.
(D) The filing of an annual tax return.

204. The Goods and Services Tax (GST) in India replaced which of the following indirect taxes?
(A) Income Tax
(B) Corporate Tax
(C) Property Tax
(D) Value Added Tax (VAT)

205. The tax liability of an individual is computed on their:
(A) Gross Total Income
(B) Total Taxable Income
(C) Income from Salaries
(D) Total Receipts

206. 'Laissez-faire' leadership style is also known as:
(A) Autocratic style
(B) Free-rein style
(C) Democratic style
(D) Paternalistic style

207. A company with a controlling interest in another company is known as a:
(A) Subsidiary company
(B) Associate company
(C) Sister company
(D) Holding company

208. In cost accounting, the point where total revenue equals total cost is called the:
(A) Shut-down point
(B) Break-even point
(C) Point of inflection
(D) Equilibrium point

209. The 'cross elasticity of demand' between two perfect substitutes is:
(A) Zero
(B) Infinite
(C) Negative
(D) One

210. What is the primary risk associated with a high degree of financial leverage?
(A) The risk of not being able to cover fixed financial costs.
(B) The risk of not being able to sell products.
(C) The risk of technological obsolescence.
(D) The risk of labor strikes.

211. Which part of a research report typically contains a brief summary of the entire study?
(A) Introduction
(B) Literature Review
(C) Abstract or Executive Summary
(D) Appendix

212. The process of forecasting an organization's future demand for, and supply of, the right type of people in the right number is:
(A) The process of encouraging potential candidates to apply for job openings
(B) Forecasting an organization's future demand for and supply of human talent
(C) The systematic evaluation of an employee's performance against standards
(D) The process of determining the skills and duties required for specific jobs

213. A 'Call Money Market' is a market for:
(A) Long-term loans
(B) Very short-term loans, often for one day
(C) Equity financing
(D) Foreign currency exchange

214. Using a celebrity to endorse a product is a part of which promotion mix element?
(A) Sales Promotion
(B) Direct Marketing

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reduces the tax liability.
Statement II: Tax evasion is the illegal non-payment or under-payment of tax.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

171. Which of the following incomes is generally exempted from tax under the Income-tax Act?
(A) Salary income
(B) Rental income from house property
(C) Agricultural income
(D) Interest on company debentures

172. The process of combining the income of another person with the assessee's own income is known as:
(A) Aggregation of income
(B) Set-off of losses
(C) Carry forward of losses
(D) Clubbing of income

173. A Double Taxation Avoidance Agreement (DTAA) is a treaty signed between two countries to:
(A) Encourage the double taxation of income earned in two different countries
(B) Provide relief to taxpayers by preventing the same income from being taxed twice
(C) Increase the total tax revenue collected by the governments of both countries
(D) Standardize the income tax rates and brackets in both contracting countries

174. Which of the following is NOT a head of income for computing total income?
(A) Salaries
(B) Income from House Property
(C) Capital Gains
(D) Gifts from Relatives

175. Read the following Assertion (A) and Reason (R) and choose the correct option.
Assertion (A): Deductions under Chapter VI-A are allowed from the Gross Total Income.
Reason (R): These deductions are provided to encourage savings, investments, and certain expenditures, thereby reducing the taxable income.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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176. 'Transfer Pricing' in international taxation refers to the setting of prices for goods and services sold between:
(A) Setting prices for goods and services sold to external third-party customers
(B) Setting prices for transactions between two unrelated companies in a country
(C) Setting prices for transactions between related legal entities in an enterprise
(D) Setting prices for contracts between a private company and a government agency

177. Match List I with List II regarding deductions under the Income-tax Act.
List I:(Section)
P. 80C
Q. 80D
R. 80G
S. 80TTA
List II:(Nature of Deduction)
1. Interest on savings bank account
2. Donations to certain funds and charitable institutions
3. Life insurance premium, PF contributions, etc.
4. Medical insurance premium
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-3, S-4

178. Tax avoidance is:
(A) A criminal offense under the Income-tax Act.
(B) A method of reducing tax liability through illegal means.
(C) The use of legal methods to minimize the amount of income tax owed.
(D) The same as tax evasion.

(C) Its trade is in balance.
(D) It has stopped trading with other countries.

228. The practice of understating expenses or overstating revenues to boost profits is known as:
(A) Environmental accounting
(B) Window dressing
(C) Responsibility accounting
(D) Cost audit

229. If two goods are complements, a decrease in the price of one will cause the demand for the other to:
(A) Decrease
(B) Increase
(C) Remain the same
(D) Become perfectly elastic

230. The 'payback period' method in capital budgeting measures:
(A) The overall profitability and net return generated by a specific project
(B) The total undiscounted cash inflows expected from the project over its life
(C) The time required to recover the initial investment from cash inflows
(D) The internal rate of return or the average rate of return on the investment

231. A research hypothesis (H1) is a statement of:
(A) A statement of no relationship or no significant difference between groups
(B) A predicted relationship or a specific difference between two variables
(C) A proven scientific fact or a well-established theoretical principle
(D) A detailed description of the research methodology and data collection tools

232. The 360-degree appraisal method involves performance feedback from:
(A) The employee's superior only.
(B) The employee's peers and subordinates only.
(C) The employee's superiors, peers, subordinates, and self.
(D) The HR department only.

233. The 'lender of the last resort' function for banks in India is performed by:
(A) The State Bank of India
(B) The Ministry of Finance
(C) The Reserve Bank of India
(D) The Indian Banks' Association

234. Creating a distinct image and identity for a product in the minds of the target consumers is known as:
(A) Market positioning
(B) Market segmentation
(C) Market targeting
(D) Market research

235. The 'crossing' of a cheque refers to:
(A) Signing on the back of the cheque.
(B) Tearing the cheque into two pieces.
(C) Drawing two parallel transverse lines on the face of the cheque.
(D) Writing the date on the cheque.

236. For an individual assessee, income from winning lotteries is taxed at a flat rate of:
(A) 10%
(B) 20%
(C) 30% (plus applicable cess and surcharge)
(D) The applicable slab rate

237. The process of analyzing the external environment to identify opportunities and threats is called:
(A) Internal analysis
(B) Environmental scanning
(C) Value chain analysis
(D) Functional analysis

238. Read the following statements and choose the correct option.
Statement I: Amalgamation in the nature of purchase is an accounting method where one company acquires another and the assets and liabilities are recorded at their fair values.
Statement II: Amalgamation in the nature of merger requires the pooling of interests method.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

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(D) The concepts of freedom, success, and adventure.

294. Based on the passage, the idea of the sign being composed of a signifier and a signified was proposed by:
(A) Roland Barthes.
(B) Ferdinand de Saussure.
(C) Charles Wright.
(D) Harold Lasswell.

295. How does connotation differ from denotation?
(A) Connotation is the literal meaning, while denotation is the cultural meaning.
(B) Connotation is the physical form, while denotation is the mental concept.
(C) Connotation involves associative and cultural meanings, while denotation is the primary, objective meaning.
(D) Connotation is objective, while denotation is subjective and personal.

Direction : Please read the following source carefully.

The emergence of 'new media' has fundamentally altered the communication landscape, distinguishing it from traditional mass media like television, radio, and print. A key characteristic of new media is interactivity. Unlike the one-way broadcast model of old media, new media platforms are inherently two-way, allowing users not just to consume content but also to produce, modify, and share it. This transforms the audience from passive recipients to active participants, or 'prosumers'. Another defining feature is convergence, which refers to the blurring of boundaries between different media forms, technologies, and industries. For example, a modern smartphone allows a user to watch television (telecommunications), read a newspaper (print), and create video content (production), all on a single device. Hypertextuality is also a crucial element, referring to the system of interlinked texts or nodes that allow for non-linear navigation of information. Users can click on hyperlinks to jump from one piece of content to another, creating a personalized, user-driven path through the information, a stark contrast to the linear, predetermined sequence of a traditional book or film. These characteristics, among others, facilitate phenomena like social media networks, citizen journalism, and user-generated content, which have profoundly impacted society, politics, and culture.

Based on the above source, attempt the following five questions.

296. Which characteristic of new media is described as transforming the audience from passive recipients to active participants?
(A) Convergence
(B) Hypertextuality
(C) Linearity
(D) Interactivity

297. The passage describes 'convergence' as the:
(A) Blurring of boundaries between different media forms and technologies.
(B) Ability to navigate information non-linearly.
(C) One-way flow of information from a source to a mass audience.
(D) Active production of content by users.

NODIA

298. Reading an online news article and clicking on an embedded link to get background information on a related topic is an example of engaging with:
(A) The broadcast model.
(B) Hypertextuality.
(C) Passive consumption.
(D) Media divergence.

299. According to the source, a "prosumer" is a user who:
(A) Only consumes media content passively.
(B) Both produces and consumes content.
(C) Prefers traditional media over new media.
(D) Works professionally in the media industry.

300. Which of the following scenarios best illustrates the concept of media convergence?
(A) Using a smartphone to read news, watch videos, and post on social media.
(B) Listening to a scheduled radio program every morning.
(C) Reading a printed newspaper delivered to your home.
(D) Watching a live news broadcast on a television set.

(D) Firm uses 100% debt.

Direction : Please read the following source carefully.

Communication models provide a conceptual framework to understand the complex process of human interaction. Early models, often termed linear or transmission models, depicted communication as a one-way process. The Lasswell model (1948), encapsulated by the question "Who says what in which channel to whom with what effect?", is a quintessential example. Similarly, the Shannon-Weaver model (1949), originating from telecommunications, conceptualized communication as a linear sequence involving a source, encoder, channel, decoder, and receiver, while also introducing the concept of 'noise' as a disruptive element. These models were criticized for their simplicity and failure to account for feedback. In response, transactional models emerged, viewing communication as a simultaneous, two-way process where participants are both senders and receivers. Barnlund's Transactional Model (1970) is a prime example, emphasizing that communication is a continuous and simultaneous exchange of messages and feedback, where the creation of meaning is a co-operative process. This paradigm shift from a linear to a transactional perspective acknowledges the dynamic, relational, and context-dependent nature of communication, where meaning is not merely transmitted but is actively negotiated between communicators. The emphasis moved from message transmission to meaning creation and mutual understanding.

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary limitation of early linear communication models?
(A) Their focus on the communication channel.
(B) Their representation of communication as a one-way process without feedback.
(C) Their inability to account for the concept of 'noise'.
(D) Their complex and overly detailed structure.

252. The Shannon-Weaver model introduced a crucial concept that was not central to Lasswell's formulation. What was this concept?
(A) The presence of 'noise'.
(B) The receiver of the message.
(C) The effect of the communication.
(D) The channel used for transmission.

253. How does a transactional model of communication, such as Barnlund's, perceive the roles of participants?
(A) As fixed roles of sender and receiver.
(B) As alternating between the roles of sender and receiver.
(C) As simultaneously being both senders and receivers.
(D) As passive recipients of information.

254. The passage suggests a major paradigm shift in communication theory. This shift involved moving from an emphasis on:
(A) message effect to message construction.
(B) channel efficiency to source credibility.
(C) receiver psychology to sender intention.
(D) message transmission to meaning creation.

255. Which of the following scenarios best illustrates the principles of a transactional model of communication?
(A) A national news broadcast delivering the evening headlines.
(B) A professor delivering a pre-recorded lecture to students online.
(C) Two friends engaged in a dynamic conversation where they frequently interrupt and build on each other's ideas.
(D) An author publishing a novel for a wide audience.

Direction : Please read the following source carefully.

The functions of mass communication in society have been extensively theorized by scholars like Harold Lasswell and Charles Wright. Lasswell initially identified three primary functions: surveillance of the environment, correlation of the parts of society, and the transmission of the social heritage. Surveillance refers to the news and information-providing role of the media, alerting citizens to events, threats, and opportunities. Correlation involves the media's editorial and interpretive function, where it explains and helps audiences understand the meaning of information, shaping public opinion

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239. The satisfaction a consumer gets from the consumption of a commodity is called:
(A) Utility
(B) Demand
(C) Price
(D) Supply

240. The 'bird-in-hand' argument, often associated with dividend policy, suggests that:
(A) Investors prefer capital gains to dividends.
(B) Investors are indifferent between dividends and capital gains.
(C) Investors prefer current dividends to future uncertain capital gains.
(D) The dividend policy has no impact on the firm's value.

241. Which of the following is a key component of a research design?
(A) The bibliography of the report.
(B) The method of data collection and analysis.
(C) The personal biography of the researcher.
(D) The final recommendations of the study.

242. The process by which a new employee acquires the necessary skills, knowledge, and behaviors to become an effective organizational member is known as:
(A) The process of identifying and attracting potential applicants for a vacancy
(B) The process of choosing the best candidate from a pool of qualified applicants
(C) The process by which new employees acquire the skills to become effective
(D) The systematic evaluation of an individual's performance in their current role

243. Financial inclusion, as promoted by the RBI, primarily aims to:
(A) Increase the net interest margins and profitability of large commercial banks
(B) Provide financial services at affordable costs to all sections of society
(C) Encourage only high-value transactions through sophisticated digital means
(D) Merge all existing regional rural banks with larger nationalized banks

244. A marketing channel that has no intermediary levels is called a:
(A) Direct marketing channel
(B) Indirect marketing channel
(C) Multi-level marketing channel
(D) Hybrid marketing channel

245. An 'unpaid seller' under the Sale of Goods Act, 1930, has the right of:
(A) Lien
(B) Stoppage in transit
(C) All of the above
(D) Resale

NODIA

246. Which of the following deductions under Chapter VI-A is related to the payment of interest on a loan taken for higher education?
(A) 80C
(B) 80D
(C) 80E
(D) 80G

247. The agreement establishing the World Trade Organization (WTO) is known as the:
(A) Bretton Woods Agreement
(B) Geneva Convention
(C) Marrakesh Agreement
(D) Kyoto Protocol

248. The concept of 'Responsibility Accounting' is a system that:
(A) Holds managers responsible for the items of cost and revenue over which they have control.
(B) Ensures all accounting is done by certified public accountants.
(C) Focuses on accounting for corporate social responsibility activities.
(D) Is used only for preparing the final accounts of a company.

249. Which of the following is NOT a characteristic of perfect competition?
(A) Large number of buyers and sellers
(B) Homogeneous product
(C) Free entry and exit of firms
(D) Selling costs

250. According to the traditional approach to capital structure, the value of the firm is maximized when the:
(A) Cost of capital is at its lowest point.
(B) Cost of capital is at its highest point.
(C) Firm uses 100% equity.

261. What is the core assumption of the 'Dominant Paradigm' of development communication?
(A) Development should be based on indigenous knowledge and local media.
(B) Underdevelopment is a consequence of exploitation by developed countries.
(C) Communication must be horizontal and dialogic to be effective.
(D) Development is synonymous with economic growth and modernization along Western lines.

262. The passage suggests that a primary criticism of the 'Dominant Paradigm' was its:
(A) Emphasis on participatory communication.
(B) Top-down and ethnocentric approach.
(C) Use of small, localized media channels.
(D) Failure to utilize mass media effectively.

263. Which paradigm is characterized by its advocacy for horizontal, dialogic communication and community empowerment?
(A) The Modernization Paradigm
(B) The Dependency Paradigm
(C) The Alternative/Participatory Paradigm
(D) The Dominant Paradigm

264. The 'Dependency Paradigm' offers a critique primarily focused on:
(A) The inability of mass media to reach rural populations.
(B) The lack of entertainment content in development messages.
(C) The technical limitations of small media.
(D) The economic and cultural exploitation by developed nations.

265. A development project that establishes a community radio station run by local villagers to discuss agricultural and health issues would be an application of which paradigm?
(A) The Participatory Paradigm
(B) The Dependency Paradigm
(C) The Dominant Paradigm
(D) The Modernization Paradigm

Direction : Please read the following source carefully.

In the field of journalism, the selection of events to be reported as news is not random; it is guided by a set of professional criteria known as 'news values'. These values help editors and reporters gauge the newsworthiness of an event. Among the most prominent news values is timeliness or immediacy; events that have just happened or are ongoing are considered more newsworthy than older ones. Proximity is another key factor, encompassing both geographical nearness and cultural relevance. An event happening in a reader's own city is more likely to be covered than a similar event in a distant land. Consequence, or impact, refers to the number of people affected by an event and the severity of that effect. A policy change affecting millions has high consequence. Conflict, whether it be physical, political, or social, is a classic news value as it inherently contains drama and tension. Human interest stories, which appeal to emotion and provide a personal angle on a larger issue, are also highly valued as they make news more relatable. Prominence is also a significant determinant; events involving well-known individuals, institutions, or countries are considered more newsworthy than those involving ordinary people. These values often work in combination, and an event that satisfies multiple criteria is highly likely to receive significant media attention.

Based on the above source, attempt the following five questions.

266. According to the passage, which news value relates to the recency of an event?
(A) Proximity
(B) Timeliness
(C) Consequence
(D) Prominence

267. A news story focusing on a local city council's decision to increase property taxes would primarily be considered newsworthy due to:
(A) Human interest and prominence.
(B) Proximity and consequence.
(C) Conflict and timeliness.
(D) Prominence and conflict.

268. The passage suggests that an event involving a famous celebrity is deemed more newsworthy than a similar event involving an unknown person because of the value of:
(A) Prominence.
(B) Impact.
(C) Conflict.

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is not absolute. Article 19(2) of the Constitution imposes 'reasonable restrictions' on the exercise of this right. These restrictions can be imposed by law for specific purposes, which are explicitly enumerated. The grounds for these restrictions include the sovereignty and integrity of India, the security of the State, friendly relations with foreign States, public order, decency or morality, and in relation to contempt of court, defamation, or incitement to an offence. The judiciary plays a crucial role in interpreting the scope of these restrictions, ensuring that they are 'reasonable' and have a rational nexus with the objective sought to be achieved. The term 'reasonable' implies that the limitation imposed should not be arbitrary or excessive, and it must strike a balance between the enjoyment of the fundamental right and the social control permitted by the clause.

Based on the above source, attempt the following five questions.

281. Under which article of the Indian Constitution is the freedom of speech and expression guaranteed as a fundamental right?
(A) Article 19(1)(a)
(B) Article 19(2)
(C) Article 21
(D) Article 14

282. The passage states that the freedom of speech and expression is not absolute. What empowers the state to impose limitations on this right?
(A) Article 19(1)(a)
(B) Article 19(2)
(C) Judicial precedents alone
(D) Parliamentary conventions

283. Which of the following is NOT listed in the passage as a ground for imposing 'reasonable restrictions' on free speech?
(A) Security of the State
(B) Criticism of government policy
(C) Public order
(D) Defamation

284. What is the role of the judiciary in the context of Article 19(2)?
(A) To ensure that any restrictions imposed are 'reasonable'.
(B) To create new grounds for restricting speech.
(C) To provide absolute protection to all forms of speech.
(D) To enforce restrictions without reviewing them.

285. The concept of 'reasonable restrictions' implies that any limitation on free speech must:
(A) Be absolute and permanent.
(B) Be applicable only to print media.
(C) Be non-arbitrary and proportionate to the objective.
(D) Be arbitrary and excessive to be effective.

Direction : Please read the following source carefully.

Communication research employs a variety of systematic methods to investigate media processes and effects. Among the most prominent quantitative methods are survey research and content analysis. Survey research is designed to collect data from a sample of individuals through their responses to a set of questions. This method is highly effective for understanding public opinion, attitudes, behaviors, and media consumption patterns. Surveys can be administered through various modes, such as face-to-face interviews, telephone calls, mail, or online platforms. Their strength lies in generalizability; if a representative sample is used, the findings can be projected to the larger population. In contrast, content analysis is a research technique used to make replicable and valid inferences by systematically and objectively identifying specified characteristics of messages. It does not study people directly but rather analyzes the content of communication, such as news articles, television shows, advertisements, or social media posts. Researchers use content analysis to describe communication content, compare media depictions to reality, or track trends over time. For example, a study might analyze the frequency of female expert sources quoted in news stories. While surveys reveal what people think or do, content analysis reveals what is present in media content. Both methods are rule-governed and aim for objectivity.

Based on the above source, attempt the following five questions.

286. According to the passage, what is the primary object of study in content analysis?
(A) The attitudes and opinions of a population sample.

NODIA

pages, in its press releases, and on its packaging. This strategy is a direct application of:
(A) The traditional marketing mix.
(B) A sales promotion-focused campaign.
(C) The principles of IMC.
(D) A public relations-only approach.

Direction : Please read the following source carefully.

Public Relations (PR) involves a strategic communication process that builds mutually beneficial relationships between organizations and their publics. To achieve this, PR practitioners employ a variety of tools and tactics. Among the most fundamental is the press release (or news release), a written communication directed at members of the news media for the purpose of announcing something claimed as having news value. It is structured to resemble a news story, providing all the essential information in a clear and concise format. Another key tool is the press conference, a media event in which an organization makes an announcement to the press and responds to questions from reporters. This tool is typically reserved for major announcements or crisis situations where direct, interactive communication with multiple media outlets simultaneously is necessary. Backgrounders and fact sheets are supplementary materials that provide in-depth information on a topic, organization, or event, serving as a resource for journalists who want to write a more detailed story. Furthermore, organizations utilize public service announcements (PSAs) for non-commercial, pro-social campaigns and curated events like facility tours or product launches to generate positive media coverage and directly engage with key publics. The effective use of these tools depends on a strategic understanding of the message, the target audience, and the media landscape.

Based on the above source, attempt the following five questions.

276. According to the passage, what is the primary purpose of a press release?
(A) To announce something newsworthy to the media.
(B) To advertise a product directly to consumers.
(C) To provide in-depth, supplementary information for journalists.
(D) To host an interactive Q&A session with reporters.

277. Which PR tool is described as most suitable for major announcements or crisis situations requiring simultaneous, interactive communication with the media?
(A) A press release
(B) A fact sheet
(C) A public service announcement
(D) A press conference

278. A document providing detailed historical information and statistics about an organization, intended as a resource for journalists, would be best classified as a:
(A) Press release.
(B) Backgrounder.
(C) Public service announcement.
(D) Press conference invitation.

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279. The passage implies that the effectiveness of PR tools is contingent upon:
(A) The size of the organization's budget.
(B) The number of tools used in a campaign.
(C) A strategic understanding of message, audience, and media.
(D) The exclusive use of digital media platforms.

280. A non-profit organization wants to raise awareness about water conservation and is not selling any product. Which PR tool would be most appropriate for a broadcast campaign?
(A) A press conference
(B) A press release about their internal operations
(C) A facility tour for investors
(D) A public service announcement (PSA)

Direction : Please read the following source carefully.

In India, the freedom of speech and expression is a fundamental right guaranteed under Article 19(1)(a) of the Constitution. This right is considered a cornerstone of democracy, enabling open discussion, debate, and the free exchange of ideas and information. It is not limited to the expression of one's own views but also includes the right to receive and impart information, covering all forms of media, including print, broadcast, and electronic. However, this right

(D) Human interest.

269. A story about a personal struggle of a single family during a national economic crisis is a classic example of which news value?
(A) Consequence
(B) Proximity
(C) Human interest
(D) Prominence

270. Based on the passage, what can be inferred about the process of news selection?
(A) It is an entirely subjective process based on the editor's personal preferences.
(B) It prioritizes events from distant countries to broaden audience perspective.
(C) It strictly avoids stories involving conflict to maintain social harmony.
(D) It is a systematic process guided by a combination of established criteria.

Direction : Please read the following source carefully.

Integrated Marketing Communication (IMC) represents a strategic shift in how organizations manage their promotional activities. It is defined as a planning process designed to assure that all brand contacts received by a customer or prospect for a product, service, or organization are relevant to that person and consistent over time. The fundamental principle of IMC is to create a seamless and unified brand experience for the consumer across all communication channels. This approach moves away from the traditional practice of managing different promotional tools in isolation. Instead of separate strategies for advertising, public relations, sales promotion, direct marketing, and social media, IMC advocates for their integration to deliver a clear, consistent, and compelling message about the organization and its brands. The goal is to ensure synergy, where the combined effect of the integrated tools is greater than the sum of their individual effects. For example, a theme from a television advertising campaign might be echoed in public relations events, social media content, and point-of-sale displays. This consistency helps to build strong brand equity and fosters a long-term relationship with the consumer. The IMC perspective is audience-centric, starting with the consumer and working backward to develop the most effective communication programs, rather than starting with the organization's promotional capabilities.

Based on the above source, attempt the following five questions.

271. What is the fundamental principle of Integrated Marketing Communication (IMC) as described in the passage?
(A) To maximize the budget for television advertising.
(B) To manage each promotional tool in a separate, specialized department.
(C) To create a consistent and unified brand experience for the consumer.
(D) To focus marketing efforts exclusively on direct marketing.

272. The passage states that IMC's approach is a departure from the traditional practice of:
(A) Focusing on consumer needs.
(B) Managing promotional tools in isolation.
(C) Using multiple communication channels.
(D) Building long-term customer relationships.

273. The concept of 'synergy' in the context of IMC means that:
(A) Each promotional tool works best on its own.
(B) Public relations is more effective than advertising.
(C) The marketing budget is equally divided among all tools.
(D) The combined effect of integrated tools surpasses their individual effects.

274. An IMC perspective is described as being 'audience-centric'. What does this imply?
(A) Communication planning starts with an understanding of the consumer.
(B) Communication planning begins with the organization's goals and products.
(C) Communication planning prioritizes the least expensive media channels.
(D) Communication planning focuses solely on mass media advertising.

275. A company launches a new product with the slogan "Simplicity at its Best." This slogan is used in its TV commercials, on its social media

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(B) The psychological effects of media on individuals.
(C) The behavior of people in an experimental setting.
(D) The content and characteristics of messages.

287. The strength of survey research, when a representative sample is used, is its:
(A) Ability to establish direct causality.
(B) In-depth analysis of a single case.
(C) Generalizability to a larger population.
(D) Objective analysis of message characteristics.

288. Which of the following research questions would be best addressed using survey research?
(A) How are elderly people portrayed in primetime television dramas?
(B) What is the public's level of trust in news media?
(C) What are the recurring visual motifs in a film director's work?
(D) How has the coverage of climate change in newspapers evolved over the past decade?

289. A researcher systematically studies 500 newspaper articles to count how many times political candidates are quoted. This is an example of:
(A) Survey research.
(B) An experiment.
(C) An ethnographic study.
(D) Content analysis.

290. What is a key difference between survey research and content analysis as described in the passage?
(A) Surveys study people directly, while content analysis studies communication artifacts.
(B) Surveys are quantitative, while content analysis is purely qualitative.
(C) Surveys are subjective, while content analysis is objective.
(D) Surveys are used for media, while content analysis is used for interpersonal communication.

Direction : Please read the following source carefully.

Visual communication, particularly in film and photography, can be deeply analyzed through the lens of semiotics, the study of signs and symbols and their use or interpretation. A central concept in semiotics, proposed by Ferdinand de Saussure, is the idea of the 'sign', which is composed of two parts: the 'signifier' and the 'signified'. The signifier is the physical form of the sign—the image, word, or sound itself. The signified is the mental concept or idea that the signifier represents. For example, in a photograph, the image of a dove is the signifier, and the concept of 'peace' is the signified. Building on this, Roland Barthes introduced two levels of signification: denotation and connotation. Denotation is the literal, descriptive, or primary meaning of a sign. It is the straightforward, objective description of what is depicted. Connotation, on the other hand, refers to the secondary, cultural, or associative meanings that the sign carries. It is the layer of meaning that is generated by connecting the sign to a wider field of cultural values, emotions, and ideologies. For instance, the denotation of an image of a red rose is a particular type of flower. However, its connotation in many cultures is romantic love and passion. Understanding these layers is crucial for interpreting the deeper messages embedded in visual media.

Based on the above source, attempt the following five questions.

NODIA

291. In semiotic terms, what is the 'signifier'?
(A) The mental concept or idea represented.
(B) The cultural context in which a sign is interpreted.
(C) The physical form of the sign, such as an image or word.
(D) The secondary, associative meaning of a sign.

292. According to the passage, the literal, descriptive meaning of a sign is referred to as its:
(A) Denotation.
(B) Connotation.
(C) Signified.
(D) Symbolism.

293. An advertisement shows a luxury car driving on an open, winding road. The image of the car itself is a signifier. Which of the following would be a likely 'connotation' of this image?
(A) A four-wheeled vehicle with an engine.
(B) The technical specifications of the car.
(C) The literal depiction of a road.

and attitudes. Transmission of social heritage, also known as cultural transmission, is the process through which the media passes on values, norms, and social customs from one generation to the next, contributing to social continuity and acculturation. Charles Wright later expanded on this framework by adding a fourth function: entertainment. This function recognizes the media's role in providing amusement, diversion, and aesthetic pleasure, which helps in reducing social tension and providing personal enjoyment. Wright also introduced the important distinction between manifest (intended) and latent (unintended) functions, as well as dysfunctions, which are the undesirable consequences of these media activities. For instance, a dysfunction of surveillance could be the creation of unnecessary anxiety or panic in the populace.

Based on the above source, attempt the following five questions.

256. According to the passage, which function of mass communication involves explaining the meaning of events and shaping public opinion?
(A) Surveillance of the environment
(B) Correlation of the parts of society
(C) Transmission of the social heritage
(D) Entertainment

257. The passage states that the media's role in passing on societal norms and values is known as:
(A) Social correlation.
(B) Environmental surveillance.
(C) Latent entertainment.
(D) Cultural transmission.

258. Who is credited in the text with adding 'entertainment' as a fourth major function of mass communication?
(A) Charles Wright
(B) Harold Lasswell
(C) Shannon and Weaver
(D) David Berlo

259. Based on the source, an unintended consequence of a news report causing widespread, unnecessary fear about a minor health issue would be classified as a:
(A) Manifest function of surveillance.
(B) Latent function of correlation.
(C) Dysfunction of surveillance.
(D) Manifest function of entertainment.

260. A television documentary that informs citizens about new government policies primarily serves which function identified by Lasswell?
(A) Surveillance
(B) Entertainment
(C) Correlation
(D) Transmission

Direction : Please read the following source carefully.

Development communication has been shaped by distinct theoretical paradigms that reflect broader geopolitical and economic ideologies. The 'Dominant Paradigm', which prevailed from the 1950s to the 1970s, was heavily influenced by modernization theory. It equated development with economic growth, urbanization, and industrialization, mirroring the trajectory of Western nations. This paradigm viewed mass media as a powerful tool for disseminating modern ideas, attitudes, and innovations from developed urban centers to traditional rural populations. The communication process was conceived as linear and top-down, with peasants and rural communities seen as passive recipients of information. However, this model faced significant criticism for its ethnocentrism and for creating dependency rather than self-sufficiency. In response, the 'Dependency Paradigm' emerged, arguing that underdevelopment in the 'Third World' was a direct result of historical and ongoing exploitation by developed nations. This perspective was critical of the one-way flow of information and cultural products from the West. Subsequently, the 'Alternative' or 'Participatory Paradigm' gained prominence. It rejected the top-down approach, advocating for horizontal, dialogic communication that empowers local communities. This paradigm emphasizes endogenous development, cultural identity, and the use of small, local media to facilitate community participation, problem-solving, and self-reliance. It prioritizes the voices and knowledge of the people themselves, viewing them as active agents in their own development process.

Based on the above source, attempt the following five questions.

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ANSWERS

1. (B) Suppliers and marketing intermediaries involved in the business
The micro-environment of a business consists of factors in the immediate environment that affect its performance and decision-making. These elements include suppliers, customers, marketing intermediaries, competitors, and the public. Unlike the macro-environment, which involves broad external forces like economic policies or technological advancements, these actors are directly linked to the firm's operations and exert a significant influence on its daily activities and overall strategic success.

2. (C) Statement I is correct, but Statement II is incorrect.
International business encompasses all commercial activities and transactions occurring between two or more sovereign nations, including trade in goods, services, and capital. While domestic business operates within a single country, international business has a much broader scope due to the diverse geographical, legal, and cultural environments involved. The presence of trade barriers may complicate operations but does not inherently make the scope narrower than domestic markets.

3. (C) Maximizing exports and minimizing imports to accumulate national wealth
Mercantilism is an early economic theory emphasizing that a nation's wealth and power are best served by increasing exports and collecting precious metals like gold and silver. It advocates for government intervention to achieve a surplus in the balance of trade by promoting exports while strictly limiting imports through tariffs and quotas. This zero-sum approach views trade as a way to strengthen the national treasury relative to others.

4. (D) Purchasing shares of a foreign company on its stock exchange
Foreign Direct Investment involves establishing a lasting interest and significant influence over a foreign enterprise, typically through building new facilities, acquiring controlling stakes, or entering joint ventures. In contrast, purchasing shares on a foreign stock exchange without seeking management control is classified as Foreign Portfolio Investment. Portfolio investments are primarily driven by short-term financial gains from dividends or capital appreciation rather than long-term strategic management control.

NODIA

5. (A) P-4, Q-2, R-3, S-1
International economic institutions serve distinct global roles. The World Bank provides financial and technical assistance for development projects in developing countries. The International Monetary Fund focuses on global monetary cooperation and financial stability. The United Nations Conference on Trade and Development promotes the development-friendly integration of developing nations into the world economy. The World Trade Organization establishes and enforces the rules governing trade between member nations to ensure smooth flows.

6. (B) Devaluing the domestic currency
Devaluing a domestic currency is a strategic measure used to correct a persistent balance of payments deficit by making exports cheaper and imports more expensive for foreign and domestic consumers respectively. This change in relative prices encourages foreign demand for local goods and discourages the consumption of foreign products. Over time, these shifts help improve the trade balance by increasing export earnings and reducing the outflow of foreign exchange.

7. (D) The customs, lifestyles, and values that characterize a society
The social-cultural environment comprises the collective beliefs, customs, lifestyles, and values that characterize a particular society. These factors significantly influence consumer preferences, buying behavior, and the demand for specific products or services. Businesses must adapt their marketing strategies and operations to align with these cultural nuances to ensure success. Unlike legal or economic factors, these elements are rooted in the social fabric and demographic characteristics of the population.

and flexible budgeting. Standard costing, while related to cost control, is a separate system that involves setting pre-determined costs for units of production and analyzing variances. It focuses on unit-level efficiency rather than the broader departmental or organizational financial plans found in budgeting.

24. (B) b, c, and d
Auditing encompasses several specialized functions. Verification of assets confirms their existence, ownership, and proper valuation at the end of the year. Cost audit ensures the accuracy and efficiency of cost accounting records. Vouching is often called the backbone of auditing as it verifies the underlying documents for every transaction. However, a financial audit is not a statutory requirement for all partnership firms; it depends on specific turnover or capital thresholds.

25. (C) The blending of two or more existing companies into one.
Amalgamation is a legal process where two or more existing companies combine to form a completely new entity or where one company is absorbed into another. This process usually involves the transfer of assets and liabilities and the issuance of shares in the new or absorbing company to the shareholders of the old entities. It is a strategic tool for business expansion, synergy realization, and eliminating competition among the merging firms.

26. (D) Statement I is incorrect, but Statement II is correct.
A Funds Flow Statement analyzes changes in the financial position or working capital of a firm between two balance sheet dates, typically using an accrual approach for long-term items. In contrast, a Cash Flow Statement is strictly based on the cash basis of accounting, showing the actual inflows and outflows of cash and cash equivalents. Therefore, while the cash basis is correctly identified, the fund-based statement focuses on overall working capital shifts.

27. (A) P-3, Q-1, R-4, S-2
Accounting principles provide the framework for financial reporting. The Going Concern concept assumes the business will operate indefinitely. The Consistency convention requires that accounting methods remain unchanged across periods. The Materiality convention suggests ignoring insignificant items to avoid cluttering statements. The Business Entity concept treats the business as a distinct legal and economic unit from its owners. Together, these rules ensure that financial information is reliable, comparable, and relevant for users.

28. (B) Identify, quantify, and report the value of human assets of an organization
Human Resources Accounting is a specialized accounting branch that treats employees as organizational assets rather than just expenses. It involves identifying, measuring, and reporting the value of human resources in financial terms. This helps management assess the effectiveness of human resource policies and provides information to investors about the quality of the workforce. It goes beyond merely calculating salaries to capturing the long-term economic value provided by the employees.

29. (C) The amount of goodwill brought in by the new partner.
In partnership accounting, the sacrifice ratio represents the portion of profit share given up by existing partners in favor of a newly admitted partner. This ratio is specifically used to determine the distribution of the premium for goodwill brought in by the new partner. The logic is that the new partner compensates the old partners for the future profits they are relinquishing. Other items like revaluation profits are distributed in old ratios.

30. (D) Debt-Equity Ratio
Long-term solvency ratios measure a company's ability to meet its long-term financial obligations. The Debt-Equity Ratio is a primary measure that compares the total long-term debt to the shareholders' funds, indicating the proportion of financing provided by creditors versus owners. Ratios like the Current and Quick ratios focus on short-term liquidity, while the Inventory Turnover ratio measures operational efficiency. A healthy debt-equity ratio ensures the firm can sustain its operations over time.

31. (A) (iii), (ii), (i), (iv)
The process of a public company issuing shares follows a logical legal and administrative

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control. Therefore, portfolio investors do not gain a controlling interest in the foreign company, unlike direct investors.

16. (B) To ensure the stability of the international monetary system.
The International Monetary Fund was established to ensure the stability of the international monetary system, including exchange rates and international payments. It provides a platform for global monetary cooperation and offers short-term financial assistance to member countries facing balance of payments difficulties. While it contributes to economic growth, its primary focus is preventing systemic crises and maintaining financial order, rather than funding long-term development projects or regulating specific trade.

17. (B) SAARC
The South Asian Association for Regional Cooperation is a regional intergovernmental organization and geopolitical union of states in South Asia. Its member nations include Afghanistan, Bangladesh, Bhutan, India, the Maldives, Nepal, Pakistan, and Sri Lanka. SAARC aims to promote economic development and regional integration through cooperation in various fields. Other groups like the EU, NAFTA, and ASEAN represent European, North American, and Southeast Asian nations, respectively, serving different geographic regions.

18. (B) a, c, and d
Trade theories explain patterns of international commerce through different lenses. The Heckscher-Ohlin theory focuses on factor endowments like labor and capital. Porter's Diamond model identifies four national attributes that foster competitive advantage. The Product Life-Cycle Theory describes how trade shifts as products move from innovation to maturity. However, the theory of comparative advantage was proposed by David Ricardo, not Adam Smith, and mercantilism is an old theory favoring trade restrictions.

19. (C) The examination of documentary evidence used to support a transaction
Vouching is a fundamental auditing process that involves the systematic examination of documentary evidence, such as invoices, receipts, and contracts, to support the authenticity of transactions recorded in books of account. It ensures that every entry is backed by a valid and authorized document, confirming the accuracy and occurrence of the transaction. This procedure is distinct from the physical verification of fixed assets or the valuation of financial liabilities.

20. (D) Only transactions that can be expressed in terms of money are recorded.
The money measurement concept dictates that only those business transactions and events that can be expressed in monetary terms are recorded in the accounting records. This ensures a common denominator for all entries, facilitating the preparation of financial statements. Consequently, qualitative factors like employee morale or management quality, despite their importance, are excluded because they cannot be objectively quantified in money. This concept provides consistency and comparability in financial reporting.

21. (C) A is true but R is false.
Marginal costing is a technique that separates costs into fixed and variable components to analyze the impact of changes in volume on profit. In this approach, only variable costs are considered product costs and included in inventory valuation. Fixed costs are treated as period costs and are charged against the contribution of the period in which they are incurred. This distinction is vital for decision-making regarding pricing and production levels.

22. (B) The membership of the defaulting shareholder
Forfeiture of shares is a legal process where a company cancels the shares held by a member due to their failure to pay the allotment or call money. This action results in the termination of the individual's membership and the loss of any rights associated with those shares. While the paid-up capital related to these shares is removed, the company's total authorized capital remains unchanged, and the shareholder remains liable for unpaid amounts.

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23. (D) Standard costing
Budgetary control involves the establishment of budgets and the continuous comparison of actual results with budgeted figures to achieve specific objectives. Common techniques include zero-based budgeting, performance budgeting,

firm for which no direct cash payment is made. For example, the interest an owner could have earned if their capital were invested elsewhere is an implicit cost. In contrast, explicit costs involve actual monetary outlays, such as wages paid to workers, rent for buildings, or the cost of raw materials purchased from external suppliers.

56. (C) a, b, c, and e
Costs behave differently with changes in output. Total Fixed Cost remains constant, making the Average Fixed Cost curve a rectangular hyperbola. Average Variable Cost and Marginal Cost are typically U-shaped due to the law of variable proportions and diminishing returns. Marginal cost represents the change in total cost from producing one additional unit. However, in the long run, all factors are variable, so there are no fixed costs, making statement 'd' incorrect.

57. (C) The composition of its long-term funds, such as debt and equity.
A firm's capital structure refers to the specific mix of long-term financing sources it uses to fund its operations and growth. This typically includes various forms of equity, such as common stock and retained earnings, and debt, such as debentures and long-term loans. The goal of managing capital structure is to find an optimal balance that minimizes the weighted average cost of capital while maximizing the overall value of the firm for its shareholders.

58. (A) Commercial paper
Long-term finance refers to funds required for a period typically exceeding five to ten years, used for acquiring fixed assets or permanent working capital. Examples include equity shares, debentures, and retained earnings. Commercial paper, however, is an unsecured money market instrument issued by corporations to meet short-term debt obligations, such as seasonal working capital needs. It usually has a maturity period ranging from a few days up to one year, making it short-term.

59. (A) Both Statement I and Statement II are correct.
The cost of capital is the minimum required rate of return that a firm must earn on its investments to satisfy its investors and maintain its market value. It serves as a benchmark for evaluating projects. Debt is generally cheaper than equity because it is less risky for investors and the interest paid on debt is a tax-deductible expense, which reduces the effective cost to the company. Thus, both statements accurately describe fundamental financial management principles.

60. (B) The firm's cost of capital
The Net Present Value method of capital budgeting evaluates an investment by calculating the difference between the present value of cash inflows and outflows. These future cash flows are discounted back to the present using the firm's weighted average cost of capital. Using the cost of capital as the discount rate ensures that a project is only accepted if it generates a return higher than the cost of funding it, thereby creating value for the company's owners.

61. (B) P-3, Q-4, R-1, S-2
Working capital management involves different risk-return strategies. The hedging approach matches the maturity of funds with the life of assets. The conservative approach relies more on long-term funds even for temporary needs, reducing risk but increasing cost. The aggressive approach uses short-term funds for permanent assets, increasing risk for higher potential returns. The operating cycle is the time taken to convert raw materials back into cash, which determines the overall working capital requirement.

62. (D) Has no effect on its value.
The Modigliani-Miller (MM) hypothesis on dividend policy argues that in a perfect capital market with no taxes or transaction costs, the dividend policy of a firm is irrelevant to its valuation. According to this theory, the value of the firm is determined solely by its basic earning power and the risk of its underlying assets. Investors are indifferent between receiving current dividends and future capital gains, as they can create their own "homemade" dividends by selling shares.

63. (A) Global Depository Receipt (GDR)
A Global Depository Receipt is a negotiable certificate issued by a depository bank that represents shares in a foreign company and trades on local exchanges. GDRs allow companies from emerging markets to raise capital from international investors more easily. While traded globally, they are often denominated in US

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sequence. It begins with the issue of a prospectus to invite the public to subscribe. This is followed by the receipt of applications from interested investors. Once the minimum subscription is met, the company proceeds with the allotment of shares to the applicants. Finally, the company makes calls for the remaining unpaid amount on the shares as needed.

32. (B) Changes in the general price level
Inflation accounting refers to a specialized technique used to adjust financial statements to reflect the impact of changes in the general price level over time. Standard accounting based on historical costs can be misleading during periods of high inflation, as it understates asset values and overstates profits. By adjusting for price level changes, inflation accounting provides a more realistic view of a company's financial position and its actual operating performance.

33. (B) Repayment of a long-term loan
Financing activities in a Cash Flow Statement relate to transactions that change the size and composition of the company's equity capital and borrowings. Repaying a long-term loan is a clear example of a cash outflow from financing activities. Purchases of machinery are investing activities, while the sale of goods and collection from debtors are operating activities. Identifying these categories helps stakeholders understand how a company raises and repays its capital to fund operations.

34. (A) A pre-determined or target cost for a unit of product or service.
A standard cost is a carefully pre-determined or target cost for a unit of product or service, established under efficient operating conditions. It serves as a benchmark for measuring actual performance and identifying variances that require management attention. Standard costs are developed using technical specifications and historical data to reflect what the cost should be, facilitating better cost control, budgeting, and performance evaluation within the processes of a firm.

35. (C) Express an opinion on the truth and fairness of financial statements
The primary objective of an independent financial audit is for the auditor to express a professional opinion on whether the financial statements present a true and fair view of the entity's financial position and performance. While the auditor may detect errors or fraud during the process, the main goal is to provide assurance to stakeholders regarding the reliability of the reports. It is not an assessment of management efficiency or a guarantee of maximum profits.

36. (D) Payment of dividends
Funds from operations represent the working capital generated by the core business activities. To calculate this, non-fund and non-operating items like depreciation, profit or loss on the sale of assets, and amortizations are adjusted back to the net profit. However, the payment of dividends is an appropriation of profits and a financing outflow, which is recorded separately in the Funds Flow Statement. It does not affect the calculation of funds derived from operations.

37. (D) a, b, c, and e
Modern auditing has expanded into various specialized areas beyond financial records. Environmental audits assess ecological impacts, management audits evaluate organizational efficiency, and energy audits analyze consumption patterns. Continuous audits involve year-round detailed examinations. However, social audits are not exclusively concerned with financial transactions; they evaluate the company's broader impact on society and its fulfillment of social responsibilities. Therefore, those four statements represent valid modern auditing trends.

38. (B) Winding up the affairs of the company by selling its assets and paying its liabilities.
Liquidation is the legal process of bringing a company's existence to an end. It involves winding up the business affairs by realizing the company's assets, paying off its creditors according to their priority, and distributing any remaining surplus to the shareholders. This process marks the final stage of a company's life cycle. It is distinct from restructuring, merging, or issuing new capital, as it leads to the total dissolution of the legal entity.

39. (D) Profit maximization
Traditional economic theory assumes that the primary and sole objective of a business firm is to maximize its total profits. Under this model, firms are seen as rational actors that adjust

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8. (C) A is true but R is false.
Regional economic integration involves agreements between countries in a specific geographic area to reduce or eliminate various trade barriers, such as tariffs and quotas. This process facilitates the free flow of goods, services, and factors of production among member states to enhance collective economic efficiency. While it creates a more unified internal market, the primary goal is not isolation from the world but rather fostering regional cooperation and growth.

9. (C) It is an agency of the International Monetary Fund (IMF).
The World Trade Organization is an independent international organization that regulates global trade and acts as a successor to the General Agreement on Tariffs and Trade. It provides a formal forum for member nations to negotiate trade agreements and resolve disputes. It is not a subsidiary or agency of the International Monetary Fund, although both organizations cooperate on global economic issues. Its primary mission remains ensuring that free trade flows.

10. (A) a and c
The economic environment of a business includes the prevailing economic system, government policies, and general economic conditions like inflation and interest rates. The stage of the business cycle, such as boom or recession, is a critical component that affects demand and investment levels. High inflation is usually detrimental rather than beneficial for most firms. Furthermore, monetary and fiscal policies are core instruments of the economic environment, managed by central authorities.

11. (D) can produce the good using fewer resources than another country
The theory of absolute advantage, proposed by Adam Smith, suggests that a country should specialize in and export goods that it can produce more efficiently than other nations. Efficiency is measured by the ability to produce a unit of output using a smaller quantity of resources, such as labor or capital. By trading these products for goods that others produce more efficiently, all participating countries can achieve higher consumption levels.

12. (B) The sum total of all individuals, institutions, and other forces that are outside the control of a business
The business environment encompasses the sum total of all external factors, individuals, and institutions that operate outside the control of a company but significantly impact its performance. These forces include economic, social, political, technological, and legal dimensions. Understanding this environment is crucial for managers to identify potential opportunities and threats. It is distinct from internal organizational structures or specific physical locations, focusing instead on the broader external ecosystem.

13. (B) (ii), (i), (iv), (iii)
Economic integration progresses through distinct levels of increasing complexity and cooperation. It begins with a Free Trade Area, where member countries remove internal tariffs. A Customs Union adds a common external tariff for non-members. A Common Market further allows the free movement of labor and capital. Finally, an Economic Union involves the highest level of integration, requiring the harmonization of economic policies and often the adoption of a single currency.

14. (D) The general level of per capita income and its distribution.
The political environment consists of factors related to the government, such as the stability of the ruling party, political ideology, and international relations. It also includes the extent of government intervention in business through regulations and policies. However, the general level of per capita income and its distribution are considered part of the economic environment. These economic indicators reflect the purchasing power of consumers rather than the political landscape.

15. (C) Statement I is correct, but Statement II is incorrect.
Foreign Direct Investment is characterized by a long-term interest and a significant degree of influence or control over the management of a foreign enterprise. Investors typically provide capital, technology, and expertise to build a lasting presence. Conversely, portfolio investment involves buying securities like stocks or bonds for financial returns without seeking

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its price, competitors will not follow, making the demand curve elastic. However, if a firm lowers its price, others will follow to maintain market share, making the curve inelastic. This creates a "kink" at the prevailing price, making firms reluctant to change prices.

48. (B) Constant profit maximization in all conditions
Modern theories of the firm recognize that businesses have complex objectives beyond simple profit maximization. These include sales maximization, managerial utility, and "satisficing" behavior, where firms aim for satisfactory rather than maximum results. Constant profit maximization in all conditions is unrealistic and belongs to traditional theory. Modern firms often prioritize long-term growth, market share, and stakeholder interests, accepting that profits may fluctuate based on market conditions and organizational goals.

49. (A) a and c
Price elasticity of demand measures how much the quantity demanded changes in response to a change in price. For luxury goods, the income elasticity of demand is typically greater than one, meaning demand grows faster than income. However, for complementary goods, the cross elasticity of demand is negative, as a price increase in one reduces demand for the other. Also, demand is influenced by many factors besides price, such as income, tastes, and expectations.

50. (A) The stage of negative returns.
In the theory of production, the stage of negative returns occurs when the marginal product of the variable factor becomes negative. This happens when too many units of the variable factor are used relative to the fixed factor, leading to overcrowding and inefficiency that actually reduces total output. This is the third stage of the law of variable proportions, following the stages of increasing and diminishing returns, where total output continues to rise but at different rates.

51. (C) The application of economic theory and tools to business decision-making
Business Economics, also known as Managerial Economics, involves the practical application of economic theories and quantitative tools to solve business problems and assist in decision-making. It bridges the gap between theoretical economics and the actual management of a firm. By using concepts like demand analysis, cost theory, and market structures, managers can make informed choices regarding pricing, production, and investment to achieve organizational goals effectively and efficiently.

52. (D) A high initial price for a new product to maximize short-term profits
Skimming pricing is a strategy where a firm sets a high initial price for a new and innovative product to "skim" the maximum revenue from segments of the market willing to pay a premium. As demand from the initial customers is satisfied and competition enters, the price is gradually lowered to attract more price-sensitive segments. This approach is effective for recovering high research and development costs quickly before the product becomes a mass-market commodity.

53. (C) Increase
Substitute goods are those that can be used in place of each other, such as tea and coffee. When the price of coffee increases, it becomes relatively more expensive, leading consumers to switch their consumption to tea. Consequently, the demand for tea increases even if its own price remains constant. This positive relationship between the price of one good and the demand for its substitute is a fundamental principle of demand analysis and cross-price elasticity.

54. (B) As consumption increases, the satisfaction from each extra unit decreases
The Law of Diminishing Marginal Utility states that as a consumer increases the consumption of a specific good, the additional satisfaction or utility derived from each successive unit consumed decreases. While total utility may continue to rise for a while, it does so at a decreasing rate. This principle explains why demand curves are generally downward-sloping and provides the basis for understanding consumer equilibrium and the optimal allocation of a limited budget among various goods.

55. (D) Interest on the owner's own capital invested in the business.
Implicit costs, also known as opportunity costs, are the values of resources owned and used by a

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production levels and prices to ensure that the difference between total revenue and total cost is as large as possible. Modern theories have since introduced other objectives like sales revenue maximization, growth, or satisfying various stakeholders, but profit maximization remains the classical foundation.

40. (C) Statement I is correct, but Statement II is incorrect.
An indifference curve is a graphical representation showing different combinations of two goods that provide the same level of total satisfaction or utility to a consumer. A fundamental property of indifference curves is that they never intersect each other. If they were to intersect, it would violate the principle of transitivity and the assumption that higher curves represent higher levels of satisfaction. Thus, while the definition is correct, the possibility of intersection is theoretically impossible.

41. (C) Perfect Competition
In a perfect competition market structure, there are a large number of buyers and sellers dealing in homogeneous products. Because each individual firm's market share is insignificantly small, no single producer can influence the market price. Firms are "price takers" and must accept the equilibrium price determined by market demand and supply. In contrast, firms in monopoly, monopolistic competition, or oligopoly have varying degrees of power to set or influence their product prices.

42. (A) The short run, where at least one factor is fixed.
The Law of Variable Proportions describes the production behavior when the quantity of one variable factor is increased while keeping other factors fixed. This phenomenon is strictly relevant to the short run, where at least one factor of production, like land or machinery, cannot be changed. As more units of the variable factor are added, the marginal product initially increases but eventually begins to diminish, reflecting the impact of fixed capacity on production efficiency.

43. (A) Both A and R are true and R is the correct explanation of A.
A Giffen good is a special type of inferior good for which demand increases as the price rises, leading to an upward-sloping demand curve. This occurs because the negative income effect resulting from a price increase is so strong that it outweighs the positive substitution effect. As the price goes up, consumers feel significantly poorer and are forced to buy more of the cheap Giffen good and less of more expensive alternatives.

44. (B) Monopoly
Price discrimination is the practice of charging different prices to different customers for the same product. This strategy is most feasible under a monopoly because the firm has significant market power and faces no competition. To successfully practice price discrimination, the monopolist must be able to segment the market and prevent the resale of the product between buyers. In perfectly competitive markets, firms lack the necessary power to set different prices for different groups.

45. (C) The difference between the price a consumer is willing to pay and the price they actually pay.
Consumer surplus is an economic measure of consumer benefit. It is defined as the difference between the maximum price a consumer is willing to pay for a good and the actual market price they pay. This surplus occurs because consumers often value a product more than the market price. The concept is closely linked to the law of diminishing marginal utility, where the utility of earlier units consumed is higher than the equilibrium market price.

46. (C) P-4, Q-3, R-1, S-2
Different market structures are defined by specific characteristics. Perfect competition features many firms selling a homogeneous product. A monopoly consists of a single seller with no close substitutes. An oligopoly is characterized by a few large firms whose decisions are interdependent. Monopolistic competition involves many firms selling differentiated products. Matching these correctly requires understanding the degree of competition and product nature in each market type, which affects pricing and firm behavior.

47. (A) Price rigidity in the market.
The kinked demand curve model, developed by Paul Sweezy, explains why prices in an oligopolistic market tend to remain stable or "rigid." The model assumes that if a firm raises

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dollars. Other instruments like Euro currency or commercial paper serve different purposes, such as short-term debt or international deposits, rather than representing equity ownership in a foreign corporation.

64. (C) A is true but R is false.
Lease financing is a contractual arrangement where the owner of an asset (lessor) grants another party (lessee) the right to use the asset for a specific period in exchange for periodic payments called lease rentals. This allows a firm to utilize an asset without the large initial cash outlay required for ownership. However, the motivation is not to avoid payments entirely, as lease rentals are a mandatory cost; rather, it provides financing flexibility and potential tax benefits.

65. (B) A rupee received today is worth more than a rupee received in the future
The time value of money is a core financial principle stating that a sum of money available today is worth more than the same amount in the future. This is because money received today can be invested to earn interest or returns over time. Factors contributing to this include the opportunity cost of capital, inflation, and the inherent risk and uncertainty associated with future payments. This concept is fundamental for discounting cash flows and making investment decisions.

66. (D) Working capital is not required for service-based industries.
Working capital management is essential for all types of businesses, including service-based industries. While service firms may not hold large physical inventories, they still need funds for payroll, utilities, marketing, and managing accounts receivable. Effective management requires balancing profitability and liquidity. An excessively high level of current assets can lower the overall rate of return, but a complete lack of working capital would prevent a service business from meeting its immediate operational obligations.

67. (D) a, b, c, and d
Capital structure theories explore the relationship between debt-equity mix and firm value. The Net Income approach claims leverage increases value, while the Net Operating Income approach argues it is irrelevant. The traditional approach suggests an optimal point exists where value is maximized. The MM hypothesis, when adjusted for corporate taxes, concludes that the tax-deductibility of interest makes debt financing advantageous, leading to an increase in firm value as leverage increases. All these statements are correct.

68. (D) Investors generally expect a higher return for taking on higher risk.
Risk and return analysis is based on the principle that there is a positive correlation between the level of risk and the expected return of an investment. Investors are generally risk-averse and require a higher potential reward to compensate them for taking on greater uncertainty. While diversification can eliminate unsystematic risk specific to a company, systematic risk affecting the entire market cannot be eliminated. Thus, higher returns are viewed as a premium for accepting higher systematic risk.

69. (B) A currency deposited in a bank located outside its country of origin.
Euro currency refers to any currency that is deposited in a bank located outside the country where that currency is the official legal tender. For example, US dollars deposited in a bank in London or Tokyo are called Eurodollars. This market is not restricted to the Euro or the European Union; it is a global market for offshore deposits. It facilitates international trade and investment by providing a pool of highly liquid funds available for lending across borders.

70. (C) Making investment decisions in long-term assets.
Capital budgeting is the formal process used by firms to evaluate and select long-term investment projects that involve significant capital outlays. These decisions typically include purchasing new machinery, building factories, or launching new product lines, which impact the company's performance for several years. Unlike short-term budgeting for daily operations, capital budgeting involves long-term forecasting and discounting techniques to ensure the project generates a return that exceeds the company's cost of capital.

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71. (D) Non-US companies to trade their stock on US exchanges.
American Depository Receipts are negotiable certificates issued by US depository banks that represent a specific number of shares in a non-US company. They trade on US stock exchanges just like domestic stocks and are priced in US dollars. ADRs provide a convenient way for American investors to buy shares in foreign companies and for those foreign firms to access the US capital market without having to comply with all domestic listing requirements directly.

72. (C) The rate of return on investment (r) is less than the cost of capital (k).
Walter's model relates a firm's dividend policy to its investment opportunities. It suggests that if the internal rate of return (r) is less than the cost of capital (k), the firm is a "declining firm." In this case, the firm should distribute all its earnings as dividends because the shareholders can earn a better return by investing the money elsewhere. Conversely, if r is greater than k, the firm should retain all earnings for growth.

73. (A) a, b, and d
Companies raise capital from various sources with different characteristics. Debentures represent long-term debt capital, while equity shares represent ownership with voting rights. Retained earnings are internal funds generated from profits. However, lease financing can be a medium to long-term source, not just short-term. Additionally, angel investors typically provide seed capital for early-stage startups rather than established, large-cap companies. Therefore, those three statements are correct while the others are not.

74. (B) Arithmetic Mean
The arithmetic mean is a measure of central tendency calculated by summing all values and dividing by the total count. Because it uses the specific value of every observation, it is highly sensitive to outliers or extreme values in a data set. A single very large or very small number can significantly pull the mean away from the center. In contrast, the median and mode are more robust measures that remain relatively unaffected by such extreme observations.

75. (A) (ii), (iv), (i), (v), (iii)
The scientific research process follows a logical sequence to ensure valid results. It starts with defining the research problem and objectives. Next, a research design is developed as a blueprint for the study. Data collection is then carried out based on this design. Once collected, the data is analyzed using statistical or qualitative tools to draw conclusions. Finally, the findings and insights are compiled into a formal research report for dissemination to stakeholders.

76. (C) Test the goodness of fit or the association between two categorical variables.
The Chi-square test is a versatile non-parametric statistical tool used to analyze categorical data. It is primarily employed for two purposes: testing the "goodness of fit" to see if an observed distribution matches an expected one, and testing the "independence" or association between two categorical variables. Unlike parametric tests like the t-test or ANOVA, it does not require the assumption of a normal distribution and focuses on frequencies rather than means or variances.

77. (C) Statement I is correct, but Statement II is incorrect.
Correlation analysis is used to measure the strength and direction of a linear relationship between two variables, typically using the Pearson correlation coefficient. This coefficient ranges from -1.0 to +1.0. A value of +1.0 signifies a perfect positive relationship, while -1.0 indicates a perfect negative or inverse relationship. Therefore, saying -1.0 indicates a perfect positive relationship is incorrect. One statement accurately describes the purpose of correlation, while the other misinterprets the sign.

78. (D) Questionnaires
Primary data refers to information collected first-hand by the researcher for a specific research project. Questionnaires are a common tool for gathering original data directly from respondents through surveys. In contrast, annual reports, government publications, and academic journals are sources of secondary data. Secondary data is information that has already been collected by someone else for another purpose and is later used by the researcher to support their own study or analysis.

79. (A) Rejects a true null hypothesis.
In hypothesis testing, a Type I error occurs when the researcher mistakenly rejects a null hypothesis that is actually true in the population. This is also known as a "false positive" result, where the researcher concludes there is a significant effect or difference when none exists. The probability of committing this error is denoted by the significance level (alpha), commonly set at 0.05. A Type II error, conversely, is failing to reject a false null hypothesis.

80. (A) Degree of asymmetry.
Skewness is a statistical measure that describes the degree of asymmetry in a probability distribution around its mean. A perfectly symmetrical distribution, like the normal distribution, has zero skewness. Positive skewness indicates a distribution with a long tail on the right side, while negative skewness indicates a long tail on the left. It provides insight into the shape of the data and whether observations are concentrated on one side of the mean, which affects statistical analysis.

81. (C) A is true but R is false.
A research design serves as the overall strategy and framework that integrates the different components of a study in a coherent and logical way. Its primary purpose is to ensure that the researcher effectively addresses the research problem and that the data collected is relevant, reliable, and valid. Claiming that a well-defined design ensures the collection of irrelevant data is logically incorrect, as the design is specifically intended to prevent such an outcome.

82. (C) The occurrence of one event prevents the occurrence of the other.
In probability theory, two events are mutually exclusive if they cannot happen at the same time. This means that if one event occurs, the probability of the other event occurring simultaneously is zero. For example, when tossing a single coin, the events "Heads" and "Tails" are mutually exclusive because only one outcome is possible per toss. The sum of their individual probabilities for all mutually exclusive outcomes in a sample space must equal one.

83. (D) P-3, Q-4, R-1, S-2
Sampling techniques are divided into probability and non-probability methods. Simple random sampling gives everyone an equal chance. Stratified sampling involves dividing the population into layers and sampling from each. Cluster sampling involves dividing the population into groups and selecting entire groups as the sample. Convenience sampling is a non-probability method where samples are chosen based on ease of access. Each method has different implications for the representativeness and generalizability of the findings.

84. (C) Range
The range is the simplest measure of dispersion in a data set. It is calculated as the absolute difference between the largest value (maximum) and the smallest value (minimum) in the distribution. While it provides a quick sense of the total spread of the data, it is highly sensitive to extreme outliers and does not provide information about how the rest of the data points are distributed between the two ends.

85. (A) A statement about an area of concern, a condition to be improved, or a difficulty to be eliminated.
A research problem is a concise and clear statement identifying an area of concern, a specific condition to be improved, or a difficulty that needs to be eliminated through systematic investigation. It serves as the foundation for the entire research project, guiding the formulation of hypotheses and the choice of methodology. A well-defined problem specifies what is being studied and why it is significant, ensuring the research remains focused and purposeful throughout.

86. (C) ANOVA (Analysis of Variance)
ANOVA, or Analysis of Variance, is the statistical test specifically designed to compare the means of three or more independent groups simultaneously. It determines if there is a statistically significant difference between at least two of the group means by analyzing the variance within and between the groups. While t-tests are suitable for comparing two means, using multiple t-tests for more groups increases the risk of error, making ANOVA the preferred choice.

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87. (B) Predict the value of a dependent variable based on independent variables
Regression analysis is a powerful statistical technique used to model and analyze the relationship between a dependent variable and one or more independent variables. Its primary goal is to predict or estimate the value of the dependent variable based on known values of the independent variables. It also helps determine the strength and nature of the impact that changes in predictors have on the outcome, facilitating forecasting and evidence-based decision-making in various fields.

88. (C) Use of biased and subjective language
A high-quality research report must maintain objectivity, clarity, and a logical structure to effectively communicate findings. It should present facts neutrally and avoid subjective or biased language that could influence the reader's interpretation. Transparency regarding methodology and limitations is also essential. Using biased or emotive language undermines the credibility of the research and makes the report appear unprofessional and unscientific, which is contrary to the standards of academic and business research.

89. (A) a, b, and d
Fundamental statistical properties help describe and interpret data. The standard deviation is indeed the square root of the variance. In perfectly symmetrical distributions, the mean, median, and mode coincide at the center. Sampling allows for making inferences about a larger population using a smaller subset. However, the use of z-tests and t-tests depends more on whether the population standard deviation is known and the sample size; typically, z-tests are for large samples.

90. (B) The process of assigning symbols to categorize data into limited groups
Coding is a vital step in the data processing phase of research. It involves assigning numerals or other symbols to specific answers so that responses can be grouped into a limited number of categories. This transformation of raw, qualitative, or diverse quantitative data into a standardized format facilitates systematic analysis and entry into computer software. It allows researchers to identify patterns and frequencies within the data, making the information more manageable and interpretable.

91. (B) Systematic Sampling
Probability sampling techniques are methods where every member of the population has a known, non-zero chance of being selected, allowing for statistical generalization. Systematic sampling involves selecting every "n-th" item from a list after a random starting point. In contrast, quota, judgement, and snowball sampling are non-probability methods. In these methods, the selection depends on the researcher's choice or specific criteria rather than random chance, which limits the ability to calculate sampling error.

92. (C) a, b, c, and d
Research can be categorized by its objective. Exploratory research defines problems, descriptive research details population characteristics, and causal research tests relationships. A hypothesis is a testable prediction. However, the claim that primary data is "always" more reliable than secondary data is incorrect. The reliability of data depends on the source, collection methods, and accuracy of recording, regardless of whether it is primary or secondary. Thus, those first four statements are correct.

93. (C) Frederick W. Taylor
Frederick Winslow Taylor is recognized as the father of scientific management for his work in the early 20th century. He advocated for the application of scientific methods to improve labor productivity and industrial efficiency. His principles emphasized task specialization, standardization of tools, and the use of time and motion studies. Other figures focused on administrative theory, human relations, or bureaucracy, but Taylor's primary focus was on shop-floor level efficiency.

94. (B) An employee should receive direct orders from only one superior
Unity of Command is one of Henri Fayol's 14 principles of management. It states that an individual employee should be responsible to, and receive direct orders from, only one supervisor. This principle aims to avoid confusion, conflicting instructions, and overlapping authority, which can lead to inefficiency and workplace tension.

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By establishing a clear line of authority, it ensures that employees know exactly who they report to and whose instructions they must follow.

95. (C) Statement I is correct, but Statement II is incorrect.
Motivation is the internal and external process that drives individuals to initiate and sustain goal-oriented behaviors. Abraham Maslow's hierarchy of needs suggests that human needs are arranged in a specific order. However, self-actualization needs are at the very top of the hierarchy, representing the highest level of human potential. According to Maslow, the most basic needs that must be satisfied first are physiological needs, such as food, water, and shelter.

96. (D) Team Management (9,9)
The Blake and Mouton Managerial Grid evaluates leadership styles based on two dimensions: concern for people and concern for production. The (9,9) style, known as Team Management, represents a high level of concern for both aspects. Leaders in this category aim to foster an environment where employees are committed to the organization's success and work together effectively. This is considered the most effective style for achieving high morale and high productivity through collaboration.

97. (A) P-2, Q-3, R-1, S-4
Human Resource Management involves several core functions. Job analysis identifies the duties and skills required for a role. Recruitment is the process of attracting candidates for openings. Performance appraisal involves evaluating an employee's work against set standards. Training focuses on providing specific skills to improve current performance. Correctly matching these functions to their activities is essential for understanding how organizations manage their talent from hiring through development and evaluation.

98. (B) The systems and processes by which a company is directed and controlled.
Corporate governance refers to the comprehensive framework of rules, practices, and processes by which a company is directed, administered, and controlled. It involves balancing the interests of many stakeholders, such as shareholders, management, customers, and the community. Effective governance ensures transparency, accountability, and ethical behavior at the highest levels of the organization. It is distinct from day-to-day operational management, focusing instead on long-term sustainability and the integrity of the corporate structure.

99. (B) The degree to which members are attracted and motivated to stay in the group
Group cohesiveness is a measure of the social "glue" that holds a group together. It represents the degree to which members of a group are attracted to each other, identify with the group's goals, and are motivated to remain part of the collective. High cohesiveness often leads to better communication and cooperation, although it can also lead to groupthink. It is a psychological and social phenomenon rather than a simple count of the group's members.

100. (A) (i), (iii), (v), (iv), (ii)
The employee selection process involves multiple hurdles to identify the best candidate. It typically begins with a preliminary interview to weed out obviously unqualified applicants. This is followed by the submission of an application blank for detailed information. Qualified candidates then undergo various selection tests and a formal final interview. Finally, a medical examination is conducted to ensure physical fitness for the job before the formal offer is made.

101. (C) A is true but R is false.
Collective bargaining is a voluntary process of negotiation between employers and a group of employees, usually represented by a trade union. Its primary purpose is to reach mutually acceptable agreements regarding wages, working hours, and other employment conditions. The goal is to achieve industrial peace and balance the interests of both parties through compromise. It is not intended to establish management supremacy, but rather to provide a platform for fair and equal negotiation.

102. (C) Motivating
Henri Fayol identified five primary functions of management: Planning, Organizing, Commanding, Coordinating, and Controlling. These functions describe the activities that all managers perform. While motivating employees

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is a critical part of modern management and leadership theories, it was not listed as one of the original five distinct functions by Fayol. He used the term "Commanding" to refer to the process of guiding and supervising employees to achieve organizational goals.

103. (B) The process of interpreting sensory impressions to give meaning to the environment
Perception is a cognitive process through which individuals organize and interpret their sensory impressions to give meaning to their environment. In organizational behavior, perception is crucial because people's behavior is based on their perception of reality rather than reality itself. Factors such as the perceiver's personality, the target object, and the situation influence this process. It affects how employees view their work, their supervisors, and the overall fairness of the organization.

104. (C) A dual chain of command where employees report to both a functional manager and a product manager.
A matrix organization structure is a complex design that breaks the traditional principle of unity of command. It features a dual chain of command where employees report to both a functional manager and a project or product manager. This structure is often used in dynamic environments where specialized expertise must be shared across different projects. It facilitates flexibility and efficient resource use but can also lead to confusion and power struggles.

105. (B) Motivators and Hygiene factors
Frederick Herzberg's two-factor theory suggests that certain job factors lead to satisfaction, while others prevent dissatisfaction. Motivators, such as achievement, recognition, and the work itself, are intrinsic factors that encourage employees to perform better. Hygiene factors, such as salary, company policy, and working conditions, are extrinsic factors that do not necessarily motivate but must be present to prevent dissatisfaction. Satisfaction and dissatisfaction are viewed as two independent dimensions.

106. (B) The moral principles and standards that guide behavior in the world of business.
Business ethics refers to the system of moral principles, values, and standards that guide the behavior and decision-making of individuals and organizations in the business world. It goes beyond mere legal compliance to address what is right, just, and fair. Ethical business practices involve treating stakeholders with integrity, ensuring product safety, and being socially responsible. These principles help build trust with customers and the public, contributing to long-term success of the firm.

107. (D) Job rotation
On-the-job training occurs at the actual workplace while the employee is performing their duties. Job rotation is a prime example, where employees move between different jobs within the organization to gain a broader understanding of operations and develop new skills. In contrast, case studies, vestibule training, and lectures are typically off-the-job methods. These take place away from the immediate work environment, often in a classroom or simulated setting, to focus on theoretical or specific technical knowledge.

108. (A) a, b, and d
Organizational culture represents the shared values, beliefs, and norms that define the unique social and psychological environment of an organization. A strong, positive culture can enhance employee commitment and reduce turnover. While there is usually a dominant culture, various subcultures can also develop within different departments or geographic locations. However, culture is not always created consciously by top management; it often evolves over time through the interactions and shared experiences of all employees.

109. (B) Provide employees with a say in decision-making processes.
Workers' participation in management is a concept aimed at increasing employee involvement in the decision-making process of an organization. This can occur at various levels, from the shop floor to the board of directors. The goal is to improve industrial relations, increase employee motivation, and leverage the practical knowledge of the workforce to enhance productivity and organizational effectiveness. It is not about replacing management but rather creating a more collaborative and democratic workplace environment.

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110. (D) Openness to Experience
In the Big Five personality model, 'Openness to Experience' is the trait that describes a person's level of intellectual curiosity, creativity, and preference for variety and novelty. Individuals who score high in this dimension tend to be imaginative, artistically sensitive, and open-minded toward new ideas and unconventional beliefs. This trait is often associated with adaptability and success in roles that require creative thinking and the ability to navigate change effectively within an organization.

111. (C) a, b, and c
Planning is the foundational management function of setting objectives and determining the best course of action. Tall organizations are characterized by many management layers and narrow spans of control. Attitudes represent our positive or negative evaluations of objects or people. However, job enrichment involves adding more meaningful responsibilities and autonomy, not just more tasks at the same level. Also, groupthink suppresses rather than encourages critical evaluation within a group. Those first three statements are correct.

112. (B) Reserve Bank of India
The Reserve Bank of India is the nation's central bank and the primary regulatory body for the Indian banking system. Established in 1935, it performs critical functions such as issuing currency, managing foreign exchange reserves, and formulating monetary policy to ensure price stability. It acts as the "banker to the government" and the "banker's bank." While other entities like the State Bank of India are major commercial players, the RBI alone holds the central banking authority.

113. (A) Treasury Bills
The money market is a segment of the financial market where short-term financial instruments with a maturity of up to one year are traded. Treasury Bills are a key money market instrument issued by the government to meet short-term liquidity needs. In contrast, equity shares, debentures, and government bonds are typically part of the capital market, as they represent long-term investments and financing sources with maturities exceeding one year or no maturity date at all.

114. (C) Statement I is correct, but Statement II is incorrect.
Banking sector reforms in India, particularly those initiated in the early 1990s following the Narasimham Committee recommendations, aimed to enhance the efficiency, profitability, and health of the banking system. These reforms introduced deregulation, increased competition, and improved prudential norms. However, the reforms did not involve nationalizing all private banks; on the contrary, they encouraged the entry of new private sector banks and increased the autonomy of existing public sector banks.

115. (C) Capital adequacy and risk management
The Basel norms are a set of international banking regulations issued by the Basel Committee on Banking Supervision. Their primary purpose is to ensure that financial institutions maintain enough capital on account to meet their obligations and absorb unexpected losses. The norms focus on strengthening the regulation, supervision, and risk management within the banking sector globally. By standardizing capital requirements, these norms aim to promote international financial stability and reduce the risk of systemic bank failures.

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116. (A) P-3, Q-1, R-4, S-2
Different regulatory and developmental bodies oversee specific sectors in India. SEBI regulates the capital and securities market. IRDAI oversees the insurance sector. NABARD is dedicated to promoting rural and agricultural development through credit and policy support. SIDBI focuses on the growth and development of small-scale industries. Understanding these specialized roles is crucial for grasping the institutional framework that supports and regulates the diverse components of the Indian financial and economic system.

117. (A) It cannot accept demand deposits.
Non-Banking Financial Companies are financial institutions that provide various banking services but do not hold a full banking license. A primary distinction is that NBFCs are prohibited from accepting demand deposits, such as those in savings or current accounts. Additionally, they are not part of the payment and settlement system and cannot issue cheques drawn on themselves. While they are still regulated by the RBI, their

promotes directly to final consumers. Thus, only those four statements are correct.

148. (A) Void
According to the Indian Contract Act, 1872, an agreement that is not enforceable by law is considered "void." A void agreement has no legal effect and cannot be enforced by either party in a court of law. It is distinct from a "voidable" contract, which is enforceable at the option of one party but not the other. An agreement becomes a "contract" only when it satisfies all essential conditions of enforceability, including free consent and legal capacity.

149. (A) Something in return (quid pro quo).
Consideration is an essential element for a valid contract under the Indian Contract Act. It is often described by the Latin phrase "quid pro quo," meaning "something in return." It refers to the benefit received by one party and the corresponding detriment or obligation undertaken by the other. Consideration must be something of value in the eyes of the law, and it can take the form of an act, abstinence, or a promise. Without consideration, an agreement is void.

150. (C) Statement I is correct, but Statement II is incorrect.
Under the Sale of Goods Act, 1930, stipulations in a contract can be either conditions or warranties. A condition is a core requirement essential to the main purpose of the contract, and its breach allows the aggrieved party to reject the contract and claim damages. A warranty, however, is a collateral or secondary stipulation. A breach of warranty only gives the right to claim damages, but not the right to reject the goods or repudiate the entire contract.

151. (D) Share Certificate
The Negotiable Instruments Act, 1881, specifically recognizes and regulates three types of instruments: Promissory Notes, Bills of Exchange, and Cheques. These instruments are characterized by their easy transferability and the right of the holder to sue. A share certificate, while representing company ownership, is not a negotiable instrument under the Act. It is a document of title but lacks the inherent qualities of negotiability, such as unconditional payment. Other instruments like bills and cheques are clearly regulated by the Act.

152. (A) (ii), (iv), (iii), (i)
The legal framework for business in India has developed over more than a century. The Indian Contract Act was enacted in 1872. The Sale of Goods Act followed in 1930. Much later, the Information Technology Act was passed in 2000 to address digital transactions. Finally, the current version of the Companies Act was enacted in 2013, replacing the older 1956 legislation. Therefore, the correct historical sequence of these major laws is 1872, 1930, 2000, and finally the recent 2013 Act.

153. (B) The Limited Liability Partnership Act, 2008
A Limited Liability Partnership is a unique business structure that combines the flexibility of a partnership with the benefit of limited liability found in a company. In India, LLPs are specifically governed by the Limited Liability Partnership Act, 2008. This Act provides the legal framework for their formation, management, and dissolution. LLPs are not governed by the Indian Partnership Act, 1932, which applies to traditional partnerships where the liability of partners is unlimited and the firm is not a separate entity.

154. (B) Cartels and abuse of dominant position.
The Competition Act, 2002, was enacted to promote and sustain competition in the Indian market and protect the interests of consumers. Its primary objectives include preventing anti-competitive agreements like cartels, where firms collude to fix prices or limit supply. It also aims to curb the abuse of a dominant position by a powerful firm to stifle competition. The Act ensures freedom of trade and prevents practices that have an appreciable adverse effect on the competitive environment.

155. (D) Patents, Trademarks, and Copyrights
Intellectual Property Rights are legal rights granted to creators for their original works and inventions. They include patents for new and useful inventions, trademarks for brand names and logos, and copyrights for literary, artistic, and musical works. These rights allow the owner to exclusively benefit from their intellectual creations for a specified period. IPRs are distinct

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creation, the Dantwala Committee also played a crucial role in evaluating and providing further direction for their development. These banks are intended to combine the local feel of cooperatives with the business discipline and resource base of commercial banks.

126. (C) a, c, and d
The Indian financial system is composed of various markets and institutions. The money market deals with short-term instruments up to one year. Pension funds manage long-term retirement savings. The RBI controls the money supply using policy tools like repo rates and CRR. However, the primary market is where new securities are issued for the first time, not where existing ones are traded; the trading of existing securities takes place in the secondary market.

127. (B) A banking system where banks provide a wide variety of financial services, including commercial and investment banking.
Universal banking is a broad concept where a single financial institution provides a wide range of financial services under one roof. These services typically include traditional commercial banking activities like accepting deposits and lending, as well as investment banking activities like underwriting, insurance, and wealth management. This model allows banks to leverage their customer base and provide integrated financial solutions, potentially increasing efficiency and diversification. It is about the variety of services rather than geographic reach.

128. (A) Product, Price, Place, Promotion
The marketing mix is a fundamental framework consisting of four controllable variables that a company uses to influence consumer response. These "Four Ps" include the Product, Price, Place, and Promotion. Together, these elements must be carefully balanced and integrated into a cohesive strategy to satisfy the target market's needs while achieving the firm's organizational objectives. This framework helps managers focus on the key areas that determine a product's success and market positioning in a competitive environment.

129. (A) a, b, and d
Key components of the financial system include the call money market for very short-term inter-bank needs and commercial papers for short-term corporate debt. SEBI is the regulatory body for the capital market. However, a Gilt-edged market is specifically for government and semi-government securities, not corporate ones. Furthermore, while the LIC is a major financial institution, it is primarily an insurance provider rather than a typical Non-Banking Financial Company. Thus, those first, second, and fourth statements are accurate.

130. (C) Satisfying the identified needs and wants of the target customer
The marketing concept is a customer-centric business philosophy. It suggests that the key to achieving organizational goals lies in being more effective than competitors in creating, delivering, and communicating superior value to target customers. Unlike the production or product concepts, which focus on efficiency and technical features, or the selling concept, which relies on aggressive promotion, the marketing concept emphasizes identifying and fulfilling the specific needs and desires of the target market.

131. (C) Statement I is correct, but Statement II is incorrect.
The Product Life Cycle (PLC) is a conceptual model that tracks a product's performance through four distinct stages: introduction, growth, maturity, and decline. While the model is correct, sales grow at the fastest rate during the growth stage as the product gains market acceptance. During the maturity stage, sales growth actually slows down as the product reaches maximum market penetration, and competition becomes intense, leading to stabilized but peaked sales levels.

132. (D) A three-level channel
Distribution channels are classified by the number of intermediary levels between the producer and the final consumer. A three-level channel includes three intermediaries: a wholesaler, a jobber or distributor, and a retailer. In the sequence of Producer, Wholesaler, Retailer, and finally Consumer, there are two distinct intermediary layers, often referred to as a two-level channel in many textbooks. However, if any other intermediary like an agent is added, it becomes a three-level channel.

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operational scope is more restricted compared to traditional commercial banks.

118. (C) Acting as a banker to the government.
One of the core functions of the Reserve Bank of India is to act as the official banker, agent, and adviser to the central and state governments. It manages the government's public debt, maintains its accounts, and handles its financial transactions. Unlike commercial banks, the RBI does not accept deposits from or provide personal loans to the general public. Its role is focused on systemic functions like monetary policy, currency issuance, and supervising the overall system.

119. (A) (iii), (i), (ii), (iv)
The Indian banking sector has evolved through several key milestones. The Imperial Bank of India was established in 1921. This was followed by the creation of the Reserve Bank of India in 1935 as the central bank. A significant structural change occurred in 1969 with the nationalization of 14 major commercial banks. Finally, the early 1990s marked the introduction of comprehensive banking sector reforms that transformed the industry into its modern, more competitive, and deregulated form.

120. (B) Pools money from many investors to purchase a portfolio of securities
A mutual fund is a type of financial intermediary that pools money from a large number of individual and institutional investors. This collective capital is then invested in a diversified portfolio of securities such as stocks, bonds, and money market instruments, according to the fund's specific objectives. Professional fund managers oversee the portfolio, allowing small investors to access diversified and professionally managed investment opportunities that they might not be able to achieve independently on a smaller scale.

121. (B) Long-term funds
The capital market is a vital component of the financial system that facilitates the mobilization and allocation of long-term funds. It caters to the capital requirements of businesses and the government for periods exceeding one year. This market includes the issuance and trading of various instruments like equity shares, debentures, and long-term bonds. It is distinct from the money market, which is dedicated to short-term liquidity and financial instruments with maturities of less than one year.

122. (C) A is true but R is false.
The rapid digitization of the banking sector has introduced various convenient services such as internet banking, mobile apps, and ATMs, allowing customers to perform transactions anywhere and anytime. While these technologies improve efficiency and reduce the need for physical branch visits for routine tasks, the primary goal is not to reduce operational hours. Instead, digitization aims to enhance customer experience, expand service accessibility, and lower the transaction costs for both the bank and the client.

123. (B) Providing medium and long-term finance for industrial development.
Development Financial Institutions are specialized financial agencies established to provide medium and long-term financial assistance to specific sectors, particularly industries and infrastructure projects. Their goal is to foster economic growth and industrialization by providing capital that might be too risky or long-term for traditional commercial banks. DFIs often offer technical advice and support alongside funding. They are developmental in nature rather than purely commercial, focusing on long-term industrial progress.

124. (D) Product Obsolescence Risk
Banks face various financial and operational risks as part of their business. Credit risk involves the possibility of borrower default. Market risk relates to losses from changes in interest rates or exchange rates. Operational risk stems from internal failures or external events. However, product obsolescence risk is a business risk typically faced by manufacturing or technology companies whose products may become outdated. Banks are generally not exposed to this specific type of manufacturing-related risk.

125. (C) Dantwala Committee
Regional Rural Banks (RRBs) were established in India to meet the specific credit needs of the rural and agricultural sectors. While the recommendations of the Working Group on Rural Banks chaired by Narasimham led to their initial

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an immediate response and boost sales volume in the short run. In contrast, television commercials and billboards are forms of advertising aimed at long-term awareness, while press releases are public relations tools used to manage the corporate image.

141. (C) Managing the flow of goods and information from origin to consumption
Logistics management is that part of supply chain management that plans, implements, and controls the efficient, effective forward and reverse flow and storage of goods, services, and related information between the point of origin and the point of consumption. It aims to meet customer requirements while minimizing costs. Key activities include transportation, warehousing, inventory management, and order fulfillment. It ensures that the right products are delivered to the right place at the right time.

142. (D) a, b, c, and d
Marketing encompasses various strategic concepts. The selling concept prioritizes aggressive promotion. The societal marketing concept adds social well-being to customer satisfaction and profit. A market niche is a specialized segment often missed by large competitors. For services, the traditional four elements are expanded by adding People, Process, and Physical Evidence, acknowledging the human and procedural elements of service delivery. All these statements accurately reflect established marketing theories and practices in the modern business environment.

143. (C) Product mix
The product mix, also known as the product assortment, consists of the complete set of all product lines and individual items that a particular seller offers for sale to buyers. It is characterized by its width, length, depth, and consistency. Managing the product mix effectively allows a company to target multiple segments and manage its overall market presence. It reflects the company's ability to diversify its offerings and meet the varying needs of a diverse customer base.

144. (D) Door-to-door selling
Online marketing utilizes the internet and electronic devices to communicate with and promote products to consumers. It includes strategies like search engine optimization, social media marketing, email campaigns, and display advertising. Door-to-door selling, however, is a traditional form of personal selling that involves face-to-face interaction at a customer's residence. It does not rely on digital channels or the internet, placing it outside the scope of online or digital marketing activities, which focus on virtual connectivity and interaction.

145. (A) Managing a company's interactions with current and potential customers
Customer Relationship Management is a comprehensive strategy and set of technologies used by companies to manage and analyze their interactions with both current and potential customers. The primary goal is to improve business relationships, assist in customer retention, and drive sales growth. By collecting and analyzing data from various touchpoints, companies can better understand customer needs and provide more personalized service, ultimately building long-term loyalty and increasing the total lifetime value of each customer.

146. (B) Product manufacturing
The consumer buying decision process describes the stages a consumer goes through before, during, and after making a purchase. The standard stages include need recognition, information search, evaluation of alternatives, the actual purchase decision, and post-purchase behavior. Product manufacturing is a core business operation performed by the firm and is not part of the consumer's cognitive or behavioral decision-making process. The consumer is the recipient of the manufactured product rather than a participant in its creation.

147. (D) a, b, c, and e
Marketing involves complex systems for distribution and communication. A vertical marketing system acts as a unified system. Public relations manages corporate image. Personal selling is flexible and interactive. Direct marketing occurs when producers sell directly to end users without intermediaries. However, a push strategy involves the producer promoting the product to wholesalers and retailers, who then push it to consumers. A pull strategy is when the producer

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133. (D) Advertising
Advertising is a specific element of the promotion mix characterized as any paid form of non-personal presentation and promotion of ideas, goods, or services by an identified sponsor. It uses various media channels such as television, print, radio, and digital platforms to reach a large and diverse audience. Unlike personal selling, it involves no direct interaction, and unlike sales promotion, it aims for long-term brand building and awareness rather than just immediate short-term incentives for purchase.

134. (B) P-2, Q-1, R-4, S-3
Companies use various pricing strategies to achieve different market objectives. Penetration pricing uses a low initial price to gain market share quickly. Skimming pricing sets a high initial price to target premium segments. Psychological pricing uses specific price points like Rs. 99 to influence consumer perception of value. Cost-plus pricing involves adding a standard markup to the unit cost of production. Matching these correctly is fundamental to understanding how firms strategically position their products in a competitive market.

135. (B) Market Segmentation
Market segmentation is the process of dividing a broad and heterogeneous market into smaller, more homogeneous sub-groups of consumers who share similar needs, characteristics, or behaviors. By identifying these distinct segments, a company can tailor its marketing mix to better meet the specific requirements of each group. This is a crucial step before targeting and positioning, as it allows for more efficient and effective use of marketing resources by focusing on the most promising consumer segments.

136. (C) Intangibility
Services possess several unique characteristics that differentiate them from physical goods. The most prominent is intangibility, meaning services cannot be seen, tasted, felt, heard, or smelled before they are purchased. This makes it difficult for consumers to evaluate service quality in advance. Other key features include inseparability, produced and consumed simultaneously, perishability, and variability. These factors require distinct marketing approaches compared to physical products to build trust and convey value to the potential consumer.

137. (C) A is true but R is false.
Consumer behavior is the comprehensive study of the processes involved when individuals or groups select, purchase, and dispose of products to satisfy their needs. While the definition is accurate, the claim that consumer behavior is static is false. In reality, consumer behavior is highly dynamic and constantly evolving due to changes in technology, economic conditions, and cultural shifts. Factors influencing behavior vary significantly across different societies and over time, making continuous research essential for businesses.

138. (B) Presumed to be environmentally safe.
Green marketing refers to the holistic process of developing and promoting products and services that are presumed to be environmentally safe. It encompasses a wide range of activities, including product modification, changes to the production process, sustainable packaging, and ethical advertising. The goal is to minimize the negative impact on the environment while appealing to the growing segment of environmentally conscious consumers. It reflects a company's commitment to sustainability and corporate social responsibility in its offerings.

139. (B) A name, term, sign, symbol, or design intended to identify the goods or services of one seller and to differentiate them from those of competitors.
A brand is much more than a physical product; it is a name, term, sign, symbol, design, or a combination of these intended to identify the goods or services of one seller and differentiate them from those of competitors. A strong brand creates a distinct identity and conveys a promise of quality and consistency to the consumer. It helps build customer loyalty and can provide a competitive advantage by creating psychological value and recognition in the crowded marketplace.

140. (C) A discount coupon
Sales promotion consists of short-term incentives used to encourage the purchase or sale of a product or service. Examples include discount coupons, "buy one get one free" offers, samples, and contests. These tools are designed to stimulate

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from physical assets like land, buildings, or machinery, and financial assets like shares, focusing instead on the protection of intangible intellectual capital.

156. (B) Both A and R are true but R is not the correct explanation of A.
The Information Technology Act, 2000, provides the legal foundation for e-commerce in India by recognizing electronic records and digital signatures. It also facilitates electronic filing with government agencies, making administrative processes more efficient. While both the assertion regarding legal recognition and the reason regarding electronic filing are true statements about the Act's provisions and goals, the reason does not directly explain why the Act provides legal recognition for electronic data interchange transactions. They are independent features of the legislation.

157. (B) Promote transparency and accountability in the working of every public authority.
The Right to Information Act, 2005, is a landmark legislation aimed at empowering citizens and promoting transparency and accountability in the working of public authorities. It allows citizens to request information from government bodies, ensuring that the public can hold officials accountable for their actions and decisions. The Act is designed to curb corruption and ensure that the government functions in an open and democratic manner. It is not intended to protect secrets but to provide a mechanism for disclosure.

158. (C) 200
According to the Companies Act, 2013, a private company is defined by its articles of association as one which restricts the right of members to transfer shares. Most notably, it must limit the maximum number of its members to 200, excluding current and former employees who became members during their employment. Private companies are generally owned by a small group of people and are prohibited from making public invitations to subscribe for any securities of the company.

159. (D) Let the buyer beware.
'Caveat Emptor' is a Latin legal maxim that translates to "let the buyer beware." Under the Sale of Goods Act, 1930, this doctrine implies that the buyer must exercise due diligence and care when purchasing goods, as the seller is generally not responsible for defects in the product that are apparent. The buyer is expected to satisfy themselves regarding the quality and fitness of the goods. However, modern laws have introduced various exceptions and implied conditions to protect consumers.

160. (C) P-4, Q-3, R-1, S-2
Different business laws introduce specific core concepts. The Indian Contract Act emphasizes free consent as an essential for validity. The Sale of Goods Act defines the rights and duties of an unpaid seller. The Negotiable Instruments Act introduces the status of a "holder in due course" for protected parties. The Competition Act specifically prohibits the abuse of a dominant position to ensure fair market play. Correctly matching these concepts to their respective Acts is vital for understanding the legal landscape of business.

161. (B) Bill of exchange drawn on a specified banker.
Under the Negotiable Instruments Act, 1881, a cheque is defined as a specific type of bill of exchange that is always drawn on a specified banker and is payable only on demand. It is an unconditional order in writing, signed by the maker, directing the bank to pay a certain sum of money only to, or to the order of, a certain person or to the bearer. Unlike other bills of exchange, a cheque does not require formal acceptance by the banker.

162. (C) The supply of goods and services.
Goods and Services Tax is a comprehensive, multi-stage, destination-based indirect tax levied on the supply of most goods and services in India. It replaced several older taxes like VAT, excise duty, and service tax, creating a unified national market. GST is levied at every point of value addition, with a mechanism for input tax credit that prevents the cascading effect of taxes. It is a consumption-based tax, meaning the revenue accrues to the state where the consumption takes place.

163. (A) a and c
In contract law, all contracts are agreements, but only those agreements that meet all legal requirements are contracts. A patent is a well-

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known intellectual property right for inventions. However, in an LLP, the liability of partners is limited to their agreed contribution, which is its main advantage. In a promissory note, the person who signs and promises to pay is called the 'maker', while the 'drawee' is a term used in bills of exchange for the person ordered to pay.

164. (B) Relationship with outsiders and the legal scope of company activities
The Memorandum of Association is the primary constitutional document of a company, often referred to as its charter. It defines the company's relationship with the outside world and sets the legal limits or scope of its activities through various clauses like the object clause. Any act performed by the company outside the scope of its MOA is considered 'ultra vires' and void. It is distinct from the Articles of Association, which focus on the internal rules and regulations of the company.

165. (C) The outsiders dealing with the company in a state of good faith
The doctrine of indoor management, also known as the Turquand Rule, provides protection to outsiders dealing with a company in good faith. It suggests that while outsiders are expected to know the public documents like the MOA and AOA, they are not required to inquire into the internal administrative regularity of the company's decisions. If the transaction appears to be within the company's powers, the outsider can assume that the necessary internal procedures have been followed.

166. (C) The Competition Commission of India (CCI)
The Competition Commission of India is the statutory body established by the central government under the Competition Act, 2002. Its mission is to prevent practices having an adverse effect on competition, to promote and sustain competition in markets, to protect the interests of consumers, and to ensure freedom of trade. The CCI has the power to investigate anti-competitive agreements and abuses of dominance, and it replaced the older Monopolies and Restrictive Trade Practices Commission.

167. (D) a, b, c, d, and e
Various laws govern different aspects of business in India. A minor's agreement is void from the start. The GST Council is the key decision-making body for indirect taxes. The IT Act provides validity to digital signatures. A public company indeed needs a minimum of seven members for formation. Finally, 'stoppage in transit' is a powerful right of an unpaid seller to regain possession of goods while they are being transported. All those five statements are accurate and represent fundamental legal principles.

168. (B) A regular and definite source.
Under the Income-tax Act, 1961, 'income' is a broad term that generally implies a periodic return coming from a definite source with some sort of regularity. It includes not only monetary receipts but also the value of perquisites or benefits provided in kind. While the Act does not provide a single exhaustive definition, the concept focuses on realized gains and revenue receipts. It typically excludes capital receipts unless specifically mentioned and differentiates between taxable income and mere gifts.

NODIA

169. (B) The number of days of their stay in India during the previous year.
The residential status of an assessee for income tax purposes in India is determined annually based on their physical presence in the country during the relevant previous year and preceding years. Citizenship, place of birth, or family location are not the deciding factors. The Income-tax Act specifies distinct sets of conditions regarding the number of days spent in India to classify an individual as a Resident or Non-Resident. This status determines the scope of their total income that is taxable.

170. (A) Both Statement I and Statement II are correct.
Tax planning and tax evasion are two opposite approaches to managing tax liabilities. Tax planning is the legal and ethical process of arranging financial affairs to take advantage of available exemptions, deductions, and rebates provided by the law. Conversely, tax evasion is an illegal and criminal practice involving the deliberate misrepresentation or concealment of income to reduce tax payments. While tax planning is encouraged for efficient wealth management, tax evasion leads to penalties and legal prosecution.

171. (C) Agricultural income

In India, agricultural income is generally exempted from central income tax under Section 10(1) of the Income-tax Act, as the power to tax agricultural income lies with the state governments. This exemption is intended to support the agricultural sector and the rural economy. In contrast, salary income, rental income from house property, and interest earned on debentures are standard types of revenue receipts that are fully taxable under their respective heads of income, subject to applicable deductions and limits.

172. (D) Clubbing of income
Clubbing of income refers to the legal provision under the Income-tax Act where the income of another person is added to and taxed as the income of the assessee. This typically occurs in cases of income belonging to a spouse or a minor child, especially if assets were transferred without adequate consideration. The objective is to prevent taxpayers from reducing their tax liability by shifting income to family members in lower tax brackets. It is a tool for fair taxation.

173. (B) Provide relief to taxpayers by preventing the same income from being taxed twice
A Double Taxation Avoidance Agreement is a bilateral treaty signed between two sovereign nations to resolve the problem of double taxation of the same income. This occurs when an individual or company is a resident of one country but earns income in another. DTAAs specify which country has the right to tax specific types of income and provide mechanisms like tax credits or exemptions to ensure that the taxpayer is not unfairly burdened by paying taxes in both jurisdictions.

174. (D) Gifts from Relatives
For the purpose of computing total income, the Income-tax Act classifies all taxable income into five specific heads: Salaries, Income from House Property, Profits and Gains of Business or Profession, Capital Gains, and Income from Other Sources. While certain gifts may be taxable under Income from Other Sources if they exceed specific limits, gifts from relatives are generally exempt from tax and do not constitute a separate head of income for the computation of the gross total income.

175. (A) Both A and R are true and R is the correct explanation of A.
Deductions under Chapter VI-A are subtracted from the Gross Total Income to arrive at the Total Income of an assessee. These deductions, such as those for life insurance or medical insurance, are specifically designed to incentivize desirable behaviors like long-term saving, investment in health, and philanthropy. By providing these tax benefits, the government encourages citizens to contribute to their own financial security and the social welfare of the nation while reducing their overall tax burden.

176. (C) Setting prices for transactions between related legal entities in an enterprise
Transfer pricing is an international taxation concept that refers to the rules and methods for pricing transactions within and between enterprises under common ownership or control. It applies to the sale of goods, services, or intangibles between related entities, such as a parent company and its foreign subsidiary. The goal of transfer pricing regulations is to ensure that these controlled transactions are priced at arm's length, preventing companies from shifting profits to low-tax jurisdictions to minimize global tax liability.

177. (C) P-3, Q-4, R-2, S-1
The Income-tax Act provides various deductions to encourage different types of savings and expenditures. Section 80C is a broad section for items like LIC premiums and PF. Section 80D specifically relates to medical insurance premiums. Section 80G provides deductions for donations made to eligible charitable funds. Section 80TTA allows for a deduction on interest earned from savings bank accounts. Correctly identifying these sections is essential for effective tax planning and ensuring compliance with the tax laws in India.

178. (C) The use of legal methods to minimize the amount of income tax owed.
Tax avoidance is the practice of utilizing the legal regime of a country to one's own advantage in order to reduce the amount of tax that is payable by means that are within the law. Unlike tax evasion, which involves illegal acts like concealment, tax avoidance relies on finding and using loopholes or specifically intended tax benefits in a way that

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According to the Indian Contract Act, a contingent contract is a contract to do or not to do something if some event, collateral to such contract, does or does not happen. A collateral event is one that is not part of the performance of the contract itself but is related to it. For example, an insurance contract is a typical contingent contract where the insurer's liability to pay depends on the occurrence of an uncertain event like an accident.

226. (A) Tax incentive
A tax holiday is a temporary reduction or total elimination of a specific tax for a particular period, usually granted by the government to encourage activities such as business investment, industrial development in backward areas, or exports. It is a proactive fiscal tool used to attract both domestic and foreign investment. Unlike tax evasion or avoidance, which are individual actions to reduce tax, a tax holiday is a legal benefit offered by the state to achieve specific objectives.

227. (B) The value of its imports is greater than the value of its exports.
The balance of trade is the difference between the monetary value of a nation's exports and imports of physical goods over a specific period. An unfavourable balance of trade, also known as a trade deficit, occurs when a country spends more on importing goods from foreign nations than it earns from exporting its own products. This situation indicates a net outflow of domestic currency and can impact the overall balance of payments and the value of the national currency.

228. (B) Window dressing
Window dressing in accounting refers to the unethical practice of manipulating financial statements to present a more favorable picture of the company's financial position and performance than actually exists. This often involves understating expenses, overstating revenues, or misclassifying assets and liabilities just before the reporting period ends. The goal is to impress investors or attract creditors. While it may not always be outright illegal, it is considered highly deceptive and a significant concern for auditors and regulators.

229. (B) Increase
Complementary goods are products that are typically consumed together, such as cars and petrol or printers and ink. When the price of one good decreases, it becomes cheaper for consumers to use that entire product combination. Consequently, the demand for both goods increases. For example, if the price of printers falls, more people will buy printers, leading to an increase in the demand for ink cartridges. This inverse relationship between the price and demand is a key concept.

230. (C) The time required to recover the initial investment from cash inflows
The payback period is a simple capital budgeting technique that calculates the amount of time it will take for a project to generate enough net cash inflows to recover the initial investment cost. For example, if a project costs Rs. 10 lakhs and generates Rs. 2 lakhs annually, its payback period is 5 years. This method focuses on liquidity and risk reduction rather than overall profitability. While it is easy to understand, it ignores the time value of money.

231. (B) A predicted relationship or a specific difference between two variables
A research hypothesis, also known as an alternative hypothesis, is a clear and testable statement that predicts a specific relationship between variables or a significant difference between groups in a study. It represents the researcher's expectation based on previous knowledge or theory. In statistical testing, the researcher aims to find enough evidence to support this alternative hypothesis by rejecting the null hypothesis, which typically states that there is no relationship or difference. It provides the focus for analysis.

232. (C) The employee's superiors, peers, subordinates, and self.
The 360-degree appraisal is a comprehensive performance evaluation method that collects feedback from multiple sources who interact with an employee. This typically includes the employee's supervisor, their peers or colleagues, their subordinates, and sometimes even customers, in addition to the employee's own self-assessment. By gathering perspectives from all around the employee, this method provides a more holistic and balanced view of their

NODIA

process of monitoring this environment, but the environment itself represents the collective external ecosystem. Understanding this environment is essential for strategic planning and maintaining a competitive edge in the crowded marketplace.

187. (B) The factor-proportions theory
The Heckscher-Ohlin theory of international trade is widely known as the factor-proportions theory. It argues that a country will export goods that make intensive use of its relatively abundant and cheap factors of production and import goods that use factors that are locally scarce. This model builds upon the theory of comparative advantage by explaining the source of that advantage in terms of the relative availability of labor and capital within different national economies across the globe.

188. (B) Capital Account
In the Balance of Payments, the capital account records all transactions that involve a change in the ownership of a nation's assets and liabilities. This includes foreign direct investment, portfolio investment, and loans from both private and government sources. While the current account records the trade in goods and services and income flows, the capital account tracks the movements of financial capital that finance these trade flows or represent long-term investment and borrowing activities between different nations.

189. (D) Brazil
The North American Free Trade Agreement was a regional trade bloc established between three North American countries: the United States, Canada, and Mexico. It aimed to eliminate trade barriers and facilitate the cross-border movement of goods and services. Brazil is a South American nation and is not part of this North American agreement. Brazil is instead a key member of Mercosur, which is the major regional economic integration group in the South American continent.

190. (B) Will continue to operate for the foreseeable future.
The 'Going Concern' concept is a fundamental accounting principle assuming that a business entity will continue its operations for the foreseeable future and has neither the intention nor the necessity of liquidation. This assumption allows the firm to record its assets at cost rather than current market value and to defer some expenses into future periods. It provides the basis for the distinction between long-term and short-term items in the financial statements, as the business remains active.

191. (C) AS-3 (Cash Flow Statements)
In India, the preparation and presentation of the Cash Flow Statement are governed by Accounting Standard 3. This standard mandates that companies provide information about the historical changes in cash and cash equivalents by classifying cash flows into operating, investing, and financing activities. Other standards address different areas, such as AS-1 for accounting policies and AS-2 for inventory valuation. Following this standard ensures consistency and comparability in how companies report their cash movements to stakeholders and regulators.

192. (B) Interdependence among firms
A defining characteristic of an oligopoly market structure is the high degree of interdependence among the few large firms that dominate the industry. Because there are only a small number of sellers, each firm must carefully consider the potential reactions of its competitors when making decisions about pricing, output, or advertising. A move by one firm is likely to trigger a counter-move by others, leading to strategic behavior. This is distinct from perfect competition or monopoly markets.

193. (B) Alfred Marshall
The concept of the price elasticity of demand was formally propounded and popularized by the neoclassical economist Alfred Marshall in his seminal work, Principles of Economics. Marshall introduced the concept to quantify the responsiveness of the quantity demanded of a good to a change in its price. This mathematical tool has since become fundamental to microeconomic analysis, helping businesses and policymakers understand how price changes affect consumer behavior and total revenue in various market conditions over time.

194. (C) The discount rate at which the project's Net Present Value is equal to zero

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minimizes the tax burden. While technically legal, it is often viewed critically if it violates the spirit of the law.

179. (B) The financial year immediately preceding the assessment year.
In the context of the Indian income tax system, the Previous Year refers to the financial year in which the income is actually earned. This period always runs from April 1st to March 31st. The income earned during the Previous Year is then assessed and taxed in the following year, which is known as the Assessment Year. Understanding the distinction between these two periods is fundamental for the correct filing of tax returns and the computation of the tax liability.

180. (A) Any one of the basic conditions and both additional conditions.
To be classified as a Resident and Ordinarily Resident in India, an individual must first satisfy at least one of the basic conditions regarding their physical stay in the current year. Additionally, they must satisfy both of the supplementary additional conditions: being a resident in India for at least 2 out of the 10 preceding years and spending at least 730 days in India during the 7 preceding years. A ROR is taxed on their global income.

181. (B) Entertainment Allowance (for non-government employees)
Under the head 'Salaries', different components are taxed differently. While House Rent Allowance and Gratuity are partially exempt subject to certain conditions and limits, and foreign allowances for government employees abroad are fully exempt, the Entertainment Allowance is fully taxable for all non-government employees. For government employees, a small deduction is allowed under Section 16. Therefore, for private sector employees, the entire amount received as an entertainment allowance is added to their gross salary for tax computation.

182. (D) All of the above.
Corporate tax planning is a comprehensive process that involves making strategic business decisions to legally minimize the company's tax liability. This includes choosing the most tax-efficient form of organization, structuring capital to maximize interest deductions, and selecting investment projects that qualify for tax holidays or accelerated depreciation. By integrating tax considerations into all levels of financial and operational decision-making, a corporation can enhance its after-tax profitability and maximize shareholder wealth through legal means.

183. (C) b and c
Capital gains are classified based on the holding period of the asset. The income of a minor is generally clubbed with the parent who has a higher income to prevent tax shifting. However, Gross Total Income is the figure calculated before allowing deductions under Chapter VI-A; after these deductions, we get the Taxable Income. Also, tax evasion is illegal, not a legal way to reduce liability. Therefore, only the second and third statements provided are accurate.

184. (D) Assessment Year
In income tax terminology, the assessment or evaluation of a person's income and the subsequent determination of their tax liability is always performed during the Assessment Year. This is the year immediately following the Previous Year in which the income was earned. For example, if income is earned in the financial year 2023-24, it will be assessed for tax in the year 2024-25. This ensures that the complete annual income is known before the final tax is calculated.

185. (A) c only
Residential status for tax is separate from citizenship; a foreigner can be an Indian resident if they stay long enough. However, the basic exemption limit varies based on age. Long-term capital gains on listed shares are taxed at a special rate above a certain limit, not slab rates. Tax planning is perfectly legal. Not all receipts are income; capital receipts are generally exempt unless specified. Thus, only the statement regarding residential status and citizenship is correct.

186. (B) Business Environment
The concept of the business environment refers to the sum total of all external individuals, institutions, and forces that are outside the control of an organization but significantly influence its performance and growth. This includes economic, social, political, technological, and legal factors. Environmental scanning is the

primary actors in this specific strategic analysis model, which is used to understand the broader market landscape.

202. (A) Void
Under the Indian Contract Act, 1872, an agreement made without consideration is generally void and unenforceable. Consideration is the price paid by one party for the promise of the other. The law follows the principle that a naked promise should not be legally binding. However, there are specific exceptions to this rule, such as agreements made on account of natural love and affection, or promises to compensate for past voluntary services, which can be valid if they meet legal requirements.

203. (B) The issue of shares or debentures to the public.
A prospectus is a formal legal document issued by a public company to provide the general public with information about the company and its securities. It serves as an invitation to subscribe for the company's shares or debentures. The Companies Act requires the prospectus to contain detailed and accurate information about the company's financial health, management, and the purpose of the fund-raising to ensure that potential investors can make an informed decision. It is not used for partnerships.

204. (D) Value Added Tax (VAT)
The Goods and Services Tax in India was introduced as a major tax reform to consolidate various indirect taxes into a single, unified system. It replaced several state and central taxes, including Value Added Tax, Service Tax, Central Excise Duty, and entry tax. By doing so, GST aimed to eliminate the tax on tax effect and simplify the compliance process. Taxes like Income Tax, Corporate Tax, and Property Tax are direct taxes and were not replaced by GST.

205. (B) Total Taxable Income
An individual's actual tax liability is calculated based on their Total Taxable Income. This figure is arrived at by taking the Gross Total Income and subtracting the various deductions allowed under Chapter VI-A of the Income-tax Act. Tax rates or slabs are then applied to this net taxable income figure to determine the final tax owed. Total receipts or gross income before deductions do not represent the final base for tax calculation in the Indian system.

206. (B) Free-rein style
The Laissez-faire leadership style is often referred to as the free-rein style. In this approach, the leader provides little to no direction and allows group members to have complete freedom to make decisions and complete their work as they see fit. This style can be effective when team members are highly skilled, experienced, and self-motivated. However, it can also lead to a lack of coordination and progress if the group lacks the necessary expertise or internal drive.

207. (D) Holding company
A holding company is a corporate entity that exists primarily to own a controlling interest in other companies by holding enough voting stock. The company that is being controlled is known as a subsidiary. A holding company does not necessarily produce goods or services itself; its main purpose is to manage and oversee the operations and assets of its subsidiaries. This structure allows for centralized management and can provide various tax and legal advantages while diversifying risks across business units.

208. (B) Break-even point
In cost accounting and financial analysis, the break-even point is the level of production or sales where total revenue exactly equals total costs. At this point, the business neither makes a profit nor incurs a loss. Determining the break-even point is crucial for managers to understand the minimum performance required to cover all expenses and to analyze the impact of changes in price, cost, or volume on profitability. It provides a foundation for more advanced cost-volume-profit analysis.

209. (B) Infinite
Cross elasticity of demand measures the responsiveness of the quantity demanded for one good to a change in the price of another. For two goods that are perfect substitutes, they are essentially identical in the consumer's eyes. If the price of one rises even slightly, consumers will immediately and completely switch to the other, making the responsiveness infinite. Consequently, the cross elasticity of demand for perfect substitutes is theoretically infinite,

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The internal rate of return is a sophisticated capital budgeting metric used to estimate the profitability of potential investments. It is defined as the specific discount rate that makes the Net Present Value of all cash flows from a particular project equal to zero. Essentially, it represents the annualized effective compounded return rate that the project is expected to generate. A project is generally considered acceptable if its IRR exceeds the firm's required rate of return or hurdle rate.

195. (D) All of the above.
Gordon's Model of dividend policy, which argues that dividends are relevant to a firm's value, is based on several simplifying assumptions. These include that the firm is an all-equity firm with no external debt, the retention ratio remains constant once decided, and the required rate of return is higher than the expected growth rate of dividends. These assumptions allow for the derivation of the formula relating the current share price to the expected dividend and the growth rate.

196. (D) A simple random sample
A simple random sample is a probability sampling technique where every individual member of the population has an equal and independent chance of being selected for the study. This method ensures that the sample is unbiased and representative of the larger population, allowing researchers to use statistical methods to generalize their findings. It is typically achieved through techniques like using a random number table or a computer-based random selection process, minimizing human bias in the selection of participants.

197. (B) A detailed statement of what the job holder does, how, and why it is done
A job description is a formal and detailed statement that outlines the specific tasks, duties, responsibilities, and working conditions associated with a particular job. It explains what the job holder does, how the work is performed, and why those activities are necessary. It is a key output of the job analysis process. This document is essential for various HR functions, including recruitment, training, and performance evaluation, as it provides a clear benchmark for expectations.

198. (D) Human Relations Movement
The Hawthorne Studies, conducted by Elton Mayo and his colleagues, are credited with launching the Human Relations Movement in management. These studies revealed that social factors, group norms, and attention to workers' psychological needs were more significant drivers of productivity than physical working conditions or financial incentives alone. This shifted the focus of management from purely scientific and technical efficiency toward understanding human behavior, motivation, and the importance of the informal organization within the workplace environment.

NODIA

199. (D) Repo Rate
The Repo Rate is the specific interest rate at which the Reserve Bank of India lends money to commercial banks against government securities for their short-term liquidity requirements. It is a key tool used by the central bank to control the money supply and inflation in the economy. When the repo rate is increased, borrowing becomes more expensive for banks, which tends to reduce the money supply. Conversely, lowering the repo rate encourages borrowing and stimulates economic activity.

200. (B) The incremental value that a specific brand name adds to a product
Brand equity refers to the additional value that a well-known brand name provides to a product or service beyond its basic functional benefits. It represents the psychological and financial value derived from consumer perceptions of the brand's quality, reputation, and identity. A brand with high equity can command premium prices, enjoy higher customer loyalty, and more easily launch new products. It is an intangible asset built over time through consistent marketing efforts and positive customer experiences in the marketplace.

201. (C) Communication
The 3Cs model is a strategic marketing framework that suggests a successful strategy should focus on the interaction of three key actors: the Company, the Customers, and the Competitors. By analyzing these three components, a business can find a competitive advantage and a sustainable market position. Communication, while a vital part of the marketing mix, is not one of the three

economic environment rather than the political or legal dimensions. It reflects the market's purchasing power rather than its regulatory framework.

218. (B) Misappropriating cash by delaying the recording of cash receipts.
Teeming and lading is a common type of financial fraud often discovered during an audit. It involves misappropriating cash received from one customer and covering up the shortage using a subsequent payment from another customer. This process of delaying the recording of receipts creates a continuous cycle of deception to hide the initial theft. It is also known as lapping. This type of fraud is usually committed by employees who have access to both the cash receipts and the records.

219. (B) Price
According to the marginal utility analysis, a rational consumer reaches equilibrium when they allocate their limited income such that the marginal utility of the last unit of a good consumed is exactly equal to its market price. At this point, the consumer has no incentive to change their consumption pattern as any other combination would result in lower total satisfaction. This principle assumes that the utility can be measured in cardinal numbers and that marginal utility remains constant.

220. (C) All sources of long-term funds used by a firm, weighted by their proportion.
The Weighted Average Cost of Capital is a central financial metric that represents the average rate of return a company is expected to pay to all its security holders to finance its assets. It is calculated by taking the individual cost of each source of capital and weighting it according to its proportion in the company's total capital structure. WACC serves as the minimum acceptable return for a company and is often used as the discount rate in capital budgeting decisions.

221. (B) The variance
Variance is a statistical measure of dispersion that quantifies how far a set of numbers are spread out from their average value. It is calculated by taking each value in the data set, subtracting the mean, squaring the result to eliminate negative signs, and then averaging these squared deviations. While the standard deviation is often used for easier interpretation, the variance itself is the fundamental mathematical measure of variability in the data, used extensively in probability and statistical modeling.

NODIA

222. (B) Campus recruitment
External sources of recruitment involve attracting candidates from outside the organization to fill vacancies. Campus recruitment is a prominent example where companies visit educational institutions to hire fresh graduates. This brings new ideas and a wider talent pool into the firm. In contrast, promotions, transfers, and employee referrals are generally considered internal or semi-internal sources, as they either move existing employees or rely on the personal networks of the current staff rather than the open market.

223. (A) National Electronic Funds Transfer
NEFT stands for National Electronic Funds Transfer. It is a nationwide electronic fund transfer system maintained by the Reserve Bank of India. It allows individuals, firms, and corporates to electronically transfer funds from any bank branch to any other individual or firm having an account with any other bank branch in the country participating in the scheme. Unlike RTGS, NEFT transactions are processed in batches rather than individually in real-time, making it suitable for routine, non-urgent payments.

224. (C) Demand for a product exceeds the company's ability to supply it.
Demarketing is a marketing strategy used to temporarily or permanently reduce the demand for a product or service. This is often necessary when the demand significantly exceeds the company's capacity to supply it, which could lead to customer dissatisfaction and brand damage. Demarketing can also be used to discourage undesirable customer segments or to reduce the consumption of harmful products. It involves tactics like increasing prices, reducing promotional efforts, or limiting distribution rather than actually eliminating the product.

225. (D) Collateral

representing an extreme case of consumer sensitivity in the market.

210. (A) The risk of not being able to cover fixed financial costs.
Financial leverage refers to the use of fixed-cost sources of funds, such as debt and debentures, to finance a firm's assets. While leverage can magnify returns to shareholders, it also increases financial risk. The primary risk is that the firm may not generate enough operating profit to cover its fixed interest obligations and preference dividends. If a company fails to meet these mandatory financial commitments, it faces the risk of legal action by creditors and potential bankruptcy.

211. (C) Abstract or Executive Summary
An abstract or executive summary is a concise section at the beginning of a research report that provides a brief overview of the entire study. It typically includes the research problem, methodology, key findings, and main conclusions. Its purpose is to allow readers to quickly understand the core of the research without reading the full document. While the introduction sets the stage and the literature review covers previous work, only the abstract summarizes the complete scope and outcomes of the project.

212. (B) Forecasting an organization's future demand for and supply of human talent
Human resource planning involves forecasting an organization's future requirements for personnel and determining the availability of such talent from both internal and external sources. The goal is to ensure that the organization has the right number and type of people at the right place and time to achieve its objectives. This process helps in anticipating future vacancies and planning for recruitment or training as needed. It is a proactive approach to managing the organization's most valuable asset.

213. (B) Very short-term loans, often for one day
The Call Money Market is a segment of the money market where banks and other financial institutions borrow and lend funds to each other for extremely short durations, typically overnight or for one day. These loans are at call, meaning they must be repaid immediately upon request. This market is vital for banks to manage their day-to-day liquidity and meet the Reserve Bank of India's statutory requirements like the Cash Reserve Ratio. It is characterized by volatile rates.

214. (D) Advertising
Using a celebrity to endorse a product is a classic strategy within the advertising element of the promotion mix. It involves a paid, non-personal communication where a famous person's image and reputation are used to attract attention and build trust in the product among a large audience. While it may enhance public relations or be used in sales promotion materials, the act of featuring a celebrity in commercials or billboards to promote a brand is primarily categorized as an advertising activity.

215. (B) For consideration and in good faith
Under the Negotiable Instruments Act, 1881, a holder in due course is a person who has acquired a negotiable instrument for valuable consideration, in good faith, and before the instrument became overdue. This status provides the holder with special legal protections, allowing them to take the instrument free from many of the defects in title of previous holders. For instance, they can still enforce payment even if there was fraud between the original parties to the instrument.

216. (B) Income from House Property
Under the Income-tax Act, income from house property is not taxed on the actual rent received, but on the annual value of the property. The annual value is the inherent capacity of the property to earn income. It is determined after considering factors like municipal value, fair rent, and actual rent. This head of income applies to any building or land appurtenant thereto of which the assessee is the owner. Deductions for municipal taxes are allowed from this value.

217. (C) The level of national income
The political-legal environment of international business specifically encompasses the laws, regulations, and political stability of the countries involved. Factors like tariffs, trade barriers, the local legal system, and government ideology directly shape the rules for foreign firms. While the level of national income is a critical factor for business, it is considered a core component of the

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performance, strengths, and development needs compared to traditional top-down appraisals conducted only by a manager.

233. (C) The Reserve Bank of India
The Reserve Bank of India performs the vital function of lender of the last resort for the Indian banking system. This means that when commercial banks face a severe liquidity crisis and are unable to borrow funds from other sources, they can turn to the RBI for emergency credit. By providing this liquidity support, the RBI ensures the stability of individual banks and prevents a potential collapse of the entire financial system. This role is fundamental to maintaining confidence.

234. (A) Market positioning
Market positioning is the strategic process of creating a distinct image, identity, and value proposition for a product or brand in the minds of the target consumers. It involves highlighting specific benefits or attributes that set the product apart from its competitors. Effective positioning ensures that when consumers think of a particular category, they associate the brand with a unique and desirable benefit. This is the final step in the STP framework, following market division and selection.

235. (C) Drawing two parallel transverse lines on the face of the cheque.
Crossing a cheque is a safety measure where two parallel transverse lines are drawn on the top-left corner of the face of the cheque. This indicates that the cheque cannot be encashed over the counter but must be deposited into a bank account. A general crossing simply has two lines, while a special crossing may include the name of a specific bank. This practice reduces the risk of fraud or theft, as it creates a clear paper trail and accountability.

236. (C) 30% (plus applicable cess and surcharge)
In India, income from casual sources like winning lotteries, crossword puzzles, or horse races is considered winnings from lotteries and is taxed at a specific flat rate. Under the Income-tax Act, this rate is set at 30% of the total winnings. Additionally, applicable health and education cess and surcharges are added to this basic rate. Unlike regular income from salary or business, no basic exemption limit applies to these winnings, and no expenses are allowed against this income.

237. (B) Environmental scanning
Environmental scanning is the systematic process by which an organization monitors and analyzes its external environment to identify emerging trends, opportunities, and potential threats. By continuously gathering and evaluating information about economic, social, political, and technological changes, managers can make better-informed decisions and adapt their strategies to stay competitive. It is a proactive management tool that helps in anticipating shifts in the market and industry, rather than simply reacting to changes after they have occurred.

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238. (A) Both Statement I and Statement II are correct.
Accounting for amalgamation is governed by AS-14 in India. An amalgamation in the nature of purchase occurs when the conditions for a merger are not met, and the assets and liabilities of the acquired company are recorded at their fair values, with any difference recognized as goodwill or capital reserve. Conversely, an amalgamation in the nature of merger requires the pooling of interests method, where the assets and liabilities are recorded at their book values, preserving the financial records.

239. (A) Utility
In economics, utility is a subjective measure of the satisfaction or pleasure that a consumer derives from the consumption of a particular good or service. It is the basis for the theory of consumer behavior. While utility cannot be measured directly in a physical sense, economists use it as a conceptual tool to explain how consumers make choices among different products to maximize their overall well-being within a limited budget. Concepts like total and marginal utility are derived.

240. (C) Investors prefer current dividends to future uncertain capital gains.
The bird-in-hand argument suggests that investors are risk-averse and place more value on current dividends than on potential future capital gains. The logic is that current dividends are certain, while future capital gains are uncertain and risky. Consequently, firms that pay higher dividends are often valued more highly

objective description of what is actually depicted without any emotional or cultural baggage. For instance, the denotation of a photograph of a dog is simply the animal itself. This level of signification provides the basic foundation upon which more complex layers of meaning are built.

293. (D) The concepts of freedom, success, and adventure
While the denotation of a luxury car is a specific type of vehicle, its connotation involves the secondary meanings associated with it. In many cultures, such an image suggests ideas like personal success, freedom, and a sense of adventure. These associative meanings are generated by the viewer's cultural background and emotions, moving beyond the literal image to deeper ideologies.

294. (B) Ferdinand de Saussure
Ferdinand de Saussure, a Swiss linguist, is credited with proposing the dualistic model of the sign. He argued that every sign is composed of a signifier, which is the physical form, and a signified, which is the mental concept it represents. This foundational idea in semiotics has become essential for understanding how language and visual communication systems generate meaning.

295. (C) Connotation involves associative and cultural meanings, while denotation is the primary, objective meaning
Denotation and connotation represent different layers of meaning within a sign. Denotation is the objective and literal description of what is seen or heard. In contrast, connotation refers to the subjective, cultural, and emotional associations that the sign evokes. Understanding this distinction is vital for media analysis, as it reveals how images and words carry deeper, often unstated, ideological messages.

296. (D) Interactivity
Interactivity is the defining characteristic of new media that allows users to move beyond passive consumption. Unlike traditional one-way broadcasts, interactive platforms enable individuals to produce, modify, and share content. This two-way communication process transforms the audience into active participants, or prosumers, who have the power to influence and shape the media landscape through their own engagement and contributions.

297. (A) Blurring of boundaries between different media forms and technologies
Media convergence refers to the process where different forms of communication, technologies, and industries merge. This blurring of boundaries allows a single device or platform to perform multiple functions that were previously distinct. For instance, the integration of telecommunications, print, and broadcasting into a smartphone exemplifies how convergence creates a more unified and versatile media environment for the modern user.

298. (B) Hypertextuality
Hypertextuality is the characteristic of new media that enables non-linear navigation through interlinked nodes of information. By clicking on hyperlinks, users can create their own personalized paths through content, jumping from one topic to another. This contrasts sharply with the linear structure of traditional books or films, offering a more user-driven and exploratory experience within the digital information ecosystem.

299. (B) Both produces and consumes content
The term prosumer describes a modern media user who acts as both a producer and a consumer of content. This shift is facilitated by the interactive nature of new media technologies, which provide the tools for ordinary people to create their own messages. Prosumers are no longer just passive recipients of professional broadcasts; they actively contribute to the digital culture.

300. (A) Using a smartphone to read news, watch videos, and post on social media
Using a smartphone to perform various tasks like reading news, watching videos, and engaging in social media is the quintessential example of media convergence. It demonstrates how a single technological device integrates previously separate media forms—print, broadcast, and interpersonal communication. This convergence reflects the broader trend of unifying technologies and industries to provide a multifunctional and seamless user experience.

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Responsibility accounting is a management accounting system that identifies different responsibility centers within an organization, such as cost centers and investment centers. In this system, individual managers are held accountable for the specific revenues and costs that are under their direct influence or control. By comparing actual performance with budgeted targets for each center, management can pinpoint where inefficiencies exist and take corrective action. It promotes accountability and helps in aligning individual performance with the overall objectives.

249. (D) Selling costs
Perfect competition is characterized by a large number of buyers and sellers, homogeneous products, and free entry and exit. Because the products are identical and everyone has perfect information, there is no need for individual firms to incur selling costs like advertising or brand promotion. In contrast, selling costs are a major feature of monopolistic competition and oligopoly, where firms use advertising to differentiate their products. In perfect competition, firms are price takers and sell all they can at price.

250. (A) Cost of capital is at its lowest point.
The traditional approach to capital structure suggests that there is an optimal debt-equity mix where the value of the firm is maximized. According to this theory, as a firm begins to use cheaper debt, the weighted average cost of capital initially decreases, increasing the firm's total value. However, beyond a certain point, the increased financial risk causes the cost of both debt and equity to rise, leading to an increase in WACC. Therefore, the optimal capital structure occurs at that specific minimum point.

251. (B) Their representation of communication as a one-way process without feedback
Early linear communication models, such as those proposed by Lasswell and Shannon-Weaver, viewed interaction as a unidirectional flow. This perspective focuses on the transmission of messages from a source to a receiver through a specific channel. However, it fails to account for the reciprocal nature of human interaction and the vital role that feedback plays in shaping understanding.

252. (A) The presence of 'noise'
While the Lasswell model focuses on the functional questions of message transmission, the Shannon-Weaver model introduced the technical concept of noise. Noise represents any disruptive element that can interfere with the message as it travels through the channel from the encoder to the decoder. This addition highlights the potential for signal distortion or loss during the communicative process.

253. (C) As simultaneously being both senders and receivers
In the transactional model of communication, participants do not take turns acting as sender and receiver in a linear fashion. Instead, they occupy both roles at the same time throughout the interaction. This perspective acknowledges that communication is a dynamic and continuous exchange where individuals are constantly encoding and decoding messages, making the creation of meaning a collaborative effort.

254. (D) message transmission to meaning creation
The evolution of communication theory marks a significant shift from focusing on how messages are sent to how meaning is established. Early models prioritized the efficient transmission of information across channels. Contemporary transactional perspectives view communication as a sophisticated process of mutual negotiation. Here, the emphasis lies on achieving a shared understanding rather than the mere delivery of data.

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255. (C) Two friends engaged in a dynamic conversation where they frequently interrupt and build on each other's ideas
A dynamic conversation between friends perfectly illustrates the transactional model because it involves simultaneous message exchange and feedback. Unlike a one-way broadcast, this interaction is a continuous process where meaning is actively negotiated and co-created by all participants. Both individuals act as senders and receivers at the same time, reflecting the relational and context-dependent nature of human communication.

256. (B) Correlation of the parts of society
The correlation function of mass communication goes beyond the simple reporting of facts to

An audience-centric approach in IMC means that communication planning begins with a deep understanding of the consumer's needs and behaviors. Instead of starting with what the organization wants to say or its existing media capabilities, planners work backward from the target audience. This ensures that the resulting communication programs are truly relevant, engaging, and effective in reaching the intended recipients.

275. (C) The principles of IMC
Using a single slogan across diverse platforms like television, social media, press releases, and packaging is a direct application of IMC principles. This strategy ensures message consistency and creates a unified brand image. By repeating the same theme across various touchpoints, the company achieves synergy, making the campaign more memorable and compelling for the target audience.

276. (A) To announce something newsworthy to the media
The primary purpose of a press release is to provide journalists with timely and newsworthy information about an organization. Written in a concise, news-story format, it aims to capture media attention and encourage reporters to cover the announcement. By delivering essential facts clearly, the press release serves as a bridge between the organization's PR efforts and the newsroom's requirements.

277. (D) A press conference
A press conference is a specialized media event designed for interactive communication with multiple outlets at once. It is typically reserved for major announcements or urgent crisis situations where an organization needs to provide a direct statement and answer questions from reporters. This tool allows for immediate clarification and helps manage the flow of information during critical or high-interest moments.

278. (B) Backgrounder
A backgrounder is a supplementary PR document that provides in-depth, historical, or technical information about a specific topic or organization. Unlike a press release, which focuses on immediate news, the backgrounder serves as a resource for journalists who need detailed context for their stories. It helps ensure that the media has access to accurate data and a comprehensive understanding of the subject.

279. (C) A strategic understanding of message, audience, and media
The success of any public relations tool depends on a strategic approach that considers the specific message, the target audience, and the current media landscape. Practitioners must choose the right tool for the right purpose to ensure the information reaches the intended recipients effectively. Without this strategic foundation, even well-produced materials may fail to generate the desired media interest or engagement.

280. (D) A public service announcement (PSA)
A public service announcement is the most appropriate tool for a non-profit organization aiming to raise awareness about water conservation. PSAs are specifically designed for non-commercial, pro-social campaigns that benefit the public interest. Unlike advertisements, which sell products, PSAs utilize broadcast time or media space to educate the audience and encourage positive behavioral changes or support for social causes.

281. (A) Article 19(1)(a)
Article 19(1)(a) of the Indian Constitution guarantees the fundamental right to freedom of speech and expression for all citizens. This provision is essential for a functioning democracy, as it allows for the free exchange of ideas, open debate, and the right to seek information. It covers all forms of media, ensuring that individuals can express their views through various channels.

282. (B) Article 19(2)
While freedom of speech is a fundamental right, Article 19(2) of the Indian Constitution empowers the state to impose reasonable restrictions upon it. These limitations are not arbitrary but must be based on specific grounds such as public order or national security. This article provides the legal framework for balancing individual liberty with the necessary social controls required for a stable society.

283. (B) Criticism of government policy
The Constitution lists specific grounds for restricting free speech, including the security of

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participatory paradigm of development. This approach prioritizes the voices of the people, encouraging them to take charge of their own communication needs. By discussing local agricultural and health issues through community-led media, the project fosters self-reliance, endogenous knowledge sharing, and meaningful engagement in the development process.

266. (B) Timeliness
Timeliness, also referred to as immediacy, is a fundamental news value that prioritizes events based on how recently they occurred. In the competitive field of journalism, stories that are happening right now or have just transpired are considered far more newsworthy than older events. This value reflects the media's constant drive to provide audiences with the most current information possible.

267. (B) Proximity and consequence
A story about a local tax increase is highly newsworthy because it combines the values of proximity and consequence. Proximity refers to the geographical nearness of the event to the audience, while consequence relates to the impact on their daily lives. Since a tax hike directly affects the financial well-being of residents in that specific city, it demands significant attention.

268. (A) Prominence
Prominence is a key determinant of newsworthiness, suggesting that events involving well-known individuals or famous institutions receive more media coverage. Because celebrities have high public visibility, their actions and life events are of greater interest to a broad audience. This value explains why a routine occurrence for a famous person is often reported as news while remaining ignored for others.

269. (C) Human interest
Human interest stories focus on the personal and emotional aspects of larger, often abstract, social issues. By highlighting the specific struggles of a single family during a national crisis, journalists make the news more relatable and poignant for the audience. This news value appeals to empathy and provides a human face to complex economic or political events, increasing reader engagement.

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270. (D) It is a systematic process guided by a combination of established criteria
News selection is not a random or entirely subjective task; it is a systematic professional process. Editors and reporters use a set of established criteria known as news values to evaluate the potential interest of an event. By considering factors like timeliness, proximity, and impact, they ensure that the resulting coverage meets the expectations and needs of their specific audience.

271. (C) To create a consistent and unified brand experience for the consumer
Integrated Marketing Communication is based on the principle of delivering a seamless brand experience to the audience. Instead of allowing various promotional tools to operate in isolation, IMC ensures that every contact a consumer has with a brand is relevant and consistent. This unified approach helps reinforce a single, clear message across all channels, ultimately strengthening the overall brand identity.

272. (B) Managing promotional tools in isolation
Traditionally, organizations managed promotional tools like advertising, public relations, and sales promotion through separate departments with little coordination. IMC represents a strategic shift away from this fragmented approach. By breaking down silos and integrating these various functions, organizations can ensure that all communication efforts work together harmoniously. This collaborative method prevents conflicting messages and maximizes the effectiveness of the marketing strategy.

273. (D) The combined effect of integrated tools surpasses their individual effects
Synergy is a core goal of Integrated Marketing Communication, where the various promotional elements are coordinated to work together. The concept suggests that the total impact of an integrated campaign is significantly greater than what each tool could achieve on its own. By aligning messages across different platforms, the brand achieves a powerful, compounding effect that resonates more deeply with consumers.

274. (A) Communication planning starts with an understanding of the consumer

provide interpretation and analysis. By explaining the significance of news events, the media helps different parts of society understand and relate to one another. This editorial role is crucial for shaping public opinion, influencing attitudes, and facilitating a more coherent response to environmental stimuli.

257. (D) Cultural transmission
Cultural transmission, also known as the transmission of social heritage, is a fundamental function of mass media. It involves the dissemination of an existing culture's values, norms, and social customs to new members or generations. This process ensures social continuity by helping individuals internalize the rules of their community, thereby contributing to the broader goal of societal acculturation.

258. (A) Charles Wright
While Harold Lasswell initially identified three primary functions of communication, Charles Wright expanded this theoretical framework by adding entertainment. This fourth function recognizes that media serves a vital social role by providing amusement and diversion. Through aesthetic pleasure and relaxation, entertainment helps reduce societal tension and fulfills personal needs for enjoyment, complementing the more informational roles of the media.

259. (C) Dysfunction of surveillance
Surveillance is the media's function of alerting the public to threats or opportunities. However, when a news report unintentionally creates widespread panic or unnecessary anxiety over a minor issue, it is considered a dysfunction. This term refers to the undesirable or harmful consequences of media activities that hinder social stability rather than contributing to the well-being of the populace.

260. (A) Surveillance
A television documentary that informs citizens about government policies serves the surveillance function of mass communication. This role involves the media acting as a watchdog or a monitor of the environment. By providing essential news and information about institutional changes, the media alerts the public to developments that may affect their lives, enabling them to make more informed decisions.

261. (D) Development is synonymous with economic growth and modernization along Western lines
The dominant paradigm of development communication is rooted in modernization theory, which equate social progress with industrialization and urbanization. It assumes that developing nations should follow the historical trajectory of Western countries to achieve success. Consequently, mass media is used to transmit modern ideas from urban centers to rural areas, viewing economic growth as the primary indicator of development.

262. (B) Top-down and ethnocentric approach
Critics of the dominant paradigm argue that its top-down structure treats rural populations as passive recipients rather than active participants. Its ethnocentric nature is also highlighted, as it assumes Western development models are universally applicable. This approach often ignores local contexts and indigenous knowledge, potentially creating a state of dependency on foreign technology and ideas instead of fostering self-sufficiency.

263. (C) The Alternative/Participatory Paradigm
The participatory paradigm emerged as a rejection of top-down communication models, advocating instead for horizontal and dialogic exchanges. This perspective empowers local communities by making them active agents in their own progress. It emphasizes the importance of cultural identity and endogenous development, utilizing small-scale media to facilitate community-led problem-solving and the negotiation of meaning among all stakeholders involved.

264. (D) The economic and cultural exploitation by developed nations
The dependency paradigm critiques development by suggesting that the underdevelopment of certain nations is a direct result of their historical exploitation by more powerful countries. This perspective focuses on the unequal power dynamics in the global system, specifically targeting the one-way flow of information and cultural products from the West, which maintains an economic and cultural imbalance today.

265. (A) The Participatory Paradigm
Establishing a community radio station run by local villagers perfectly aligns with the

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the state, public order, and defamation. However, the criticism of government policy is not a valid legal ground for imposing reasonable restrictions under Article 19(2). In a healthy democracy, the right to dissent and critique official actions is considered a vital part of the freedom of expression.

284. (A) To ensure that any restrictions imposed are 'reasonable'
The judiciary plays a vital role in protecting free speech by reviewing the restrictions imposed by the state under Article 19(2). Judges must ensure that these limitations are reasonable and have a logical connection to the permitted objectives. By preventing arbitrary or excessive control, the court maintains a fair balance between an individual's fundamental rights and the broader interests of society.

285. (C) Be non-arbitrary and proportionate to the objective
The concept of reasonable restrictions implies that any state-imposed limitation on the freedom of speech must be fair and proportionate. A restriction cannot be arbitrary or excessive; it must clearly serve one of the specific interests mentioned in the Constitution. This requirement ensures that the state does not overstep its authority, allowing for the maximum possible enjoyment of fundamental rights.

286. (D) The content and characteristics of messages
Content analysis is a systematic research technique that focuses on the objective study of communication artifacts. Instead of observing people or their reactions, researchers examine the actual messages present in media, such as news articles or advertisements. By identifying specific characteristics and patterns within this content, they can draw valid and replicable inferences about media portrayals and emerging social trends.

287. (C) Generalizability to a larger population
A major strength of survey research is its ability to produce findings that can be generalized to a larger population. This is achieved through the use of representative sampling, where a smaller group of individuals is carefully selected to reflect the characteristics of the whole. Consequently, the attitudes and behaviors identified in the sample can be reliably projected to others.

288. (B) What is the public's level of trust in news media?
Survey research is the most appropriate method for measuring the public's level of trust in news media. This technique allows researchers to collect data directly from a sample of individuals regarding their personal opinions, attitudes, and behaviors. By asking structured questions to a representative group, the study can produce quantitative data that reflects the overall sentiment of the larger population.

289. (D) Content analysis
Systematically counting how often political candidates are quoted in hundreds of newspaper articles is a classic application of content analysis. This method involves the objective categorization and quantification of message characteristics within communication media. By focusing on the manifest content of the articles, the researcher can identify trends in media coverage without having to interact with or survey individuals directly.

290. (A) Surveys study people directly, while content analysis studies communication artifacts
A fundamental difference between these two research methods lies in their subject of study. Survey research involves gathering data directly from human participants to understand their thoughts and actions. Content analysis, however, focuses on analyzing communication artifacts like texts, images, or broadcasts. While surveys explore what people think about the world, content analysis reveals what is actually present in the media.

291. (C) The physical form of the sign, such as an image or word
In the field of semiotics, the signifier is defined as the material or physical form of a sign. This includes anything that can be perceived by the senses, such as a printed word, a spoken sound, or a visual image. It serves as the vehicle that carries the mental concept, acting as the first component of Saussure's sign model.

292. (A) Denotation
Denotation refers to the literal, primary, or straightforward meaning of a sign. It is the

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by investors, as the dividend payout reduces the uncertainty and risk associated with the firm's future returns. This theory argues that dividend policy has a significant impact on the firm's valuation.

241. (B) The method of data collection and analysis.
A research design is the comprehensive plan or blueprint for conducting a research project. Its most critical components are the specific methods and procedures used to collect data and the statistical or qualitative tools used for analysis. These elements ensure that the study is conducted in a systematic and rigorous manner to address the research questions accurately. While a bibliography and recommendations are parts of the final report, they are not components of the design or planning phase itself.

242. (C) The process by which new employees acquire the skills to become effective
Organizational socialization, often called onboarding, is the comprehensive process by which a new employee acquires the necessary skills, knowledge, and behaviors to successfully transition into a productive and integrated member of the organization. This process goes beyond simple technical training to include understanding the company culture, values, and social norms. Effective socialization helps reduce the anxiety of new hires, increases their job satisfaction and commitment, and speeds up their ability to contribute to organizational goals and operational success.

243. (B) Provide financial services at affordable costs to all sections of society
Financial inclusion is a major policy objective promoted by the Reserve Bank of India to ensure that all sections of society, especially the vulnerable and low-income groups, have access to basic financial services at affordable costs. This includes services like savings accounts, credit, insurance, and payment systems. By integrating marginalized people into the formal financial system, financial inclusion aims to reduce poverty, encourage savings, and foster more equitable economic growth. It is about universal access and total affordability.

244. (A) Direct marketing channel
A direct marketing channel, also known as a zero-level channel, is a distribution system where the producer sells its products directly to the final consumer without the involvement of any intermediaries like wholesalers, distributors, or retailers. Examples include selling through a company-owned website, direct mail, or factory outlets. This allows the producer to maintain total control over the marketing process and keep all of the profit margin, but it also requires the firm to handle all distribution tasks internally.

245. (C) All of the above
Under the Sale of Goods Act, 1930, a seller who has not been paid the full price is classified as an unpaid seller and is granted several legal rights against the goods. These include a right of lien, a right of stoppage in transit, and a right of resale if the goods are perishable or after giving notice. Together, these rights provide the seller with a strong legal mechanism to protect their financial interests when a buyer defaults on their obligations.

246. (C) 80E
Section 80E of the Income-tax Act provides a specific deduction for individuals who have taken a loan for their own higher education or the education of their relatives. The deduction is allowed only for the interest part of the loan repayment, and there is no upper monetary limit on the amount that can be claimed. This benefit is available for a maximum of eight years or until the interest is fully paid, whichever is earlier. It aims to reduce the burden of studies.

247. (C) Marrakesh Agreement
The World Trade Organization was officially established on January 1, 1995, following the signing of the Marrakesh Agreement. This agreement was the culmination of the lengthy Uruguay Round of trade negotiations, which had been conducted under the General Agreement on Tariffs and Trade. The Marrakesh Agreement serves as the foundational charter of the WTO, outlining its structure, functions, and the rules governing international trade in goods, services, and intellectual property among its member nations worldwide.

248. (A) Holds managers responsible for the items of cost and revenue over which they have control.

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CHAPTER 10

Practical Yoga

1. Which level of teaching focuses on the rote memorization of facts and information?
(A) Reflective level
(B) Memory level
(C) Understanding level
(D) Autonomous development level

2. Consider the following statements about learner characteristics:
Statement I: Cognitive characteristics relate to the emotional and social aspects of a learner.
Statement II: Academic characteristics include the learner's prior knowledge and educational background.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

3. Which of the following is NOT a characteristic of an adolescent learner?
(A) Experiencing rapid physical and emotional changes
(B) Developing capacities for complex abstract thought
(C) Total dependence on parents for all decisions
(D) High importance of social peer group relations

4. A teacher uses case studies and problem-solving activities where students are required to analyze and synthesize information. This approach is most characteristic of which level of teaching?
(A) Memory level
(B) Understanding level
(C) Association level
(D) Reflective level

5. Which of the following statements correctly describes the 'Swayam' platform?
(A) Digital repository for storing academic dissertations
(B) Government initiative for primary school training
(C) Platform providing massive open online courses
(D) Online system for monitoring college attendance

6. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The use of ICT in teaching can enhance learning outcomes and engagement.
Reason (R): ICT provides access to a vast repository of information and interactive learning tools.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

7. What is the primary purpose of formative evaluation in education?
(A) Grading and ranking students at a course's end
(B) Certifying mastery of the specific subject matter
(C) Selecting students for entry into a new program
(D) Monitoring progress and providing ongoing feedback

8. In the context of evaluation systems, which of the following is an example of a criterion-referenced test?
(A) Driving test requiring performance to a standard
(B) Test ranking students relative to their peers
(C) Competitive entrance exam for university programs
(D) National aptitude test using percentile scoring

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9. Consider the following lists regarding teaching methods:
List I: (Method)
P. Lecture Method
Q. Demonstration Method
R. Heuristic Method
S. Project Method
List II: (Characteristic)
1. Learning by doing and practical work
2. Teacher as a guide for student discovery
3. Showing how something works
4. Transmitting factual information to a large audience
Which of the following is the correct matching?
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

10. Which of the following are considered key behaviors contributing to effective teaching?
(a) Lesson clarity
(b) Instructional variety
(c) Student success rate
(d) Use of student ideas and contribution
(e) Structuring
Choose the correct answer from the options given below:
(A) (a), (b) and (d) only
(B) (a), (b), (c) and (d) only
(C) (b), (c), (d) and (e) only
(D) (a), (b), (c), (d) and (e)

11. What does the "Post-positivism" approach to research emphasize?
(A) Absolute objective reality discovered through science
(B) Reality is entirely socially constructed and subjective
(C) Focus exclusively on interpreting historical texts
(D) Objective reality is known only via probabilities

12. A research study that aims to explore a contemporary phenomenon in its real-life context, especially when the boundaries between phenomenon and context are not clearly evident, is known as:
(A) An experimental study
(B) A case study
(C) A historical study
(D) A correlational study

13. Arrange the following steps of the research process in the correct chronological sequence:
(i) Literature review
(ii) Formulation of hypothesis
(iii) Data collection
(iv) Problem formulation
(v) Data analysis and interpretation
Choose the correct option:
(A) (iv), (i), (ii), (iii), (v)
(B) (i), (iv), (ii), (iii), (v)
(C) (iv), (ii), (i), (iii), (v)
(D) (i), (ii), (iv), (v), (iii)

14. In research, a 'hypothesis' is best described as:
(A) A definitive statement of factual information
(B) A summary of the existing research literature
(C) The final concluding statement of the study
(D) A tentative statement of variable relationships

15. Which of the following is an example of a qualitative research method?
(A) An ethnographic study of a cultural group.
(B) A survey with a Likert scale questionnaire.
(C) A laboratory experiment to measure reaction times.
(D) A statistical analysis of national census data.

16. Consider the following statements regarding research ethics:
Statement I: Informed consent means participants must be fully informed about the research purpose and risks before agreeing to participate.
Statement II: Anonymity in research means that the researcher knows the identity of the participants but promises not to disclose it.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

17. Which of the following is NOT a method of sampling in research?
(A) Random sampling

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(B) Variable manipulation
(C) Stratified sampling
(D) Snowball sampling

18. What is the primary purpose of citing sources in a research paper or thesis?
(A) To acknowledge work and avoid plagiarism
(B) To increase the word count of the work
(C) To show the topic's inherent complexity
(D) To provide background for the examiner

19. A researcher is studying the effect of a new teaching method on student performance. She divides the students into two groups; one receives the new method and the other continues with the old one. What type of research is this?
(A) Historical Research
(B) Descriptive Research
(C) Experimental Research
(D) Ethnographic Research

20. Which of the following elements are typically found in the format of a thesis/dissertation?
(a) Introduction
(b) Literature Review
(c) Research Methodology
(d) Results and Discussion
(e) Personal opinions unrelated to the research
Choose the most appropriate answer from the options given below:
(A) (a), (b), and (c) only
(B) (b), (c), and (d) only
(C) (a), (b), (c), and (d) only
(D) (a), (b), (c), (d), and (e)

21. Which citation style is most commonly used in social sciences for thesis writing?
(A) MLA (Modern Language Association) style
(B) Chicago style
(C) APA (American Psychological Association) style
(D) IEEE (Institute of Electrical and Electronics Engineers) style

22. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Positivist research relies heavily on quantitative data and statistical analysis.
Reason (R): The positivist paradigm holds that social reality is singular, objective, and measurable.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

23. Which of the following is an incorrect statement regarding a workshop?
(A) It involves hands-on practice and skill development.
(B) It is typically of a shorter duration than a conference.
(C) It involves a smaller, more focused group of participants.
(D) It focuses primarily on the theoretical presentation of research papers.

24. A question in a reading comprehension passage that requires the reader to understand something that is not directly stated in the text is called:
(A) An inferential question
(B) A literal question
(C) A vocabulary question
(D) A factual recall question

25. The primary objective of a 'Comprehension' section in an examination is to test a candidate's:
(A) Ability to write a summary of the text
(B) Ability to quickly locate specific dates
(C) Ability to understand and analyze the text
(D) Ability to memorize and reproduce the text

26. Which of the following is the best description of "interpersonal communication"?
(A) Direct interaction between two or more people
(B) Internal thought processes within an individual
(C) One source sending data to a mass audience
(D) Formally structured organizational messaging

27. Match List I with List II regarding types of communication:
List I: (Type)
P. Intrapersonal
Q. Interpersonal
R. Group
S. Mass

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R. e-ShodhSindhu
S. Shodhganga

List II:
1. A repository of electronic theses and dissertations
2. A platform for Massive Open Online Courses (MOOCs)
3. A virtual repository of learning resources
4. Consortium for higher education e-resources

Which of the following is the correct matching?
(A) P-1, Q-3, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-2, R-1, S-4

74. An 'Intranet' is best described as:
(A) Private internal network for organizations
(B) Global network accessible by everyone
(C) Secure internet link between two devices
(D) Publicly accessible Wi-Fi internet hotspot

75. In the context of e-mail, what does 'BCC' stand for?
(A) Bold Carbon Copy
(B) Backup Carbon Copy
(C) Basic Coded Copy
(D) Blind Carbon Copy

76. Which of the following activities is an example of synchronous audio and video-conferencing?
(A) Sending an email with a video attachment.
(B) A live webinar where participants can interact with the presenter in real-time.
(C) Posting a video on a discussion forum.
(D) Watching a pre-recorded lecture on YouTube.

77. What is the fundamental purpose of 'ICT and Governance', often referred to as e-Governance?
(A) Monitoring online activities of citizens
(B) Digitizing paper records exclusively
(C) Providing government services electronically
(D) Providing free internet for employees

78. Which of the following statements about the Internet is incorrect?
(A) It is a global network of interconnected computer networks.
(B) It uses the standard Internet protocol suite (TCP/IP).
(C) The World Wide Web is a service that runs on the Internet.
(D) Access to the Internet is controlled by a single central authority.

79. Consider the following statements about computer data units:
Statement I: A bit is the smallest unit of data in a computer.
Statement II: A byte is typically composed of 8 bits.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

80. The file format '.mp3' is commonly associated with:
(A) Image files
(B) Audio files
(C) Text documents
(D) Video files

81. Which of the following are components of human-environment interaction?
(a) Human adaptation to the environment
(b) Human modification of the environment
(c) Human dependence on the environment
(d) The environment's complete independence from human activity

Choose the correct answer from the options given below:
(A) (a) and (b) only
(B) (c) and (d) only
(C) (a), (b), and (c) only
(D) (a), (b), (c), and (d)

82. The Millennium Development Goals (MDGs) were a set of eight international development goals established following the Millennium Summit of the United Nations in what year?
(A) 2000
(B) 1992
(C) 2005
(D) 2015

83. Which of the following is a key difference between the Millennium Development Goals

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(D) A is false but R is true.

38. Which type of reasoning proceeds from specific observations to a general conclusion?
(A) Deductive reasoning
(B) Inductive reasoning
(C) Abductive reasoning
(D) Analogical reasoning

39. What is the next number in the series: 2, 5, 10, 17, 26, ?
(A) 35
(B) 39
(C) 41
(D) 37

40. If in a certain code, 'TEACHER' is written as 'VGCEJGT', how would 'STUDENT' be written in the same code?
(A) UVWFGPV
(B) KVWFGPV
(C) UVWGFPV
(D) SVWFGPU

41. Which of the following correctly describes the relationship between a square and a rectangle?
(A) A rectangle is a type of square.
(B) A square and a rectangle are mutually exclusive shapes.
(C) A square is a type of rectangle.
(D) A square is a rectangle only if its sides are of odd length.

42. A man is facing West. He turns 90 degrees in the clockwise direction, then 180 degrees in the anti-clockwise direction. Which direction is he facing now?
(A) South
(B) North
(C) East
(D) West

43. What is the value of 1/4 + 1/5?
(A) 2/9
(B) 1/20
(C) 1/9
(D) 9/20

44. A train travelling at 60 km/h crosses a pole in 9 seconds. What is the length of the train?
(A) 120 meters
(B) 150 meters
(C) 180 meters
(D) 200 meters

45. The ratio of the ages of two persons is 3:4. If the sum of their ages is 49 years, what is the age of the older person?
(A) 21 years
(B) 35 years
(C) 28 years
(D) 14 years

46. Which of the following is NOT a recognized type of reasoning?
(A) Inductive
(B) Deductive
(C) Abductive
(D) Intuitive

47. Simple Interest on a principal of Rs. 5000 for 2 years at a rate of 10% per annum is:
(A) Rs. 1000
(B) Rs. 500
(C) Rs. 1050
(D) Rs. 1100

48. A shopkeeper sells an item for Rs. 120, making a profit of 20%. What was the cost price of the item?
(A) Rs. 96
(B) Rs. 100
(C) Rs. 104
(D) Rs. 144

49. An argument is a set of statements consisting of one or more premises and a single:
(A) Question
(B) Conclusion
(C) Assumption
(D) Explanation

50. Match List I with List II concerning the structure of categorical propositions:
List I: (Component)
P. Quantifier
Q. Subject Term
R. Copula
S. Predicate Term
List II: (Example in "All dogs are mammals")
1. dogs
2. mammals

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Buddhist studies, and attracted scholars from across Asia?
(A) Takshashila
(B) Vallabhi
(C) Nalanda
(D) Vikramshila

94. What is the main role of the University Grants Commission (UGC) in India's higher education system?
(A) Conducting entrance exams for universities
(B) Administering all central universities
(C) Publishing textbooks for degree courses
(D) Coordinating standards and funding

95. Which of the following correctly identifies a 'non-conventional' learning programme?
(A) A distance education M.Com programme from an Open University.
(B) A full-time B.A. History programme at a traditional university.
(C) A regular Ph.D. programme requiring daily lab work.
(D) A classroom-based engineering degree course.

96. Consider the following statements about higher education in post-independence India:
Statement I: The Radhakrishnan Commission (1948-49) was the first major commission on university education after independence.
Statement II: The Kothari Commission (1964-66) recommended the 10+2+3 pattern of education.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

97. The concept of 'Oriental Learning' programmes in India focuses on:
(A) The study of modern Western science
(B) Study of classical and traditional systems
(C) Study of business and computer science
(D) Study of European history and philosophy

98. Which of the following is an example of a 'Skill Based Education' course?
(A) A course on Automobile Repair and Maintenance.
(B) A course on Ancient Indian Philosophy.
(C) A course on Quantum Physics theory.
(D) A course on Medieval Poetry.

99. 'Policies, Governance, and Administration' in higher education primarily deal with:
(A) Specific curriculum of a single subject
(B) Daily schedule of classes in a college
(C) Framework for managing institutions
(D) Architectural design of university campuses

100. Which of the following is the apex body for regulating and developing technical education in India?
(A) UGC (University Grants Commission)
(B) NCERT (National Council of Educational Research and Training)
(C) NCTE (National Council for Teacher Education)
(D) AICTE (All India Council for Technical Education)

101. Which set of learner characteristics can be considered to be related to the 'Social' domain?
(A) Ability to memorize and recall, problem-solving skills
(B) Emotional maturity, self-esteem, motivation
(C) Ability to relate to others, teamwork skills, empathy
(D) Prior knowledge in a subject, learning style

102. Which of the following teaching methods is most learner-centric?
(A) Lecture method
(B) Project method
(C) Team teaching
(D) Demonstration method

103. In a Computer Based Test (CBT), the primary advantage is:
(A) It eliminates the need for any kind of evaluation.
(B) It is only suitable for subjective and essay-type questions.
(C) It reduces the cognitive load on the student during the exam.
(D) It ensures rapid and error-free evaluation for objective-type questions.

104. Which of the following are characteristics of the Reflective Level of Teaching?

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(C) A is true but R is false.
(D) A is false but R is true.

62. The process of obtaining data for research or analysis is referred to as:
(A) Data governance
(B) Data classification
(C) Data interpretation
(D) Data acquisition

63. Which of the following is an example of qualitative data?
(A) Interview transcripts of focus groups
(B) Measured height of students in class
(C) Total count of books in the library
(D) Daily temperature records of a city

64. A graphical representation that uses rectangular bars of equal width to show data, where the length of the bars is proportional to the values they represent, is called a:
(A) Pie chart
(B) Bar chart
(C) Line graph
(D) Histogram

65. What is the primary difference between a Bar Chart and a Histogram?
(A) Bar charts are vertical while histograms are horizontal.
(B) Histogram bars touch; bar chart bars are separate.
(C) Histograms use discrete data; bar charts use continuous.
(D) Bar charts show percentages; histograms show numbers.

66. A pie chart is most suitable for representing:
(A) The parts of a whole or percentage distribution.
(B) The change of a variable over time.
(C) The relationship between two different variables.
(D) The frequency distribution of a continuous variable.

67. Consider the following statements about data:
Statement I: Quantitative data can be measured and expressed numerically.
Statement II: Qualitative data is descriptive and conceptual, often collected through interviews or observations.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

68. The concept of 'Data Governance' primarily deals with:
(A) Graphical representation of information
(B) Data collection from varied sources
(C) Conversion of qualitative data sets
(D) Management of data usability and security

69. Which graphical representation is best for showing the trend of a variable over a continuous period of time?
(A) Bar Chart
(B) Pie Chart
(C) Line Graph
(D) Table

70. "Mapping of data" in the context of Data Interpretation refers to:
(A) Creating geographical maps for locations
(B) Associating fields between different sources
(C) Deleting irrelevant data from a dataset
(D) Converting all data into table formats

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71. What does the acronym 'ICT' stand for?
(A) Indian Classical Technology
(B) Inter-Connected Terminals
(C) International Communication Treaty
(D) Information and Communication Technology

72. Which of the following is NOT a primary goal of digital initiatives in higher education?
(A) To increase the administrative burden on faculty.
(B) To improve access to educational resources.
(C) To enhance the quality of teaching and learning.
(D) To promote collaborative and interactive learning.

73. Match List I (Digital Initiative) with List II (Description):
List I:
P. SWAYAM
Q. National Digital Library (NDL)

many levels
2. A subordinate's fear of challenging their superior
3. A state of emotional distress or anxiety
4. Using jargon or technical terms that the receiver does not understand

Which of the following is the correct matching?
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

114. The term 'analogical reasoning' refers to:
(A) Reasoning from similar observations
(B) Reasoning from general principles
(C) Reasoning from specific findings
(D) Reasoning based on formal proofs

115. A discount of 15% is offered on a shirt marked at Rs. 800. The selling price of the shirt is:
(A) Rs. 785
(B) Rs. 120
(C) Rs. 680
(D) Rs. 920

116. If 'A' is the brother of 'B', 'C' is the father of 'A', and 'D' is the brother of 'C', how is 'D' related to 'B'?
(A) Father
(B) Brother
(C) Grandfather
(D) Uncle

117. Arrange the following fractions in ascending order: 1/2, 3/4, 2/5, 5/8
(A) 1/2, 2/5, 3/4, 5/8
(B) 2/5, 5/8, 1/2, 3/4
(C) 2/5, 1/2, 5/8, 3/4
(D) 3/4, 5/8, 1/2, 2/5

118. Which of the following statements about the structure of a categorical proposition is correct?
(A) The quantifier indicates the quality (affirmative/negative) of the proposition.
(B) The copula links the subject and predicate terms.
(C) The predicate term is what the proposition is about.
(D) The subject term affirms or denies something about the predicate.

119. The "mood" of a categorical syllogism is determined by:
(A) The number of premises in the argument.
(B) The arrangement of the middle term.
(C) The truth or falsity of its conclusion.
(D) The types of categorical propositions (A, E, I, O) it contains.

120. Which of the following is an example of the 'Slippery Slope' fallacy?
(A) Chain of dire events from one act
(B) Direct personal attack on opponent
(C) Forcing choice between two options
(D) Following popular trends or ideas

121. In Indian Logic, 'Vyapti' expresses the relationship of:
(A) Direct sensory perception of an object
(B) Similarity between two specific items
(C) Universal concomitance of terms
(D) Absence of a particular object

122. Which of the following are considered as sources for acquisition of data?
(a) Primary sources like surveys and experiments
(b) Secondary sources like government reports and published articles
(c) Tertiary sources like encyclopedias and bibliographies
(d) Imaginary sources based on speculation
(e) Anecdotal evidence from unverified personal stories

Choose the correct answer from the options given below:
(A) (a) and (b) only
(B) (a), (b) and (c) only
(C) (c), (d) and (e) only
(D) (a), (b), (c), (d) and (e)

123. A dataset containing information such as 'gender', 'hometown', and 'educational level' is an example of:
(A) Purely quantitative data
(B) Time-series data
(C) Spatial data
(D) A mix of quantitative and qualitative (categorical) data

124. Consider the following statements about data representation:

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(MDGs) and the Sustainable Development Goals (SDGs)?
(A) MDGs focused on economy; SDGs ignore it
(B) SDGs have fewer goals than original MDGs
(C) MDGs were for developing; SDGs are for all
(D) MDGs were binding; SDGs are voluntary

84. Arrange the following international agreements on environmental issues in chronological order of their adoption:
(i) Kyoto Protocol
(ii) Paris Agreement
(iii) Rio Summit (Earth Summit)
(iv) Montreal Protocol
Choose the correct option:
(A) (iv), (iii), (i), (ii)
(B) (iii), (iv), (i), (ii)
(C) (iv), (i), (iii), (ii)
(D) (iii), (i), (iv), (ii)

85. Which of the following is considered an anthropogenic source of pollution?
(A) Volcanic eruptions
(B) Forest fires caused by lightning
(C) Emissions from industrial factories
(D) Pollen from plants

86. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The use of renewable energy sources like solar and wind power is crucial for mitigating climate change.
Reason (R): Renewable energy sources produce significantly lower greenhouse gas emissions compared to fossil fuels.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

87. Which environmental issue is primarily caused by the release of chlorofluorocarbons (CFCs) into the atmosphere?
(A) Acid rain
(B) Eutrophication
(C) Desertification
(D) Ozone layer depletion

88. The Environmental Protection Act of India was enacted in which year, largely in response to the Bhopal Gas Tragedy?
(A) 1986
(B) 1972
(C) 1981
(D) 1992

89. What is the primary objective of the 'National Action Plan on Climate Change' (NAPCC) of India?
(A) Focusing solely on national afforestation
(B) Immediate total ban of all fossil fuels
(C) Strategy to enhance ecological sustainability
(D) Complying with external political pressure

90. Which of the following is NOT one of the missions under India's National Action Plan on Climate Change (NAPCC)?
(A) National Mission on Nuclear Energy
(B) National Solar Mission
(C) National Mission for a Green India
(D) National Mission on Sustainable Habitat

91. Match List I (Pollutant) with List II (Impact):
List I:
P. Oxides of Sulphur and Nitrogen
Q. Carbon Monoxide
R. Lead
S. Particulate Matter
List II:
1. Respiratory diseases
2. Damage to the nervous system
3. Reduces oxygen-carrying capacity of blood
4. Acid rain
Which of the following is the correct matching?
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

92. The term 'value education' in the context of higher education refers to:
(A) Teaching subjects with high market value
(B) Inculcating ethical and social values
(C) Providing education at a very low cost
(D) Focusing only on vocational training

93. Which ancient Indian university was renowned as a centre for higher learning, particularly in

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3. All
4. are

Which of the following is the correct matching?
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-3, S-2

51. Consider the argument: "All men are mortal. Socrates is a man. Therefore, Socrates is mortal." This is an example of:
(A) Inductive argument
(B) Analogical argument
(C) Deductive argument
(D) Abductive argument

52. In classical square of opposition, if the proposition 'All S is P' is true, what can be inferred about the proposition 'Some S is not P'?
(A) It is true.
(B) It is undetermined.
(C) It is both true and false.
(D) It is false.

53. The fallacy of 'Ad Hominem' occurs when:
(A) An argument assumes its own proof
(B) An argument appeals to basic pity
(C) An argument attacks the person directly
(D) An argument misrepresents a position

54. A Venn diagram is a tool used to represent:
(A) The chronological order of events.
(B) The relationship between sets or classes.
(C) The structure of a deductive proof.
(D) The flow of data in a computer program.

55. In Indian Logic, which 'Pramana' refers to knowledge gained through direct sense-perception?
(A) Anumana (Inference)
(B) Upamana (Comparison)
(C) Shabda (Verbal Testimony)
(D) Pratyaksha (Perception)

56. Identify the correct pair of contraries in the classical square of opposition.
(A) A (All S is P) and E (No S is P)
(B) A (All S is P) and I (Some S is P)
(C) E (No S is P) and O (Some S is not P)
(D) I (Some S is P) and O (Some S is not P)

57. Which of the following logical fallacies involves creating a distorted or oversimplified version of an opponent's argument and then refuting that version?
(A) Red Herring diversion
(B) Hasty Generalization error
(C) Straw Man fallacy
(D) Slippery Slope logic

58. According to Indian Logic, 'Anumana' (inference) involves a middle term (hetu), a major term (sadhya), and a minor term (paksha). In the inference "The hill has fire because it has smoke", what is the 'hetu'?
(A) Smoke
(B) Hill
(C) Fire
(D) The relation between fire and smoke

59. Which of the following Pramanas from the Nyaya school of philosophy relies on similarity or comparison to gain knowledge?
(A) Arthapatti (Postulation)
(B) Anupalabdhi (Non-perception)
(C) Shabda (Verbal Testimony)
(D) Upamana (Comparison)

60. Which of the following are formal fallacies?
(a) Affirming the consequent
(b) Denying the antecedent
(c) Ad Hominem
(d) Appeal to Ignorance

Choose the correct answer from the options given below:
(A) (c) and (d) only
(B) (a) and (b) only
(C) (a), (b), and (c) only
(D) (a), (c), and (d) only

61. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): A valid deductive argument can have false premises and a false conclusion.
Reason (R): The validity of a deductive argument depends on its logical form, not the truth of its premises.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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(a) Developing problem-solving skills
(b) Rote memorization of facts
(c) Fostering critical and creative thinking
(d) Seeing relationships and tool use
(e) Teacher-centric and content-focused instruction

Choose the correct answer from the options given below:
(A) (a) and (c) only
(B) (b) and (e) only
(C) (a), (c) and (d) only
(D) (b), (d) and (e) only

105. "A systematic, empirical, and controlled investigation of hypothetical propositions about the presumed relations among natural phenomena" is the definition of:
(A) Historical inquiry
(B) Philosophical debate
(C) Scientific research
(D) Literary criticism

106. A researcher wants to study the lived experiences of flood survivors. Which research approach would be most appropriate?
(A) Phenomenological research
(B) Experimental research
(C) Correlational research
(D) Survey research

107. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The selection of an appropriate research tool is critical for the validity of the research findings.
Reason (R): A flawed or inappropriate tool will collect inaccurate data, leading to invalid conclusions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

108. The practice of a researcher using multiple sources or methods to study the same phenomenon to increase the credibility of findings is known as:
(A) Sampling
(B) Triangulation
(C) Plagiarism
(D) Generalization

109. What is the primary function of a 'seminar' as a form of academic interaction?
(A) To provide hands-on training on a specific skill.
(B) To deliver a formal lecture to a very large, passive audience.
(C) To present a research paper for discussion and feedback among a group of experts and peers.
(D) To work collaboratively on a long-term research project.

110. Which of the following is an incorrect pair of communication type and its characteristic?
(A) Formal Communication - Follows official chain of command
(B) Informal Communication - Also known as the grapevine
(C) Vertical Communication - Can be upward or downward
(D) Horizontal Communication - Communication between a superior and a subordinate

111. The "Shannon-Weaver model" of communication is primarily criticized for its:
(A) Linearity and lack of focus on context
(B) Overemphasis on available feedback
(C) Complexity and excessive variables
(D) Focus on non-verbal communication

112. In classroom communication, a teacher's use of 'probing questions' is intended to:
(A) Quickly finish the teaching syllabus
(B) Encourage students to think deeply
(C) Test students' basic rote memory
(D) Punish students for inattention

113. Match List I with List II regarding communication barriers:
List I: (Barrier Type)
P. Psychological
Q. Semantic
R. Organisational
S. Personal
List II: (Example)
1. A complex organisational structure with

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List II: (Example)
1. A team meeting to solve a problem
2. A person reflecting on their day's events
3. A news broadcast on television
4. A conversation between two friends

Which of the following is the correct matching?
(A) P-3, Q-1, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

28. The process of converting a message into a symbolic form (e.g., words, gestures) is known as:
(A) Decoding
(B) Encoding
(C) Feedback
(D) Channeling

29. Which of the following are characteristics of effective communication?
(a) Clarity
(b) Ambiguity
(c) Conciseness
(d) Completeness
(e) Incoherence

Choose the correct answer from the options given below:
(A) (a), (c) and (d) only
(B) (b), (c) and (e) only
(C) (a), (b), (c) and (d) only
(D) (a), (c), (d) and (e) only

30. In communication, 'noise' refers to:
(A) The physical volume of the speaker
(B) Feedback provided by the receiver
(C) The medium used for the message
(D) Interference that distorts the message

31. Grapevine communication is an example of:
(A) Informal communication
(B) Formal communication
(C) Downward communication
(D) Upward communication

32. Consider the following statements about barriers to effective communication:
Statement I: Semantic barriers arise from problems in the expression or understanding of the message's meaning.
Statement II: Physical barriers include distractions like poor lighting or a noisy environment.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

33. Which of the following is an example of non-verbal communication?
(A) Writing an email
(B) Using facial expressions
(C) Making a phone call
(D) Giving a public speech

34. A university principal sending a circular to all department heads is an example of:
(A) Downward communication
(B) Upward communication
(C) Horizontal communication
(D) Diagonal communication

35. The concept of 'classroom communication' is best described as:
(A) One-way process from teacher to student
(B) An interaction that is exclusively verbal
(C) Transactional process between stakeholders
(D) Informal student chats during a lecture

36. Which of the following is NOT a characteristic of Mass Media?
(A) Large, anonymous, and heterogeneous audience.
(B) Use of mechanical or electronic media.
(C) Delayed and limited feedback.
(D) Highly personalized and interactive content.

37. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Effective classroom communication is crucial for successful teaching and learning.
Reason (R): It helps in creating a positive learning environment and ensures clarity in the transmission of knowledge.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

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Statement I: A line graph is ideal for comparing values across different categories at a single point in time.
Statement II: A pie chart is effective for showing trends over a long period.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

125. The policy framework that defines who can take what action, with what data, under what circumstances, and using what methods, is known as:
(A) Data Interpretation
(B) Data Acquisition
(C) Data Governance
(D) Data Mapping

126. What does the acronym 'URL' stand for?
(A) Universal Resource Link
(B) Unified Resource Link
(C) Universal Record Locator
(D) Uniform Resource Locator

127. Which digital initiative by the Government of India aims to provide a secure cloud storage platform for every citizen to access their documents and certificates?
(A) DigiLocker
(B) SWAYAM
(C) e-ShodhSindhu
(D) Shodhganga

128. A difference between the Internet and the World Wide Web (WWW) is that:
(A) Internet is a specific WWW service
(B) Internet is infra; WWW is a service
(C) WWW is physical; Internet is info
(D) Terms are completely interchangeable

129. Which of the following is considered a major impact of human activities on the water environment?
(A) Increased biodiversity in rivers.
(B) Eutrophication from agricultural runoff.
(C) Natural purification of groundwater.
(D) Reduction in sea-level.

130. The Paris Agreement, a landmark international accord on climate change, aims to limit global warming to well below what level, compared to pre-industrial levels?
(A) 2 degrees Celsius
(B) 5 degrees Celsius
(C) 3 degrees Celsius
(D) 1 degree Celsius

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131. The International Solar Alliance (ISA) was launched by:
(A) The United States and China
(B) The European Union
(C) India and France
(D) Brazil and South Africa

132. Which of the following is an incorrect statement regarding bio-magnification?
(A) It is the increasing concentration of a substance in organisms at successively higher levels in a food chain.
(B) Heavy metals like mercury are known to bio-magnify.
(C) It can pose a significant threat to top predators, including humans.
(D) Substance concentration decreases upward.

133. Arrange the following commissions/committees on education in India in chronological order:
(i) Kothari Commission
(ii) Yashpal Committee
(iii) Radhakrishnan Commission
(iv) Mudaliar Commission
Choose the correct option:
(A) (iii), (iv), (i), (ii)
(B) (i), (iii), (iv), (ii)
(C) (iii), (i), (iv), (ii)
(D) (iv), (iii), (ii), (i)

134. Which body in India is responsible for the accreditation of higher education institutions?
(A) University Grants Commission (UGC)
(B) National Assessment and Accreditation Council (NAAC)
(C) All India Council for Technical Education (AICTE)
(D) National Board of Accreditation (NBA)

135. The National Education Policy (NEP) 2020 proposes a new pedagogical and curricular

S. Statistic

List II: (Description)

1. A numerical characteristic of a sample
2. The entire group that the researcher wants to draw conclusions about
3. A numerical characteristic of a population
4. A subset of individuals from the larger population

Which of the following is the correct matching?

(A) P-1, Q-3, R-2, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-4, R-3, S-1
(D) P-4, Q-2, R-3, S-1

201. Which of the following statements are true about a 'Conference'?

(a) It is a small gathering focused on a single, specific issue.
(b) It is typically a large meeting with participants from various fields or locations.
(c) It often features keynote speakers and multiple concurrent sessions.
(d) Its primary purpose is hands-on skill training.
(e) It is generally a forum for formal presentations of papers and discussions.

Choose the correct answer from the options given below:

(A) (a), (c) and (d) only
(B) (b), (c) and (e) only
(C) (a) and (d) only
(D) (b), (d) and (e) only

202. The communication that flows from a subordinate to a superior is known as:

(A) Upward communication
(B) Downward communication
(C) Horizontal communication
(D) Intrapersonal communication

203. A teacher finds that some students are not participating in class discussions. To encourage them, the teacher starts by asking simple, opinion-based questions and positively acknowledges every attempt to answer. This strategy primarily addresses which barrier to communication?

(A) Semantic barrier
(B) Physical barrier
(C) Organisational barrier
(D) Psychological barrier (e.g., fear, shyness)

204. What comes next in the sequence: Z, X, V, T, R, ?

(A) Q
(B) P
(C) S
(D) O

205. Two propositions are contradictory if:

(A) They can both be true, but cannot both be false.
(B) They can both be false, but cannot both be true.
(C) They cannot both be true and they cannot both be false.
(D) The truth of one implies the truth of the other.

206. The fallacy of 'Appeal to Ignorance' (Argumentum ad Ignorantiam) occurs when a proposition is held to be true just because:

(A) An authority figure says it is true.
(B) It is a popular belief.
(C) It is emotionally appealing.
(D) It has not been proven false.

207. According to Nyaya logic, the argument "Sound is eternal because it is a product" commits which type of fallacy (Hetvabhasa)?

(A) Viruddha (Contradictory middle)
(B) Savyabhichara (Irregular middle)
(C) Asiddha (Unproven middle)
(D) Badhita (Non-inferentially contradicted middle)

208. Which graphical tool would be LEAST effective for representing the exact sales figures for five different products in a given month?

(A) A table
(B) A pie chart
(C) A bar chart
(D) A line graph

209. What is the term for unsolicited commercial email sent in bulk?

(A) Virus
(B) Spam
(C) Trojan Horse
(D) Phishing

210. Which of the following are Sustainable Development Goals (SDGs)?

(a) No Poverty

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1. Simultaneous sending and receiving of messages
2. A one-way flow of information
3. Information is filtered by a person or entity
4. Includes feedback, making it a two-way process

Which of the following is the correct matching?
(A) P-2, Q-4, R-1, S-3
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

146. A company's CEO holding a press conference is an example of what kind of communication?
(A) Mass communication
(B) Intrapersonal communication
(C) Interpersonal communication
(D) Group communication

147. A "leading question" is a barrier to communication because it:
(A) Is too long and complex.
(B) Contains offensive language.
(C) Suggests a particular answer.
(D) Is irrelevant to the topic.

148. What is the average of the first five prime numbers?
(A) 5.0
(B) 5.8
(C) 3.6
(D) 5.6

149. The compound interest on Rs. 10,000 for 2 years at 10% per annum, compounded annually, is:
(A) Rs. 2000
(B) Rs. 1000
(C) Rs. 2100
(D) Rs. 2200

150. If 5 men can complete a work in 12 days, how many days will it take for 3 men to complete the same work?
(A) 15 days
(B) 20 days
(C) 18 days
(D) 7.2 days

151. Which of the following is a type of 'informal fallacy'?
(A) Affirming the consequent
(B) Denying the antecedent
(C) Existential fallacy
(D) Fallacy of Equivocation

152. In the classical square of opposition, the relationship between 'Some S is P' (I) and 'Some S is not P' (O) is called:
(A) Subcontrary
(B) Contrary
(C) Contradictory
(D) Subalternation

153. 'Arthapatti' in Indian Logic refers to:
(A) Knowledge from non-perception/absence
(B) Knowledge from expert verbal testimony
(C) Knowledge from logical postulation
(D) Knowledge from direct sensory contact

154. Which Pramana is used in the following example: "Devadatta is fat and he does not eat during the day. Therefore, Devadatta must be eating at night."
(A) Arthapatti
(B) Pratyaksha
(C) Anumana
(D) Shabda

155. Which of the following sources of data is considered a primary source?
(A) Research paper in peer-reviewed journal
(B) Textbook on research methodology topics
(C) Published government census report data
(D) Data collected via researcher's survey

156. The classification of data into categories like 'low income', 'middle income', and 'high income' is an example of:
(A) Nominal scaling
(B) Ordinal scaling
(C) Interval scaling
(D) Ratio scaling

157. What does the acronym 'RAM' stand for in the context of computer memory?
(A) Read Access Memory
(B) Readily Available Memory
(C) Random Access Memory
(D) Rapid Application Memory

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221. Which teaching support system is considered a 'traditional' one?
(A) Interactive whiteboard
(B) Online learning modules
(C) Chalkboard or blackboard
(D) Video conferencing tools

222. Which of the following statements about formative and summative evaluation is incorrect?
(A) Formative evaluation is process-oriented, while summative is product-oriented.
(B) Formative evaluation occurs during instruction, while summative occurs at the end.
(C) The purpose of formative evaluation is to improve learning, while summative is to judge it.
(D) Formative is for certification; summative is for feedback.

223. What does "plagiarism" in research refer to?
(A) Using another person's ideas or words without giving them proper credit.
(B) The process of peer-reviewing a research article.
(C) The application of statistical methods to analyze data.
(D) The formulation of a novel and original research hypothesis.

224. Consider the following statements regarding communication:
Statement I: 'Paralanguage' refers to the non-verbal cues of the voice, such as pitch, tone, and rate of speech.
Statement II: 'Proxemics' is the study of how people use personal space in communication.
Which of the above statements is/are correct?
(A) Only Statement I
(B) Only Statement II
(C) Both Statement I and Statement II
(D) Neither Statement I nor Statement II

225. If pointing to a photograph, a man says, "I have no brother or sister, but that man's father is my father's son." Whose photograph was it?
(A) His own
(B) His son's
(C) His father's
(D) His nephew's

226. What is the primary cause of 'acid rain'?
(A) Release of sulfur/nitrogen oxides
(B) Release of carbon monoxide/methane
(C) Depletion of the ozone layer
(D) Excessive particulate air matter

227. The concept of 'environmental justice' is primarily concerned with:
(A) Prosecution for public littering
(B) Scientific study of ecosystem balance
(C) Fair treatment regardless of income
(D) Expansion of national park regions

228. Which of the following is a key objective of 'value education'?
(A) Ensuring students get high-paying jobs.
(B) To foster a scientific and rational temper.
(C) To promote rote memorization of facts.
(D) To develop sensitivity towards social, ethical and environmental issues.

229. Which of the following characteristics apply to 'Conventional learning'?
(a) Often takes place in a physical classroom setting.
(b) Primarily relies on self-paced online modules.
(c) Follows a fixed curriculum and timetable.
(d) Allows learners to study anytime, anywhere.
(e) Teacher-led and structured instruction.
Choose the correct answer from the options given below:
(A) (b) and (d) only
(B) (a), (c) and (e) only
(C) (b), (c) and (d) only
(D) (a), (d) and (e) only

230. A teacher asks a student, "Can you rephrase what the author is saying in your own words?" This question targets which level of teaching?
(A) Memory level
(B) Understanding level
(C) Reflective level
(D) Autonomous level

231. Which sampling method gives every member of the population an equal and independent chance of being selected?
(A) Quota sampling
(B) Convenience sampling
(C) Purposive sampling

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(B) It promotes universal values like truth, peace, and non-violence.
(C) It can be integrated into the teaching of all subjects.
(D) It is confined to the teaching of religious texts.

168. The "Autonomous Development Level" of teaching, while not one of the main three, is characterized by:
(A) Student-centric, self-motivated learning
(B) High degree of teacher-led direction
(C) Understanding relationships/principles
(D) Rote learning of prescribed contents

169. In an experimental design, the variable that is manipulated by the researcher is called the:
(A) Dependent variable
(B) Extraneous variable
(C) Independent variable
(D) Control variable

170. Which of the following activities in a thesis is a direct violation of research ethics?
(a) Fabricating data to support the hypothesis
(b) Citing sources that were not actually consulted
(c) Failing to obtain informed consent from participants
(d) Using a standardized and validated questionnaire
(e) Reporting findings that contradict the initial hypothesis
Choose the correct answer from the options given below:
(A) (a) and (e) only
(B) (d) and (e) only
(C) (a), (b) and (c) only
(D) (a), (b), (c), (d) and (e)

171. A teacher says, "Today's lecture was good." A student hears, "The lecture was boring." This misunderstanding is most likely a result of which type of communication barrier?
(A) Physical barrier
(B) Semantic barrier
(C) Technological barrier
(D) Psychological barrier

172. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In logical reasoning, a sound argument must be valid.
Reason (R): An argument is sound if and only if it is valid and all of its premises are actually true.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

173. What is the next term in the letter series: A, C, F, J, O, ?
(A) V
(B) T
(C) U
(D) S

174. The "figure" of a categorical syllogism is determined by:
(A) Types of propositions (A,E,I,O) present
(B) The truth value of the final conclusion
(C) The specific number of terms included
(D) Middle term arrangement in the premises

175. Which Indian logic school accepts 'Anupalabdhi' (non-perception) as a valid and independent means of knowledge?
(A) Advaita Vedanta
(B) Charvaka
(C) Buddhism
(D) Nyaya-Vaisheshika

176. What is the primary purpose of 'Data Classification'?
(A) Increasing size of the total dataset
(B) Arranging data into homogeneous groups
(C) Deleting all basic numerical info
(D) Keeping data secret from all users

177. A teacher uses a live online poll during a lecture to gauge student understanding. This is an application of:
(A) Asynchronous ICT tools
(B) ICT for interactive learning and assessment
(C) E-mail for communication
(D) Digital initiatives for administration

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178. What does 'HTTP' stand for in a web address?
(A) HyperText Transfer Protocol
(B) HyperText Transmission Protocol
(C) High-Tech Transfer Page
(D) Hyper-Textual Transfer Program

179. The Rio Summit of 1992 is particularly significant for producing which important document?
(A) The Kyoto Protocol
(B) The Paris Agreement
(C) Agenda 21
(D) The Montreal Protocol

180. The National Council for Teacher Education (NCTE) is a statutory body primarily concerned with:
(A) The regulation of technical and management education.
(B) The maintenance of standards for the teacher education system.
(C) The funding of central universities.
(D) The maintenance of standards for the teacher education system.

181. A student demonstrates a high level of emotional intelligence, including self-awareness and empathy. These fall under which category of learner characteristics?
(A) Academic
(B) Social
(C) Affective
(D) Cognitive

182. Which of the following is an example of a summative evaluation?
(A) A weekly quiz to check progress.
(B) A final semester-end examination.
(C) Asking questions during a lecture.
(D) Observing students during a lab activity.

183. Which of the following statements about historical research is correct?
(A) Manipulation of variables in control
(B) Projections used for future understanding
(C) Another name for longitudinal study
(D) Source evaluation to reconstruct the past

184. "The use of an ICT application in a research process is unethical." This statement is:
(A) True if the application is used for data fabrication or plagiarism.
(B) Always true.
(C) Always false.
(D) True only for qualitative research.

185. A teacher who adapts their communication style based on the learners' age, culture, and educational level is demonstrating:
(A) Egocentric communication
(B) Semantic noise
(C) Audience analysis
(D) Channel overload

186. Which set of statements represents valid criticisms of mass media?
(a) It can lead to cultural homogenization.
(b) It provides access to a wide range of information and viewpoints.
(c) Ownership concentration can limit the diversity of voices.
(d) It plays a crucial role in forming public opinion and social awareness.
(e) It can sensationalize news and create moral panics.
Choose the most appropriate answer from the options given below:
(A) (a), (c) and (e) only
(B) (b) and (d) only
(C) (a), (b) and (c) only
(D) (c), (d) and (e) only

187. The percentage profit earned by selling an article for Rs. 1920 is equal to the percentage loss incurred by selling the same article for Rs. 1280. At what price should the article be sold to make 25% profit?
(A) Rs. 2200
(B) Rs. 2400
(C) Rs. 1600
(D) Rs. 2000

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188. An argument that draws a conclusion about a whole group based on an inadequate sample of the group commits the fallacy of:
(A) Straw Man
(B) Hasty Generalization
(C) Ad Hominem
(D) Appeal to Authority

189. Which of the following is the best definition of a 'Symposium'?

(A) Large-scale meeting over several days
(B) Intensive practical skill training
(C) Brief expert talks on a single topic
(D) Formal voting on organization policy

190. What is the primary role of a 'moderator' in a focus group discussion?
(A) Providing expert topic opinions
(B) Ensuring only one person speaks
(C) Transcribing chat in real-time
(D) Facilitating the group discussion

191. Which of the following is a key component of effective classroom communication?
(A) Establishing immediate feedback loops
(B) One-way information flow
(C) Using exclusively complex terminology
(D) Avoiding all non-verbal cues

192. Which of the following correctly pairs a logical concept with its description?
(A) Mood - The arrangement of the middle term in a syllogism.
(B) Vyapti - The universal relation of concomitance in Indian logic.
(C) Figure - The types of propositions (A,E,I,O) in a syllogism.
(D) Pramana - A logical fallacy in Western logic.

193. The primary benefit of using a table for data representation is:
(A) Visual appeal for showing trends
(B) Precise display of organized values
(C) Ability to show parts of a whole
(D) Effective showing of continuous flow

194. What is the main function of an operating system (e.g., Windows, macOS, Linux)?
(A) Management of hardware and software
(B) Browsing internet websites/portals
(C) Creating basic text documents
(D) Protecting from all known viruses

195. Which of the following is an example of a natural hazard?
(A) A chemical spill from a factory.
(B) A nuclear power plant meltdown.
(C) A major earthquake.
(D) Deforestation leading to soil erosion.

196. 'Deemed to be University' status is granted by the Central Government on the advice of the:
(A) State Government
(B) National Assessment and Accreditation Council (NAAC)
(C) President of India
(D) University Grants Commission (UGC)

197. Arrange the following levels of teaching from the least thoughtful to the most thoughtful:
(i) Reflective level
(ii) Memory level
(iii) Understanding level
Choose the correct option:
(A) (i), (ii), (iii)
(B) (ii), (i), (iii)
(C) (ii), (iii), (i)
(D) (iii), (ii), (i)

198. Which of the following represents a key behavioral competency of an effective teacher, also known as a 'helping behavior'?
(A) Focusing only on the syllabus
(B) Using student ideas and contributions
(C) Maintaining a rigid and authoritarian classroom
(D) Avoiding all forms of humor

199. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In qualitative research, the researcher is often considered the primary instrument for data collection and analysis.
Reason (R): Qualitative research involves deep immersion, interpretation, and understanding of context, which relies heavily on the researcher's skills and perspectives.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

200. Match List I with List II regarding research terminology:
List I: (Research Term)
P. Population
Q. Sample
R. Parameter

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structure to replace the 10+2 system. What is the new structure?
(A) 3+5+3+4
(B) 5+3+4+3
(C) 4+3+3+5
(D) 5+3+3+4

136. Which of the following is a characteristic of an 'Adult Learner' (andragogy) as distinct from a child learner (pedagogy)?
(A) Internally motivated and self-directed.
(B) High dependence on the teacher for all learning.
(C) Learning is subject-centered rather than problem-centered.
(D) Lack of life experience to draw upon.

137. Which of the following is a factor affecting teaching related to the 'Institution'?
(A) Motivation of the teacher
(B) Prior knowledge of the learner
(C) Teacher-student ratio
(D) Intelligence of the teacher

138. In the context of evaluation, a test that is designed to predict a student's future performance is known as:
(A) An aptitude test
(B) A diagnostic test
(C) A summative test
(D) An achievement test

139. Which of the following are features of the Choice Based Credit System (CBCS)?
(a) Allows students to choose inter-disciplinary and intra-disciplinary courses.
(b) Credits are awarded based on the number of hours spent learning.
(c) Evaluation is limited to a single final examination.
(d) It is a teacher-centric rather than student-centric approach.
Choose the correct answer from the options given below:
(A) (a) and (b) only
(B) (c) and (d) only
(C) (a), (b), and (c) only
(D) (a), (b), (c), and (d)

140. Action research is a type of research that is:
(A) Conducted to develop a new theory for universal application.
(B) Focused on solving an immediate, local problem.
(C) A purely historical investigation.
(D) Used to establish causal relationships under controlled conditions.

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141. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): A research hypothesis must be testable.
Reason (R): A hypothesis that cannot be empirically tested or falsified is not a scientific hypothesis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

142. The "Descriptive Research" method aims to:
(A) Manipulate variables for specific effects
(B) Establish clear cause-effect relationships
(C) Explore previously unstudied topic areas
(D) Describe a population's characteristics

143. Which of the following is NOT a characteristic of good research?
(A) Biased
(B) Systematic
(C) Logical
(D) Replicable

144. In communication, 'Kinesics' refers to the study of:
(A) The use of time
(B) Body language, including gestures and posture
(C) The use of space
(D) Voice modulation, pitch, and tone

145. Match List I with List II regarding models of communication:
List I: (Model of Communication)
P. Linear Model
Q. Interactive Model
R. Transactional Model
S. Gatekeeping Model
List II: (Core Concept)

(b) Zero Hunger
(c) Quality Education
(d) Universal Internet Access
(e) Climate Action
Choose the correct answer from the options given below:
(A) (a), (b) and (d) only
(B) (a), (b), (c) and (e) only
(C) (c), (d) and (e) only
(D) (a), (b), (c), (d) and (e)

211. The National Knowledge Commission (NKC) in India was constituted under the chairmanship of:
(A) Dr. D. S. Kothari
(B) Prof. Yash Pal
(C) Sam Pitroda
(D) Dr. S. Radhakrishnan

212. Which of the following is a characteristic of 'Swayam Prabha'?
(A) It is a portal for online courses.
(B) It is a digital library of theses.
(C) It is a social media platform for academics.
(D) It is a group of 34 DTH channels devoted to telecasting high-quality educational programmes.

213. What is the fundamental difference between 'positivism' and 'post-positivism' in research?
(A) Differing methodological frameworks
(B) Modern vs ancient approaches
(C) View of reality as objective vs probable
(D) Social vs natural science focus

214. The term 'Ethnography' refers to a research method that involves:
(A) Conducting a large-scale survey with structured questions.
(B) The in-depth study and description of a culture or social group from an insider's perspective.
(C) Analyzing historical records and documents.
(D) A controlled experiment with treatment and control groups.

215. A class of 50 students has 20 girls. What is the percentage of boys in the class?
(A) 40%
(B) 50%
(C) 30%
(D) 60%

216. A car travels from city A to city B at a speed of 40 km/h and returns from B to A at a speed of 60 km/h. What is the average speed for the whole journey?
(A) 48 km/h
(B) 50 km/h
(C) 52 km/h
(D) 100 km/h

217. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The conclusion of a strong inductive argument is not guaranteed to be true.
Reason (R): Inductive reasoning moves from specific premises to a general conclusion, and the conclusion contains more information than the premises, making it probabilistic rather than certain.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

218. In the context of a Venn diagram, the overlapping area between two circles representing two sets indicates:
(A) The elements that are common to both sets.
(B) The elements that are in the first set but not the second.
(C) The elements that are in the second set but not the first.
(D) The elements that are in neither set.

219. What is the primary role of the National Board of Accreditation (NBA) in India?
(A) Accrediting entire university institutions
(B) Conducting NET exams for lectureship
(C) Funding research in social sciences
(D) Accrediting technical degree programs

220. The ancient Indian institution of 'Takshashila' was particularly famous as a center for:
(A) Buddhist philosophy and training
(B) Study of medicine, law, and Vedas
(C) Maritime engineering and trade
(D) Tantric studies and rituals

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158. Which of the following is a domain name extension typically associated with a non-profit organization?
(A) .com
(B) .gov
(C) .edu
(D) .org

159. Which of the following statements about ICT is correct?
(A) ICT encompasses both the hardware (like computers) and software (like applications) used to manage information.
(B) ICT tools are always expensive and complex to use.
(C) The primary purpose of ICT is entertainment, not education.
(D) Intranet and Internet are identical in function and accessibility.

160. Which of the following statements correctly describe the objectives of a symposium?
(a) To provide in-depth, hands-on training on a practical skill.
(b) For a group of experts to present different aspects of a single topic.
(c) To allow for extended discussion and debate among a small group of specialists.
(d) For a large audience to listen to a series of formal lectures with limited interaction.
(e) It is generally broader than a seminar but more focused than a conference.
Choose the correct answer from the options given below:
(A) (a) and (d) only
(B) (b) and (e) only
(C) (a), (c) and (e) only
(D) (b), (d) and (e) only

161. The term 'Anthropocene' denotes:
(A) Study of ancient human civilizations
(B) Human-impacted geological epoch
(C) Period characterized by dinosaurs
(D) General theory of universal origins

162. The 'Montreal Protocol' is an international treaty designed to protect the:
(A) Ozone layer
(B) Rainforests
(C) Endangered species
(D) Marine biodiversity

163. The use of solar, wind, and geothermal energy sources are examples of mitigating which environmental problem?
(A) Water pollution
(B) Soil erosion
(C) Climate change
(D) Noise pollution

164. Match List I with List II regarding environmental hazards:
List I: (Environmental Hazard)
P. Flood
Q. Drought
R. Earthquake
S. Landslide
List II: (Primary Cause/Nature)
1. Shaking of the Earth's surface resulting from a sudden release of energy in the lithosphere
2. The downslope movement of rock, debris, or earth
3. An overflow of a large amount of water beyond its normal limits
4. A period of below-average precipitation resulting in prolonged shortages in water supply
Which of the following is the correct matching?
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-2, R-1, S-3

165. Which commission in post-independence India was exclusively dedicated to the improvement of secondary education?
(A) Radhakrishnan Commission (1948-49)
(B) Kothari Commission (1964-66)
(C) Mudaliar Commission (1952-53)
(D) National Knowledge Commission (2005)

166. A university that is established by an act of the central government is known as a:
(A) State University
(B) Central University
(C) Private University
(D) Deemed University

167. Which of the following is an incorrect statement about 'value education'?
(A) It aims to develop a well-rounded and socially responsible personality.

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(D) Simple random sampling

232. 'Paraphrasing' someone else's work in a research paper is acceptable only if:
(A) The original source is properly cited.
(B) The original author is not famous.
(C) More than 50% of the words are changed.
(D) The paper is not intended for publication.

233. The 'grapevine' is a form of informal communication. Which of the following is a potential disadvantage of the grapevine?
(A) Consistent slow speed of data
(B) Exclusive focus on official news
(C) Rapid spread of misinformation
(D) Building of shared team morale

234. In a row of students, Rohan is 7th from the left and 15th from the right. How many students are there in the row?
(A) 21
(B) 22
(C) 20
(D) 23

235. Consider the syllogism:
Major Premise: All poets are dreamers.
Minor Premise: Some artists are poets.
Conclusion: Some artists are dreamers.
What is the 'Middle Term' in this syllogism?
(A) Artists
(B) Dreamers
(C) Some
(D) Poets

236. The 'Digital Divide' refers to:
(A) The difference between digital and analog signals.
(B) The gap between people who have access to modern information and communication technology and those who do not.
(C) The process of dividing a computer's hard drive into multiple partitions.
(D) The line separating hardware from software in a computer system.

237. The Kyoto Protocol was an international treaty that committed state parties to reduce:
(A) Ozone-depleting substances
(B) Water pollution
(C) Greenhouse gas emissions
(D) Plastic waste in oceans

238. Which of the following correctly pairs a post-independence education commission with its main focus?
(A) Radhakrishnan - Secondary level
(B) Mudaliar - University level focus
(C) Yashpal - Only technical education
(D) Kothari - Comprehensive sector review

239. A teacher provides students with a variety of resources (texts, videos, articles) and asks them to formulate their own questions and investigate a topic. This is an example of:
(A) Inquiry-based learning
(B) Direct instruction
(C) Rote memorization
(D) Drill and practice

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240. Which of the following characteristics are associated with a good research hypothesis?
(a) It should be conceptually clear.
(b) It should be capable of being tested.
(c) It should be general and not specific.
(d) It should be a simple question.
(e) It should be related to a body of theory.
Choose the correct answer from the options given below:
(A) (a), (b) and (e) only
(B) (c) and (d) only
(C) (a), (c) and (d) only
(D) (a), (b), (d) and (e) only

241. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Non-verbal cues are often more powerful than verbal messages in conveying emotions.
Reason (R): Non-verbal communication is largely involuntary and harder to fake, making it a more honest reflection of feelings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

242. In a valid categorical syllogism, if both premises are negative, what can be concluded?

actionable intelligence that serves the public good while upholding ethical standards.

Based on the above source, attempt the following five questions.

281. Which graphical representation method is described as being most suitable for illustrating the proportional shares of a whole?
(A) Pie chart
(B) Bar chart
(C) Histogram
(D) Line graph

282. According to the passage, what is the fundamental difference between quantitative and qualitative data?
(A) Quantitative data is always accurate, while qualitative data is subjective.
(B) Quantitative data is numerical and measurable, while qualitative data is non-numerical and descriptive.
(C) Quantitative data comes from surveys, while qualitative data comes from censuses.
(D) Quantitative data is used for governance, while qualitative data is used for academic research.

283. What ethical consideration is highlighted in the passage regarding the acquisition of data for governance?
(A) The need to make all collected data publicly available immediately.
(B) The requirement to ensure the privacy and consent of individuals.
(C) The importance of collecting only quantitative data.
(D) The obligation to use data solely for economic policy.

284. A researcher wants to display the frequency distribution of the heights of students in a college, where height is continuous data. Which graphical tool would be most appropriate according to the source?
(A) A histogram showing the number of students in various height ranges.
(B) A pie chart showing the proportion of male and female students.
(C) A bar chart comparing the number of students in different departments.
(D) A case study describing the experience of a few students.

285. What is the ultimate objective of using data in governance as stated in the passage?
(A) To increase the complexity of public administration.
(B) To replace qualitative insights with purely statistical analysis.
(C) To convert information into actionable intelligence for the public good.
(D) To accumulate large volumes of raw information.

Direction : Please read the following source carefully.

Information and Communication Technology (ICT) encompasses a diverse range of networking and communication tools, with the Internet, Intranet, and E-mail being foundational components. The Internet is a global system of interconnected computer networks that uses the standard Internet protocol suite (TCP/IP) to link devices worldwide. It is a public, open-access network available to anyone. In contrast, an Intranet is a private network contained within an enterprise. It is used to share company information and computing resources among employees securely. While it may use the same technologies as the Internet, such as web browsers and file transfer protocols, its access is restricted to authorized members of the organization. Bridging these two is the concept of an Extranet, which is a controlled private network that allows access to partners, vendors, and suppliers or an authorized set of customers – essentially a part of a company's Intranet that is extended to users outside the company. Digital communication is further facilitated by tools like E-mail (Electronic mail), which allows users to exchange digital messages across these networks. More advanced forms of communication, such as audio and video-conferencing, leverage network bandwidth to enable real-time, two-way interaction between geographically dispersed participants, simulating face-to-face meetings.

Based on the above source, attempt the following five questions.

286. What is the primary characteristic that distinguishes the Internet from an Intranet?
(A) The Internet uses TCP/IP, whereas an

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The teacher acts as a facilitator, encouraging students to explore and make connections. At the apex is the Reflective Level Teaching (RLT), also known as the introspective level. This is the most advanced stage, aiming to develop problem-solving abilities, critical thinking, and creativity. The learning environment is open and student-centric, where learners are encouraged to reflect on their experiences, analyze problems, and arrive at original solutions. RLT operates at the highest cognitive level, building upon the mastery achieved at both the memory and understanding levels.

Based on the above source, attempt the following five questions.

251. Which level of teaching primarily emphasizes the simple recall of factual information without necessarily requiring comprehension?
(A) Reflective Level Teaching
(B) Memory Level Teaching
(C) Understanding Level Teaching
(D) Introspective Level Teaching

252. According to the passage, what is the primary role of the learner in Understanding Level Teaching (ULT)?
(A) To comprehend concepts and identify relationships between facts.
(B) To passively absorb information from the teacher.
(C) To engage in rote memorization of principles.
(D) To develop original solutions to novel problems.

253. The passage suggests that Reflective Level Teaching is distinct from other levels because it focuses on:
(A) the transmission of information from an authority figure.
(B) the memorization of generalizations and principles.
(C) the development of problem-solving and critical thinking skills.
(D) the simple recognition of previously learned material.

254. Based on the hierarchy described, which of the following statements can be inferred?
(A) A learner can engage in Reflective Level Teaching without mastering the Understanding Level.
(B) Memory Level Teaching is the most student-centric approach.
(C) Understanding Level Teaching and Reflective Level Teaching are mutually exclusive.
(D) Effective Reflective Level Teaching presupposes a foundation at the memory and understanding levels.

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255. The passage uses the term "introspective level" as a synonym for which teaching approach?
(A) Memory Level Teaching
(B) Teacher-Centric Teaching
(C) Reflective Level Teaching
(D) Understanding Level Teaching

Direction : Please read the following source carefully.

Research ethics constitutes a fundamental framework of principles that guide the responsible conduct of inquiry. A central tenet of ethical research is the avoidance of misconduct, which encompasses fabrication, falsification, and plagiarism. Fabrication is the act of making up data or results and recording or reporting them, while falsification involves manipulating research materials, equipment, or processes, or changing or omitting data such that the research is not accurately represented. Plagiarism, the appropriation of another person's ideas, processes, results, or words without giving appropriate credit, is a severe breach of academic integrity. Beyond these core issues, research ethics profoundly involves the treatment of human subjects. The principle of informed consent is paramount, requiring that participants are fully informed about the research purpose, procedures, potential risks, and benefits before they agree to participate. This consent must be voluntary and documented. Furthermore, researchers have an ethical obligation to ensure the confidentiality and anonymity of their participants, protecting their personal information from unauthorized disclosure. These ethical considerations are not merely procedural checks but are integral to the validity and credibility of the research process, ensuring that the pursuit of knowledge does not compromise the rights and welfare of individuals.

Based on the above source, attempt the following

five questions.

256. Which form of research misconduct is described as the appropriation of another's ideas or words without proper attribution?
(A) Fabrication
(B) Plagiarism
(C) Falsification
(D) Omission

257. According to the passage, what is the key difference between fabrication and falsification in research?
(A) Fabrication involves changing data, while falsification involves inventing data.
(B) Fabrication relates to human subjects, while falsification relates to equipment.
(C) Fabrication is unintentional, while falsification is a deliberate act of deception.
(D) Fabrication is inventing data, while falsification is manipulating or omitting existing data.

258. The principle of informed consent, as detailed in the source, mandates that a participant's agreement must be:
(A) voluntary and based on full disclosure of research details.
(B) compensated and publicly acknowledged.
(C) permanent and unchangeable once given.
(D) passively assumed unless an objection is raised.

259. What is the primary ethical obligation a researcher has regarding participant information, as stated in the passage?
(A) To publish the information to ensure research transparency.
(B) To share the information with other researchers for collaborative purposes.
(C) To protect the information through confidentiality and anonymity.
(D) To use the information for purposes beyond the initial study.

260. What is the overarching implication of adhering to research ethics as presented in the source?
(A) It is essential for upholding the validity of the research and protecting participants' rights.
(B) It primarily serves to expedite the research publication process.
(C) It guarantees that the research findings will be positive and significant.
(D) It is a bureaucratic requirement that has little impact on research quality.

Direction : Please read the following source carefully.

Effective reading comprehension is a complex cognitive skill that extends far beyond the simple decoding of words. It involves a dynamic interaction between the reader and the text to construct meaning. A fundamental aspect of this process is the ability to identify the central theme or main idea of a passage, which often requires distinguishing it from the subordinate or supporting details that serve to illustrate, explain, or elaborate upon it. Furthermore, proficient reading necessitates the capacity for inference, which is the ability to understand information that is implied but not explicitly stated. This involves drawing logical conclusions based on textual evidence and the reader's own background knowledge. An equally important skill is the analysis of the author's tone and purpose. The reader must discern the author's attitude toward the subject matter—be it objective, critical, satirical, or laudatory—and understand the primary reason for writing the text, such as to inform, persuade, or entertain. A holistic approach to reading, integrating these distinct but interrelated skills, allows the reader to move from a superficial understanding to a deep and critical appreciation of the text. This multi-layered engagement is the hallmark of true comprehension.

Based on the above source, attempt the following five questions.

261. According to the passage, what is the primary function of supporting details within a text?
(A) To present the central theme of the passage.
(B) To contradict the main idea for critical analysis.
(C) To introduce new and unrelated concepts.
(D) To illustrate, explain, or elaborate upon the main idea.

262. The ability to understand information that is implied rather than directly stated is defined in the passage as:

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(A) decoding.
(B) inference.
(C) analysis.
(D) summarization.

263. Which of the following best describes the process of reading comprehension as presented in the source?
(A) A passive reception of information printed on a page.
(B) A simple, linear process of decoding words in sequence.
(C) A dynamic interaction between the reader and the text to construct meaning.
(D) A singular focus on identifying the author's purpose.

264. Discerning whether an author's attitude is objective, critical, or satirical is part of which comprehension skill mentioned in the text?
(A) Identifying the central theme.
(B) Distinguishing main ideas from supporting details.
(C) Drawing logical conclusions.
(D) Analyzing the author's tone.

265. Based on the passage, a reader who only decodes words without engaging in deeper analysis is achieving:
(A) a superficial understanding rather than true comprehension.
(B) a holistic and critical appreciation of the text.
(C) a complete grasp of the author's purpose and tone.
(D) an effective synthesis of implied and explicit information.

Direction : Please read the following source carefully.

Effective communication, the unimpeded exchange of meaning between a sender and a receiver, is often hindered by various barriers. These obstacles can be categorized to better understand their origins and impacts. Semantic barriers arise from problems with language and the interpretation of words. This includes using poorly chosen words, ambiguous symbols, or technical jargon that the receiver does not understand. Misunderstandings due to denotative and connotative meanings of words fall under this category. Psychological barriers, on the other hand, are related to the mental and emotional state of the communicators. Factors such as premature evaluation, lack of attention, distrust of the source, and emotions like fear or anger can distort the message. Organisational barriers are systemic issues within a workplace or institution that obstruct the flow of communication. A rigid hierarchical structure, complex regulations, or a restrictive organisational climate can prevent timely and clear communication. Finally, personal barriers are related to the individual characteristics of the sender and receiver. These may include differing life experiences, educational backgrounds, socio-cultural beliefs, or a fear of challenging authority. Overcoming these multifaceted barriers requires conscious effort, clarity, empathy, and the selection of appropriate communication channels.

Based on the above source, attempt the following five questions.

266. A manager uses highly specialized financial jargon in a memo to a general audience, leading to widespread confusion. This is an example of which type of barrier?
(A) Psychological barrier
(B) Semantic barrier
(C) Organisational barrier
(D) Personal barrier

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267. According to the passage, a psychological barrier to communication could be caused by:
(A) a complex set of company rules and regulations.
(B) a receiver's premature evaluation of the message.
(C) the use of words with multiple meanings.
(D) a significant difference in the sender's and receiver's educational backgrounds.

268. A rigid hierarchical structure that slows down the flow of information from junior employees to senior management is classified as:
(A) an organisational barrier.
(B) a personal barrier.
(C) a semantic barrier.
(D) a psychological barrier.

269. The passage suggests that differences in socio-cultural beliefs between a sender and a receiver

constitute which category of communication barrier?
(A) Organisational
(B) Semantic
(C) Personal
(D) Psychological

270. Which of the following can be inferred from the passage as a key strategy for overcoming communication barriers?
(A) Strictly adhering to an organisation's hierarchical structure.
(B) Relying solely on technical language to ensure precision.
(C) Ignoring the emotional state of the communicators to remain objective.
(D) Employing empathy and choosing communication channels carefully.

Direction : Please read the following source carefully.

Mathematical reasoning often involves the identification and extrapolation of patterns, a skill fundamental to solving problems related to series and codes. Number series and letter series are sequences in which successive terms are determined by a specific, underlying logical rule. The task for the reasoner is to first decipher this rule and then apply it to find a missing term or the next term in the sequence. The logical rule can be based on arithmetic operations such as a constant difference or sum, or a geometric progression involving multiplication or division. More complex series might involve alternating patterns, squares, cubes, or a combination of multiple operations. Similarly, letter series follow patterns based on the alphabetical order, such as skipping a fixed number of letters or reversing segments of the alphabet. Coding, a related area of reasoning, is essentially a process of transformation where letters, words, or numbers are replaced by a different set of characters according to a systematic key. The core of solving coding problems lies in discovering this substitution or rearrangement rule. Whether dealing with a series or a code, the fundamental cognitive process is one of pattern recognition and logical deduction, moving from given examples to an abstract rule.

Based on the above source, attempt the following five questions.

271. What is the fundamental cognitive process required to solve problems involving both series and codes, as described in the passage?
(A) Rote memorization of formulas.
(B) Guesswork and random trials.
(C) Pattern recognition and logical deduction.
(D) Complex computational mathematics.

272. According to the source, a number series based on a constant multiplier between consecutive terms would be an example of:
(A) an arithmetic operation.
(B) a geometric progression.
(C) an alternating pattern.
(D) a combination of operations.

273. How does the passage define the process of 'coding' in the context of mathematical reasoning?
(A) Writing computer programs.
(B) The alphabetical arrangement of letters.
(C) The application of arithmetic operations to a sequence.
(D) The transformation of characters based on a systematic key.

274. A series like C, F, I, L, ... where each letter is three positions after the previous one, is an example of a letter series based on:
(A) a pattern based on alphabetical order.
(B) reversing segments of the alphabet.
(C) a random selection of letters.
(D) a substitution cipher.

275. Based on the passage, what is the first step a person must take when trying to find a missing term in a number series?
(A) Calculate the average of all the given terms.
(B) Apply a geometric progression immediately.
(C) Decipher the specific, underlying logical rule of the sequence.
(D) Assume the series is based on squares or cubes.

Direction : Please read the following source carefully.

The evaluation of deductive arguments often relies on the formal structures of logic, one of the oldest of which is the classical square of opposition. This framework illustrates the logical relationships between four types of categorical propositions:

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Universal Affirmative (A), Universal Negative (E), Particular Affirmative (I), and Particular Negative (O). An 'A' proposition is of the form 'All S is P', while an 'E' proposition is 'No S is P'. Their particular counterparts are 'I' propositions, 'Some S is P', and 'O' propositions, 'Some S is not P'. The square of opposition defines their relationships. 'A' and 'O' propositions are contradictories, as are 'E' and 'I'; they cannot both be true and cannot both be false. 'A' and 'E' propositions are contraries; they cannot both be true, but they can both be false. 'I' and 'O' propositions are sub-contraries; they cannot both be false, but they can both be true. Finally, the relationship between a universal proposition ('A' or 'E') and its corresponding particular proposition ('I' or 'O') is subalternation. In this relationship, the truth of the universal (e.g., 'A') implies the truth of the particular (e.g., 'I'), but the falsity of the universal does not determine the truth value of the particular.

Based on the above source, attempt the following five questions.

276. According to the classical square of opposition, what is the relationship between the propositions 'All students are diligent' (A) and 'Some students are not diligent' (O)?
(A) Contradictory
(B) Contrary
(C) Sub-contrary
(D) Subalternation

277. If the proposition 'No philosophers are wealthy' (E) is true, what can be inferred about the proposition 'Some philosophers are wealthy' (I)?
(A) It must be true.
(B) Its truth value is undetermined.
(C) It is also true.
(D) It must be false.

278. The passage describes the relationship between 'A' and 'E' propositions as contraries. This means that:
(A) they must have the same truth value.
(B) they cannot both be true, but they can both be false.
(C) if one is true, the other must be false, and vice-versa.
(D) they can both be true simultaneously.

279. What is the relationship between the propositions 'Some S is P' (I) and 'Some S is not P' (O)?
(A) They are contradictories and cannot both be true.
(B) They are contraries and can both be false.
(C) They are sub-contraries and can both be true.
(D) They are in a relationship of subalternation.

280. Based on the principle of subalternation, if the statement 'All cars are vehicles' (A) is true, what does this imply for the statement 'Some cars are vehicles' (I)?
(A) 'Some cars are vehicles' must be false.
(B) The truth of 'Some cars are vehicles' is not determined.
(C) 'Some cars are vehicles' is contrary to 'All cars are vehicles'.
(D) 'Some cars are vehicles' must be true.

Direction : Please read the following source carefully.

The integration of data into governance is a cornerstone of modern public administration, fostering transparency, accountability, and evidence-informed policy-making. Data for governance can be broadly classified as either quantitative or qualitative. Quantitative data involves numerical information that can be measured and statistically analyzed, often acquired through surveys, censuses, and administrative records. Qualitative data, conversely, is non-numerical and descriptive, capturing insights into experiences, attitudes, and motivations through methods like interviews, focus groups, and case studies. The acquisition of this data is the first crucial step, followed by classification and interpretation. For data to be useful, it must be presented in a clear and accessible format. Graphical representation methods such as bar charts, which compare discrete categories; histograms, which show the frequency distribution of continuous data; and pie charts, which illustrate proportional shares of a whole, are vital tools for data interpretation. However, the process is not without ethical considerations. The acquisition of data, particularly personal data, must be conducted with integrity, ensuring privacy and consent. The ultimate goal of data in governance is to transform raw information into

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(A) No valid conclusion can be drawn.
(B) The conclusion must be affirmative.
(C) The conclusion must be negative.
(D) The conclusion must be particular.

243. The 'Shabda' pramana in Indian logic refers to knowledge gained from:
(A) Inference
(B) Perception
(C) Reliable verbal testimony
(D) Comparison

244. A researcher divides the population into non-overlapping subgroups (e.g., age groups) and then performs simple random sampling within each subgroup. This method is called:
(A) Cluster sampling
(B) Convenience sampling
(C) Snowball sampling
(D) Stratified random sampling

245. Which of the following is an example of 'asynchronous' communication?
(A) A live video conference call
(B) A telephone conversation
(C) Posting a message on a discussion forum
(D) A face-to-face meeting

246. Smog is a type of air pollution which is a mixture of:
(A) Snow and Fog
(B) Smoke and Fog
(C) Sulphur and Fog
(D) Smoke and Oxygen

247. The "10+2+3" structure of education in India was recommended by which commission?
(A) Radhakrishnan Commission
(B) Mudaliar Commission
(C) Ramamurti Committee
(D) Kothari Commission

248. The primary difference between 'professional' and 'skill-based' education is:
(A) Theoretical vs practical focuses
(B) Degree vs non-degree status
(C) Subject vs trade focus areas
(D) Lack of any meaningful difference

249. Which of the following are threats to the internal validity of an experimental research?
(a) Maturation
(b) History
(c) Testing
(d) Generalizability to other populations
Choose the correct answer from the options given below:
(A) (d) only
(B) (a) and (b) only
(C) (a), (b) and (c) only
(D) (a), (b), (c) and (d)

250. Match List I with List II concerning fallacies:
List I: (Fallacy)
P. Ad Hominem
Q. Straw Man
R. Hasty Generalization
S. Red Herring
List II: (Description)
1. Drawing a broad conclusion from a small sample.
2. Introducing an irrelevant topic to divert attention.
3. Attacking the person instead of the argument.
4. Misrepresenting an opponent's argument to make it easier to attack.
Which of the following is the correct matching?
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

Direction : Please read the following source carefully.

The pedagogy of teaching is often conceptualized across a hierarchy of levels, each demanding a different degree of cognitive engagement from the learner. At the most fundamental level is Memory Level Teaching (MLT), which is characterized by the rote memorization of facts and information. This teacher-centric approach focuses on recall and recognition, with minimal emphasis on comprehension. The learner's role is largely passive, absorbing information transmitted by the authority figure. Moving up the hierarchy is the Understanding Level Teaching (ULT), which goes beyond mere memorization to focus on grasping the meaning of concepts, principles, and generalizations. At this level, the learner is expected to comprehend ideas, see relationships between facts, and interpret information.

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Intranet uses a different protocol.
(B) The Internet is used for e-mail, whereas an Intranet is used for video-conferencing.
(C) The Internet is slower and less secure than an Intranet.
(D) The Internet is a public, global network, whereas an Intranet is a private, organizational network.

287. A company sets up a secure portal for its suppliers to check inventory levels and submit invoices. According to the passage, this is an example of an:
(A) Internet.
(B) Intranet.
(C) Extranet.
(D) E-mail system.

288. The passage describes E-mail as a tool that facilitates:
(A) the secure containment of information within an enterprise.
(B) the exchange of digital messages between users across networks.
(C) real-time, two-way audio and visual interaction.
(D) public access to a global system of interconnected networks.

289. What is the key advantage of audio and video-conferencing as mentioned in the source?
(A) It uses minimal network bandwidth.
(B) It allows for the exchange of non-digital messages.
(C) It is a private network exclusively for company employees.
(D) It enables real-time interaction between geographically separated individuals.

290. From the description, it can be inferred that an Intranet and an Extranet share which common feature?
(A) Both involve controlled or restricted access to information.
(B) Both are open-access and available to the general public.
(C) Both are completely isolated from the Internet.
(D) Both are primarily used for one-way communication.

Direction : Please read the following source carefully.

The relationship between human activities and the environment is a central theme in environmental studies. The term 'anthropogenic' refers to effects, processes, or materials that are derived from human activities, as opposed to those occurring in natural environments without human influence. Anthropogenic activities, driven by factors such as population growth, industrialization, and consumption patterns, have profound and often detrimental impacts on the environment. These impacts manifest in various forms of pollution, including air pollution from industrial emissions and vehicle exhaust, water pollution from sewage and agricultural runoff, and soil pollution from waste disposal and chemical contamination. Beyond localized pollution, anthropogenic activities are the primary drivers of global-scale environmental issues. The emission of greenhouse gases from burning fossil fuels is the leading cause of climate change, leading to global warming, sea-level rise, and extreme weather events. Furthermore, activities like deforestation, urbanization, and intensive agriculture lead to the degradation of natural resources, loss of biodiversity, and disruption of ecosystems. Understanding the link between human actions and their environmental consequences is the first step towards developing sustainable practices that can mitigate these impacts and ensure the long-term health of the planet.

Based on the above source, attempt the following five questions.

291. What does the term 'anthropogenic' signify in the context of environmental studies?
(A) Occurring naturally in the environment without human influence.
(B) Pertaining to the study of ancient human civilizations.
(C) Derived from human activities and their impact on nature.
(D) Related to the geological processes of the Earth.

292. According to the passage, which of the following is identified as the primary cause of climate change?
(A) The emission of greenhouse gases from burning fossil fuels.

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(B) Natural volcanic eruptions and solar cycles.
(C) The natural degradation of soil and water resources.
(D) The disruption of ecosystems by non-human species.

293. Which of the following is NOT listed in the passage as a direct consequence of anthropogenic activities?
(A) Air, water, and soil pollution.
(B) Loss of biodiversity and deforestation.
(C) Increase in extreme weather events.
(D) Formation of fossil fuels.

294. The passage suggests that factors like population growth and industrialization are:
(A) consequences of environmental degradation.
(B) drivers of anthropogenic activities that impact the environment.
(C) natural processes that have no link to human action.
(D) processes that help in mitigating environmental pollution.

295. What does the source propose as the initial step towards mitigating environmental damage?
(A) Halting all industrial and agricultural activities immediately.
(B) Focusing solely on cleaning up existing pollution.
(C) Understanding the connection between human actions and environmental impacts.
(D) Relying on the environment's natural ability to heal itself.

Direction : Please read the following source carefully.

The landscape of higher education in post-independence India has been shaped by a continuous process of evolution in policy, governance, and administration. A primary objective has been to democratize education by expanding access to a growing population while simultaneously striving to maintain and enhance quality and equity. Various policy bodies and regulatory agencies have been established to oversee these goals. Governance in higher education involves creating a framework that ensures autonomy for institutions while holding them accountable for their academic standards and outcomes. A significant administrative challenge has been to align the orientation of learning programmes with the nation's developmental needs. This has led to an increased emphasis on professional, technical, and more recently, skill-based education, designed to improve the employability of graduates and foster innovation. The system grapples with balancing the traditional values of liberal arts and humanities education with the pragmatic demands of a globalized economy. Effective governance and administration must therefore be dynamic, responding to societal needs, promoting excellence in teaching and research, and ensuring that higher education serves as a powerful instrument for social and economic transformation. This involves a delicate act of balancing access, equity, and excellence.

Based on the above source, attempt the following five questions.

296. What are the three core objectives that higher education in post-independence India has been trying to balance, according to the passage?
(A) Tradition, modernization, and globalization.
(B) Research, teaching, and administration.
(C) Professional, technical, and skill-based education.
(D) Access, equity, and excellence.

297. The passage suggests that the emphasis on professional, technical, and skill-based education is driven by the need to:
(A) align education with national developmental goals and improve employability.
(B) reduce the importance of liberal arts and humanities.
(C) decrease the administrative burden on regulatory bodies.
(D) promote a single, standardized curriculum across all institutions.

298. What role is ascribed to governance in the context of higher education as per the source?
(A) To eliminate institutional autonomy completely.
(B) To provide a framework for both autonomy and accountability.
(C) To focus exclusively on expanding access without regard to quality.
(D) To centralize all administrative decisions

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within policy bodies.

299. Based on the passage, the administration of higher education in India faces a challenge in balancing:
(A) student enrollment numbers and faculty recruitment.
(B) traditional liberal arts education with pragmatic, job-oriented demands.
(C) central government funding and state government funding.
(D) domestic student needs and international student demands.

300. What is the overarching purpose of higher education as implied in the passage?
(A) To serve as an instrument for social and economic transformation.
(B) To preserve traditional knowledge without change.
(C) To function primarily as a profitable enterprise.
(D) To provide education exclusively to an elite section of society.

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44. (B) 150 meters
To find the length of the train, the speed must first be converted from kilometers per hour to meters per second by multiplying by 5/18. A speed of 60 km/h is approximately 16.67 m/s. Since the train crosses a pole, the distance covered is equal to its own length. By multiplying the speed in m/s by the time of 9 seconds, the result is 150 meters. This calculation confirms the train's length based on its travel speed.

45. (C) 28 years
Given the ratio of 3:4 and a sum of 49, the ages can be represented as 3x and 4x. Adding these gives 7x, which equals 49. Solving for x results in 7. To find the age of the older person, multiply the larger part of the ratio, which is 4, by x. Thus, 4 multiplied by 7 equals 28. This calculation accurately determines the age of the older individual based on the provided ratio and total sum.

46. (D) Intuitive
Logical reasoning is formally categorized into specific types such as inductive, deductive, and abductive reasoning, each having structured rules for deriving conclusions. Inductive reasoning moves from specific to general, while deductive moves from general to specific. Abductive reasoning seeks the most likely explanation for an observation. In contrast, intuitive thinking is based on gut feelings or immediate insights without a conscious logical process. Therefore, while intuition is a cognitive process, it is not a recognized formal type of logical reasoning.

47. (A) Rs. 1000
Simple interest is calculated using the formula where the principal is multiplied by the rate of interest and the time period, then divided by one hundred. For a principal of Rs. 5000 at a 10% annual rate over 2 years, the calculation is 5000 multiplied by 10 and then by 2, which equals 100,000. Dividing this total by 100 results in a simple interest amount of Rs. 1000. This standard formula provides the interest earned over the specified duration.

48. (B) Rs. 100
The cost price of an item can be determined when the selling price and profit percentage are known. A selling price of Rs. 120 represents 120% of the cost price, as the profit is 20%. To find the original cost, divide the selling price by 1.2. Dividing 120 by 1.2 results in 100. This means the shopkeeper originally purchased the item for Rs. 100 before selling it at a profit, confirming the calculation of the initial cost price.

49. (B) Conclusion
In logic and critical thinking, an argument is defined as a series of statements where some statements, known as premises, are intended to provide support or evidence for another statement. This final statement is called the conclusion. For an argument to be structurally complete, it must have at least one premise and exactly one conclusion that logically follows from them. Understanding this relationship is essential for evaluating the validity and strength of various logical claims and academic debates.

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50. (B) P-3, Q-1, R-4, S-2
Categorical propositions have a standard structure consisting of four parts. The quantifier, such as "All," indicates the quantity of the subject class being discussed. The subject term refers to the group the proposition is about, while the predicate term describes a characteristic of that group. Finally, the copula, typically a form of the verb "to be" like "are," connects the subject and predicate. Correctly identifying these components is fundamental for analyzing logical arguments and the relationships between different sets.

51. (C) Deductive argument
A deductive argument is a form of reasoning where the conclusion necessarily follows from the premises. If the premises are true and the logical structure is valid, the conclusion must also be true. The famous syllogism regarding Socrates is the classic example of this type of logic. It moves from general universal principles to a specific individual conclusion. Because the conclusion is already implicitly contained within the premises, deductive reasoning provides a high degree of certainty in logical proofs and mathematical demonstrations.

52. (D) It is false.
In the classical square of opposition, 'All S is P' (A proposition) and 'Some S is not P' (O proposition) are contradictory to each other. Contradictory propositions have opposite truth values; they

assessments that occur at the end of a term, this type of evaluation focuses on the improvement of the learning process. It helps students recognize their strengths and weaknesses while guiding them toward achieving specific learning objectives.

8. (A) Driving test requiring performance to a standard
Criterion-referenced tests measure an individual's performance against a fixed set of predetermined criteria or learning standards. In such evaluations, the focus is on whether the person has mastered specific skills or knowledge, regardless of how other participants performed. A driving test serves as a perfect example because the candidate must demonstrate specific competencies to pass. This differs from norm-referenced tests, which rank individuals relative to their peers rather than evaluating mastery of a specific standard.

9. (A) P-4, Q-3, R-2, S-1
Different teaching methods serve unique instructional purposes based on their characteristics. The lecture method is designed for transmitting factual data to large groups, while the demonstration method involves showing how specific processes work. In the heuristic method, the teacher acts as a guide to help students discover knowledge independently. Finally, the project method emphasizes practical work and learning by doing. Matching these methods correctly ensures that the instructional strategy aligns with the intended learning outcomes for students.

10. (D) (a), (b), (c), (d) and (e)
Effective teaching involves a combination of key behaviors and helping behaviors that maximize student achievement. Key behaviors include maintaining lesson clarity, providing instructional variety, and ensuring a high student success rate. Additionally, using student ideas, effective structuring, and engaging in purposeful questioning are essential helping behaviors. When educators integrate all these elements, they create a structured yet flexible environment that supports diverse learning needs and promotes the comprehensive development of students across various academic disciplines and levels.

11. (D) Objective reality is known only via probabilities
Post-positivism is a philosophical approach to research that acknowledges the complexity of reality and the limitations of human observation. While it maintains that an objective reality exists, it argues that researchers can never fully grasp it with absolute certainty. Instead, knowledge is viewed as conjectural and based on probabilities rather than absolute truths. This perspective encourages the use of multiple methods and critical scrutiny to minimize biases and approach a more accurate understanding of phenomena through rigorous inquiry.

12. (B) A case study
A case study is an in-depth, longitudinal examination of a specific instance or phenomenon within its real-life context. This research method is particularly useful when the boundaries between the phenomenon being studied and the context are not clearly defined. By employing various data collection techniques like interviews and observations, researchers can gain a comprehensive understanding of complex issues. This approach provides rich, detailed insights that are often unavailable through more generalized or purely experimental research methods.

13. (A) (iv), (i), (ii), (iii), (v)
The research process follows a systematic sequence to ensure logical consistency and scientific rigor. It begins with identifying and formulating the research problem, followed by a comprehensive review of existing literature. This foundation allows the researcher to formulate a testable hypothesis. Subsequently, data is collected using appropriate tools and then analyzed to interpret the findings. This chronological order is essential for maintaining the validity of the study and ensuring that the final conclusions are supported by empirical evidence.

14. (D) A tentative statement of variable relationships
In scientific research, a hypothesis serves as a formal, testable prediction regarding the expected relationship between two or more variables. It is not a proven fact but a preliminary assumption that guides the entire investigation. By stating what the researcher expects to find, the hypothesis

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Without this systematic transformation of ideas into a transmittable format, the communication process cannot begin.

29. (A) (a), (c) and (d) only
Effective communication is defined by several key principles that ensure the message is received and understood as intended. Clarity ensures the message is easy to follow, conciseness keeps it brief and relevant, and completeness provides all necessary information for the receiver to take action. Conversely, ambiguity and incoherence act as barriers that lead to misunderstandings. By adhering to these positive characteristics, communicators can enhance the efficiency of their interactions and reduce the likelihood of confusion in various professional environments.

30. (D) Interference that distorts the message
In the context of the communication process, noise refers to any form of interference that disrupts or distorts the transmission of a message between the sender and the receiver. This can include physical distractions, such as loud sounds, as well as psychological factors like stress or semantic issues like the use of confusing jargon. Regardless of its form, noise reduces the clarity of the communication and may lead to the receiver misinterpreting the original intended meaning of the message.

31. (A) Informal communication
Grapevine communication is a primary example of an informal communication network within an organization. It operates outside the official, structured channels of authority and often spreads information rapidly through social interactions and personal relationships. While it can help build social bonds and provide a quick way to disseminate news, it is also prone to spreading rumors and inaccurate information. Understanding the grapevine is important for management as it reflects the social climate and employee concerns that formal channels might miss.

32. (C) Both Statement I and Statement II
Effective communication can be hindered by various barriers that distort the message. Semantic barriers occur when there are problems with the meaning of words or symbols used, leading to different interpretations by the sender and receiver. Physical barriers involve environmental factors, such as excessive noise, poor lighting, or physical distance, that interfere with the transmission process. Recognizing and addressing both types of barriers is essential for ensuring that information is shared accurately and that the intended meaning is preserved.

33. (B) Using facial expressions
Non-verbal communication involves the transmission of messages without the use of words, relying instead on visual or physical cues. This includes facial expressions, body language, gestures, eye contact, and even the use of personal space. These cues often provide significant context and emotional depth to verbal messages, sometimes even contradicting what is being said. In many social and professional interactions, non-verbal signals are more powerful than words in conveying attitudes, feelings, and the true meaning of an interaction.

34. (A) Downward communication
Downward communication occurs when information flows from individuals at higher levels of an organizational hierarchy to those at lower levels. Common examples include a principal issuing a circular to department heads or a manager giving instructions to subordinates. This type of communication is typically used to convey policies, goals, instructions, or feedback. While essential for organizational coordination, it can sometimes be one-way; therefore, fostering feedback loops is important to ensure that the messages have been understood and implemented correctly.

35. (C) Transactional process between stakeholders
Classroom communication is a complex, transactional process involving the continuous exchange of verbal and non-verbal messages between teachers and students. It is not merely a one-way transmission of facts but a dynamic interaction where all participants influence each other. This process is essential for creating a supportive learning environment, facilitating the co-construction of knowledge, and ensuring that educational goals are met. Effective classroom communication requires active listening, clarity, and the ability to adapt to the diverse needs of the learners.

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a standardized style ensures consistency and clarity across different academic publications and research papers.

22. (A) Both A and R are true and R is the correct explanation of A.
Positivism is a research paradigm based on the belief that social reality is objective, external to the individual, and can be measured through scientific observation. Because positivists view the world as governed by universal laws, they rely heavily on quantitative data and statistical analysis to uncover these patterns. This approach seeks to provide unbiased, empirical evidence that can be generalized to larger populations. Consequently, the emphasis on numerical measurement directly stems from the underlying philosophical assumption that reality is singular.

23. (D) It focuses primarily on the theoretical presentation of research papers.
A workshop is an intensive educational session designed to provide participants with hands-on practice and the opportunity to develop specific practical skills. Unlike conferences, which often emphasize the theoretical presentation of research papers to a large audience, workshops involve smaller groups and active participation. They are typically shorter in duration and focus on the application of knowledge rather than just its conceptual understanding. This practical orientation makes workshops an effective tool for professional development and specialized training in various fields.

24. (A) An inferential question
Inferential questions require readers to go beyond the literal text and draw logical conclusions based on the information provided and their own prior knowledge. These questions test the ability to understand implied meanings, predict outcomes, or identify the author's tone and perspective. Unlike literal questions that focus on directly stated facts, inferential thinking involves synthesizing clues to uncover deeper layers of meaning. Mastering this skill is essential for advanced reading comprehension and the critical analysis of complex written materials.

25. (C) Ability to understand and analyze the text
The primary goal of a comprehension section in any examination is to evaluate a candidate's capacity to process written information effectively. This involves more than just reading words; it requires understanding the main ideas, recognizing supporting details, and analyzing the logical flow of the text. Candidates must be able to interpret meaning, draw inferences, and evaluate the author's arguments. Testing these skills ensures that students can move beyond rote memorization to engage meaningfully with complex academic or professional documents.

26. (A) Direct interaction between two or more people
Interpersonal communication involves the direct exchange of information, ideas, and feelings between two or more individuals. This process can occur through various channels, including face-to-face conversations, phone calls, or digital messaging. It is characterized by immediate feedback and the use of both verbal and non-verbal cues. Understanding this type of communication is vital because it forms the basis of human relationships and social interaction, allowing individuals to share meaning and collaborate effectively in personal and professional settings.

27. (B) P-2, Q-4, R-1, S-3
Communication can be classified into several types based on the number of participants and the context of the interaction. Intrapersonal communication involves internal reflection, while interpersonal communication occurs between two individuals. Group communication happens within a small team, such as a meeting, and mass communication involves sending messages to a large, diverse audience through media like television. Correctly identifying these types helps in understanding the different dynamics and challenges associated with each form of human interaction and information sharing.

28. (B) Encoding
Encoding is the process by which a sender converts thoughts or information into a symbolic form, such as words, gestures, or visual images, to be transmitted to a receiver. This step is crucial because the chosen symbols must be understandable to the receiver for successful communication to occur. Effective encoding requires the sender to consider the audience's background and the context of the message.

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are two classic examples where the logical link between the conditional statement and the conclusion is broken. In contrast, Ad Hominem and Appeal to Ignorance are informal fallacies because they relate to the content or context of the argument rather than its basic logical structure or mathematical form.

61. (A) Both A and R are true and R is the correct explanation of A.
In logic, validity refers specifically to the structural integrity of a deductive argument, meaning that if the premises were true, the conclusion would necessarily follow. An argument can be valid even if its premises and conclusion are factually false, as long as the internal logical form is maintained. This distinction is crucial because validity concerns the relationship between statements, while soundness requires both validity and actual truth. Thus, a valid form does not guarantee the truth of any specific claim.

62. (D) Data acquisition
Data acquisition is the fundamental process of collecting and gathering raw information from various sources for the purpose of research, analysis, or storage. This can involve primary methods like surveys and experiments, or secondary methods like searching existing databases and reports. It is the initial step in the data lifecycle, ensuring that researchers have the necessary inputs to perform further processing, interpretation, and visualization. Reliable acquisition techniques are essential for maintaining the overall quality and validity of research findings.

63. (A) Interview transcripts of focus groups
Qualitative data consists of descriptive information that captures the qualities, meanings, and characteristics of a phenomenon rather than its numerical quantity. Interview transcripts provide rich, textual data that allows researchers to explore complex human experiences, opinions, and social interactions in depth. Unlike quantitative data, which is measured using numbers and scales like height or temperature, qualitative data is often unstructured and requires interpretive analysis to uncover patterns. It is essential for providing context and understanding the "why" behind various behaviors.

64. (B) Bar chart
A bar chart is a graphical tool used to compare different categories of data using rectangular bars of equal width. The length or height of each bar is directly proportional to the value it represents, allowing for an easy visual comparison of sizes or frequencies. Bar charts are highly effective for displaying discrete data and are widely used in research and business to present findings clearly. They can be oriented either horizontally or vertically depending on the requirements of the data presentation.

65. (B) Histogram bars touch; bar chart bars are separate.
While bar charts and histograms appear similar, they serve different purposes and have distinct visual characteristics. Histograms are used to represent the frequency distribution of continuous data, and because the data is on a continuous scale, the bars are drawn touching each other. In contrast, bar charts are used for discrete categories, so the bars are separated by gaps to emphasize that the categories are distinct. Understanding this visual difference is key to correctly interpreting the underlying nature of the data.

66. (A) The parts of a whole or percentage distribution.
A pie chart is a circular statistical graphic divided into slices to illustrate numerical proportions. Each slice's arc length and area are proportional to the quantity it represents relative to the total. This format is most effective for showing how a whole is divided into various parts or categories, making it easy to see the relative size of different components at a single point in time. It is less suitable for comparing multiple datasets or showing changes over a long period.

67. (C) Both Statement I and Statement II
Data in research is broadly classified into two main types: quantitative and qualitative. Quantitative data is numerical and can be measured using standard units, allowing for statistical analysis and mathematical modeling. Qualitative data is non-numerical and descriptive, capturing qualities that are often gathered through open-ended interviews or detailed observations. Both types of data are valuable, and researchers often use a combination of both—known as mixed

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36. (D) Highly personalized and interactive content.
Mass media is characterized by the transmission of messages to a large, heterogeneous, and anonymous audience using specialized mechanical or electronic technologies. Unlike interpersonal communication, mass media typically involves a one-way flow of information with delayed or limited feedback from the audience. The content is generally standardized for a broad public rather than being highly personalized for individuals. While digital media has increased interactivity, the traditional definition of mass media emphasizes its broad reach and the distance between the source and the audience.

37. (A) Both A and R are true and R is the correct explanation of A.
Effective classroom communication is fundamental to successful teaching because it serves as the primary vehicle for knowledge transmission and student engagement. When a teacher communicates clearly, it reduces confusion and helps students grasp complex concepts more easily. Furthermore, positive communication builds rapport and creates a safe learning environment where students feel comfortable asking questions. Thus, the ability to transmit information accurately while fostering interaction directly supports the achievement of learning outcomes and the overall effectiveness of the educational process.

38. (B) Inductive reasoning
Inductive reasoning is a logical process where multiple specific observations or premises are combined to reach a general conclusion. This type of reasoning is often used in scientific inquiry to develop theories based on observed patterns. Unlike deductive reasoning, where the conclusion is certain if the premises are true, inductive conclusions are probabilistic and represent the most likely explanation. It is an essential tool for discovering new knowledge and making generalizations about the world based on limited empirical data.

39. (D) 37
The provided number series follows a clear mathematical pattern where each subsequent number is formed by adding an increasing sequence of odd numbers. Starting from 2, we add 3 to get 5, then add 5 to get 10, then add 7 to get 17, and then add 9 to get 26. Following this logic, the next odd number to be added is 11. Therefore, adding 11 to 26 results in the final number of the series, which is 37.

40. (A) UVWFGPV
In this letter coding problem, each letter of the original word is shifted forward by two positions in the alphabet to create the code. Following this rule for the word 'TEACHER', T becomes V, E becomes G, and so on. Applying the same logic to 'STUDENT', S shifts to U, T shifts to V, U shifts to W, D shifts to F, E shifts to G, N shifts to P, and T shifts to V.

41. (C) A square is a type of rectangle.
In geometry, a rectangle is defined as a quadrilateral with four right angles. A square is a more specific type of quadrilateral that has four right angles and four equal sides. Therefore, by definition, every square meets all the requirements to be classified as a rectangle. While all squares are rectangles, not all rectangles are squares because a standard rectangle does not require all its sides to be equal in length, only its opposite sides.

42. (A) South
This direction problem can be solved by tracking the man's orientation step-by-step. Initially facing West, a 90-degree clockwise turn brings him to face North. From this position, an anti-clockwise turn of 180 degrees reverses his direction completely. Since 180 degrees represents a half-circle, he moves from North to face the opposite direction. Consequently, after completing both turns, the man is now facing directly toward the South, which is the final result of the movement.

43. (D) 9/20
To add these two fractions, a common denominator must first be found. The least common multiple of 4 and 5 is 20. Converting 1/4 into twentieths gives 5/20, and converting 1/5 into twentieths results in 4/20. Once the denominators are identical, the numerators can be added directly while keeping the denominator the same. Adding 5 and 4 yields 9, making the final sum of the two fractions 9/20, which is the correct mathematical result.

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ANSWERS

1. (B) Memory level
Teaching at the memory level involves a teacher-centered approach where the primary focus is on the literal reproduction of information through rote learning. It emphasizes the memorization of facts, definitions, and basic concepts without necessarily requiring students to understand the underlying principles or relationships. This foundational level is essential for developing a baseline of knowledge that students can later use for more complex understanding and critical thinking tasks.

2. (B) Only Statement II
Academic characteristics encompass the educational background and prior knowledge of a student, directly influencing their readiness for new learning experiences. These traits include existing subject expertise, literacy levels, and formal schooling history. In contrast, cognitive characteristics describe mental processes like memory and perception rather than emotional or social factors. Distinguishing between these categories allows educators to tailor instruction based on the specific academic preparation and intellectual capabilities of each learner.

3. (C) Total dependence on parents for all decisions
Adolescence is a developmental stage characterized by a significant shift toward independence and the formation of a personal identity. During this period, individuals experience rapid physical growth and emotional changes while developing the capacity for complex abstract thought. While peer group relations become increasingly influential, the transition involves moving away from childhood dependence. Therefore, claiming that these learners remain totally dependent on parents for every decision contradicts the fundamental nature of adolescent growth.

4. (D) Reflective level
The reflective level represents the highest stage of teaching, where the environment is learner-centered and focused on problem-solving. This approach encourages students to engage in critical thinking by analyzing complex situations and synthesizing information to find original solutions. By using case studies, teachers facilitate deep cognitive engagement and independent reasoning. Such methods go beyond simple understanding, requiring learners to evaluate evidence and apply knowledge in diverse, real-world contexts to resolve challenging academic problems.

5. (C) Platform providing massive open online courses
Swayam is a major digital initiative by the Indian government designed to achieve the principles of education: access, equity, and quality. It functions as an integrated platform that hosts various massive open online courses for students ranging from school to post-graduation levels. By providing high-quality educational resources for free, the platform aims to bridge the digital divide for students who have remained untouched by the traditional digital revolution and lack quality materials.

6. (A) Both A and R are true and R is the correct explanation of A.
Integrating information and communication technology into educational settings significantly improves learning outcomes by making lessons more interactive and accessible. ICT provides teachers and students with a vast array of digital resources, multimedia tools, and collaborative platforms that foster deeper engagement with the subject matter. Because these tools offer diverse ways to visualize and interact with information, they directly support the enhancement of the overall educational experience and facilitate better retention of complex academic concepts.

7. (D) Monitoring progress and providing ongoing feedback
Formative evaluation is a continuous process used by teachers during instruction to monitor student learning and provide immediate feedback. Its primary goal is to identify specific areas where students struggle so that teaching methods can be adjusted accordingly. Unlike summative

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cannot both be true and they cannot both be false at the same time. Therefore, if the universal affirmative statement 'All S is P' is known to be true, its contradictory particular negative counterpart must be false according to the formal rules of categorical logic.

53. (C) An argument attacks the person directly
The Ad Hominem fallacy is an informal logical error that occurs when an individual responds to an argument by attacking the character, background, or physical traits of the person making the claim instead of addressing the actual substance of the argument. This tactic is considered a fallacy because the personal qualities of the speaker are generally irrelevant to the truth or validity of their logical assertions. It serves as a diversionary technique that undermines productive and rational academic debate.

54. (B) The relationship between sets or classes.
A Venn diagram is a visual tool that uses overlapping circles to illustrate the logical relationships between different sets or groups of objects. It helps in identifying the commonalities and differences between categories, where the overlapping areas represent the intersection of sets. These diagrams are widely used in logic, mathematics, and statistics to verify the validity of syllogisms and to visualize complex data structures. They provide a clear, intuitive way to understand how various classes of information interact.

55. (D) Pratyaksha (Perception)
In Indian philosophy, Pratyaksha is recognized as the primary means of valid knowledge obtained through the direct contact of the senses with their respective objects. It is categorized into external perception, involving the five senses, and internal perception, which relates to the mind's awareness of internal states like joy or pain. As the foundation for all other forms of knowledge, Pratyaksha provides immediate and certain evidence of the physical world, making it a central concept in epistemological studies.

56. (A) A (All S is P) and E (No S is P)
In the classical square of opposition, the relationship between the universal affirmative (A) and the universal negative (E) propositions is described as contrary. Contrary propositions cannot both be true at the same time, but they can both be false. This means that if "All students are hard-working" is true, then "No students are hard-working" must be false. However, it is possible for both to be false if only some students are actually hard-working in reality.

57. (C) Straw Man fallacy
The Straw Man fallacy occurs when someone misrepresents or oversimplifies an opponent's argument to make it easier to attack or refute. Instead of addressing the actual position, the person creates a "straw man"—a distorted version of the original claim—and then proceeds to knock it down. This dishonest rhetorical tactic avoids real engagement with the opponent's strongest points and relies on misleading the audience. Recognizing this fallacy is crucial for maintaining intellectual integrity during debates and academic discussions.

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58. (A) Smoke
In Indian logic, specifically within the process of inference known as Anumana, the 'hetu' is the reason or middle term that serves as the basis for the conclusion. In the classic example of inferring fire on a hill, smoke is the hetu because its presence allows us to conclude the existence of fire. The hetu must have a universal relationship with the major term (sadhya) for the inference to be valid, demonstrating the logical link between observation and conclusion.

59. (D) Upamana (Comparison)
Upamana is one of the valid means of knowledge in the Nyaya school of Indian philosophy, referring to knowledge gained through comparison or analogy. It involves understanding an unknown object based on its similarity to a known object. For instance, learning what a wild cow looks like after being told it is similar to a domestic cow is an example of Upamana. This pramana is essential for expanding our knowledge by relating new information to our existing conceptual framework.

60. (B) (a) and (b) only
Formal fallacies are errors in the structural form of a deductive argument that render it invalid, regardless of the truth of the premises. Affirming the consequent and denying the antecedent

provides a clear focus for data collection and analysis. Ultimately, the research process aims to either support or refute this tentative statement through empirical observation and rigorous statistical testing in various academic studies.

15. (A) An ethnographic study of a cultural group.
Qualitative research focuses on understanding human behavior and social phenomena from the perspective of the participants involved. An ethnographic study is a primary example, as it involves the researcher immersing themselves in a specific cultural group to observe and describe their practices and beliefs. Unlike quantitative methods that rely on numerical data and statistical analysis, qualitative approaches prioritize rich, descriptive information. These methods are essential for exploring complex social interactions and gaining deep insights into different cultural contexts.

16. (A) Only Statement I
Ethical research practices require that participants provide informed consent, meaning they must understand the purpose, procedures, and potential risks before agreeing to join a study. This ensures that participation is voluntary and based on full disclosure. While anonymity means the researcher cannot identify participants at all, confidentiality means the researcher knows their identity but promises to keep it private. Protecting participant rights and maintaining transparency are fundamental responsibilities for any researcher conducting studies involving human subjects or sensitive information.

17. (B) Variable manipulation
Sampling refers to the process of selecting a subset of individuals from a larger population to participate in a research study. Common methods include random sampling, stratified sampling, and snowball sampling, each chosen based on the research design. In contrast, variable manipulation is a technique used specifically in experimental research to observe effects on a dependent variable. While sampling determines who is studied, manipulation involves changing conditions. Therefore, manipulating variables is an experimental procedure rather than a method of selection.

18. (A) To acknowledge work and avoid plagiarism
Citing sources is a fundamental requirement in academic writing to give proper credit to the original authors of ideas, data, or theories used in a paper. This practice ensures intellectual honesty and helps the researcher avoid plagiarism, which is the unethical use of another person's work without acknowledgement. Furthermore, citations allow readers to locate the original sources for further verification or exploration. Maintaining consistent and accurate referencing is essential for establishing the credibility and academic integrity of any research.

19. (C) Experimental Research
Experimental research is characterized by the systematic manipulation of an independent variable to observe its effect on a dependent variable while controlling for extraneous factors. In this scenario, the researcher introduces a new teaching method to one group while keeping the old method for another, known as the control group. This setup allows the researcher to establish a cause-and-forth relationship between the teaching method and student performance. Such studies are vital for testing the effectiveness of educational interventions.

20. (C) (a), (b), (c), and (d) only
A standard thesis or dissertation follows a structured format to present research findings clearly and logically. Essential components include an introduction to the problem, a comprehensive literature review, a detailed description of the research methodology, and the presentation of results followed by a discussion. These elements ensure that the work is systematic and academically rigorous. Personal opinions that are unrelated to the actual research data are excluded to maintain the objectivity and scientific validity required for advanced academic degrees.

21. (C) APA (American Psychological Association) style
The American Psychological Association style is the most widely adopted citation and formatting standard in the social sciences, including psychology, education, and sociology. It provides specific guidelines for citing sources within the text and creating a reference list at the end of the document. This style emphasizes the date of publication, which is crucial for tracking the currency of research in fast-evolving fields. Using

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methods—to provide a more comprehensive and nuanced understanding of their research topic.

68. (D) Management of data usability and security
Data governance refers to the overall management of the availability, usability, integrity, and security of data within an organization. It involves establishing a set of internal policies and standards that define how data is collected, stored, and utilized to ensure consistency and compliance with regulations. Effective data governance helps organizations protect sensitive information while ensuring that the data is accurate and reliable for decision-making purposes. It is a critical component of modern information management in both academic and corporate sectors.

69. (C) Line Graph
A line graph is a type of chart that displays information as a series of data points connected by straight line segments. It is the most effective graphical tool for showing trends or changes in a variable over a continuous period of time. By plotting time on the horizontal axis, line graphs allow researchers to easily visualize patterns, such as increases, decreases, or fluctuations. This makes them indispensable for analyzing longitudinal data and communicating how specific factors evolve across different intervals.

70. (B) Associating fields between different sources
Mapping of data involves the process of creating associations between different data fields from multiple sources to ensure they can be integrated or transferred accurately. It is a crucial step in data management, especially when combining information from disparate databases that may use different naming conventions or formats. By establishing these logical links, researchers can create a unified dataset that is suitable for analysis. This process ensures data consistency and prevents errors during the synchronization or migration of complex information systems.

71. (D) Information and Communication Technology
ICT stands for Information and Communication Technology, which refers to a broad range of technological tools and resources used to manage and communicate information. This includes hardware like computers and mobile phones, software applications, and network infrastructures like the internet. In the modern world, ICT plays a vital role in education, governance, and business by facilitating the rapid exchange of data and providing new ways for people to interact and collaborate across different geographical locations and academic fields.

72. (A) To increase the administrative burden on faculty.
Digital initiatives in higher education are designed to leverage technology to improve the educational experience for both students and faculty. Their primary goals include increasing access to learning resources, enhancing the quality of teaching through interactive tools, and promoting collaborative learning environments. These initiatives aim to streamline administrative processes and reduce burdens rather than increase them. By digitizing academic records and providing online platforms for communication, such technology helps institutions operate more efficiently and focus more on their core educational missions.

73. (C) P-2, Q-3, R-4, S-1
The Government of India has launched several digital initiatives to transform higher education. SWAYAM provides massive open online courses, while the National Digital Library acts as a virtual repository for diverse learning resources. e-ShodhSindhu is a consortium that provides access to numerous e-resources and journals for higher education institutions. Finally, Shodhganga serves as a national repository for electronic theses and dissertations. Together, these platforms ensure that high-quality academic content is accessible to students and researchers across the entire country.

74. (A) Private internal network for organizations
An intranet is a private, secure computer network that uses internet protocols but is accessible only to authorized members of a specific organization, such as a company or university. Its primary purpose is to facilitate internal communication, document sharing, and collaboration among employees or students. Unlike the public internet, which is open to everyone, an intranet is protected by firewalls and is used to store internal policies, directories, and proprietary information essential for the organization's daily operations and security.

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need for sustainable farming practices and better water management strategies.

130. (A) 2000
The Paris Agreement is a legally binding international treaty on climate change adopted in 2015. Its central goal is to limit global warming to well below 2 degrees Celsius, and preferably to 1.5 degrees Celsius, compared to pre-industrial levels. To achieve this long-term temperature goal, countries aim to reach global peaking of greenhouse gas emissions as soon as possible. The agreement represents a collective commitment by nations to transition to a low-carbon economy and build resilience against the impacts of climate change, marking a major milestone in global environmental diplomacy.

131. (C) India and France
The International Solar Alliance was launched by India and France in 2015 during the United Nations Climate Change Conference in Paris. The alliance is a coalition of solar-resource-rich countries that aim to promote the efficient exploitation of solar energy to reduce dependence on fossil fuels. Its primary goal is to mobilize investment and technology for solar power generation, particularly in developing nations. By fostering international cooperation, the ISA plays a crucial role in accelerating the global transition to renewable energy and achieving sustainable development through clean and affordable solar power.

132. (D) Substance concentration decreases upward.
Bio-magnification is the process where the concentration of toxic substances, such as mercury or pesticides, increases as they move up the food chain. Organisms at higher trophic levels consume many smaller organisms, accumulating the toxins stored in their bodies. This process poses a significant threat to top predators, including humans, as they receive the highest concentrations of these harmful chemicals. The incorrect statement suggests that the concentration decreases as it moves upward, which contradicts the fundamental mechanism of bio-magnification. Understanding this process is vital for evaluating the long-term impacts of environmental pollutants.

133. (A) (iii), (iv), (i), (ii)
India's education policy has been shaped by several key commissions and committees over time. Following independence, the Radhakrishnan Commission (1948) focused on university education, followed by the Mudaliar Commission (1952) on secondary education. The Kothari Commission (1964) later provided a comprehensive review of the entire system. More recently, the Yashpal Committee (2009) addressed the burden of learning and the regulation of higher education. Arranging these in chronological order provides a clear historical perspective on how India's educational framework and priorities have evolved to meet the changing needs of the nation.

134. (B) National Assessment and Accreditation Council (NAAC)
The National Assessment and Accreditation Council is an autonomous body established by the University Grants Commission to assess and accredit higher education institutions in India. Its primary role is to evaluate the quality of education, research, and infrastructure in universities and colleges across the country. Through a rigorous assessment process, NAAC assigns grades to institutions, which helps maintain high academic standards and provides a benchmark for excellence. Accreditation by NAAC is essential for institutions to receive funding and to demonstrate their commitment to providing quality education to students and the public.

135. (D) 5+3+3+4
The National Education Policy 2020 introduces a significant structural change to India's school education system, replacing the long-standing 10+2 system with a new 5+3+3+4 model. This new structure covers ages 3 to 18 and is divided into the foundational stage (5 years), the preparatory stage (3 years), the middle stage (3 years), and the secondary stage (4 years). This change aims to provide a more holistic and developmentally appropriate educational journey, integrating early childhood care and education into the formal schooling process and allowing for greater flexibility and multidisciplinary study in the later years.

136. (A) Internally motivated and self-directed.

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The Millennium Development Goals were a set of eight international development targets established following the United Nations Millennium Summit in the year 2000. These goals aimed to address global issues such as extreme poverty, hunger, disease, and gender inequality by the year 2015. The MDGs represented a historic commitment by world leaders to work together toward a more equitable and sustainable future. Their implementation laid the groundwork for the subsequent Sustainable Development Goals, which expanded on these efforts with a broader and more comprehensive agenda.

83. (C) MDGs were for developing; SDGs are for all
A fundamental difference between the Millennium Development Goals and the Sustainable Development Goals is their scope of application. The MDGs were primarily focused on addressing development issues in developing nations with the support of wealthier countries. In contrast, the SDGs are universal, meaning they apply to all countries regardless of their level of development. This shift recognizes that every nation faces challenges related to sustainability, climate change, and inequality, requiring a collective global effort to achieve the 17 comprehensive goals by 2030.

84. (A) (iv), (iii), (i), (ii)
International environmental agreements have evolved over decades to address various ecological crises. The Montreal Protocol (1987) focused on the ozone layer, followed by the landmark Rio Earth Summit in 1992. The Kyoto Protocol (1997) was the first major treaty to set binding targets for reducing greenhouse gas emissions. More recently, the Paris Agreement (2015) established a global framework for climate action. Arranging these in chronological order highlights the world's increasing focus on environmental protection and the growing complexity of international climate diplomacy.

85. (C) Emissions from industrial factories
Anthropogenic sources of pollution are those that result specifically from human activities rather than natural processes. Emissions from industrial factories, which release various chemicals and greenhouse gases into the atmosphere, are a primary example of human-induced pollution. In contrast, volcanic eruptions, forest fires caused by lightning, and pollen are natural occurrences. Distinguishing between these sources is crucial for developing policies and technologies aimed at reducing the human footprint on the environment and mitigating the impacts of climate change and local air quality degradation.

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86. (A) Both A and R are true and R is the correct explanation of A.
Transitioning to renewable energy sources like solar and wind power is a critical strategy for mitigating climate change. This is because renewable technologies generate electricity with significantly lower greenhouse gas emissions compared to burning fossil fuels like coal and oil. Greenhouse gases are the primary drivers of global warming, and reducing their concentration in the atmosphere is essential for stabilizing the climate. Therefore, the environmental benefit of low emissions directly supports the use of renewables as a necessary solution for a sustainable and low-carbon future.

87. (D) Ozone layer depletion
The release of chlorofluorocarbons, commonly used in refrigeration and aerosol sprays, is the primary cause of ozone layer depletion. When these chemicals reach the upper atmosphere, they break down and release chlorine atoms that destroy ozone molecules. The ozone layer is essential for protecting life on Earth from harmful ultraviolet radiation. International efforts, specifically the Montreal Protocol, have successfully phased out many of these substances, leading to a gradual recovery of the ozone layer and demonstrating the power of global environmental cooperation.

88. (A) 1986
The Environment Protection Act of India was enacted in 1986 in the immediate aftermath of the Bhopal Gas Tragedy, which highlighted the urgent need for comprehensive environmental regulation. This landmark legislation serves as an umbrella act, providing a framework for the coordination of various central and state authorities in protecting and improving the environment. It grants the government significant powers to regulate industrial activities, manage hazardous substances, and set environmental standards, playing a vital role in India's legal

learning process, allowing them to take ownership of their education. In this approach, students engage in purposeful, real-world activities that require them to investigate problems and develop solutions. This method fosters independence, critical thinking, and practical skills as learners work through various stages of planning and execution. By focusing on the interests and needs of the student, the project method encourages deep engagement and makes learning more relevant and meaningful for the individual.

103. (D) It ensures rapid and error-free evaluation for objective-type questions.
Computer Based Testing offers significant advantages over traditional paper-and-pencil exams, particularly in terms of efficiency and accuracy. One of the primary benefits is the ability to provide rapid and error-free evaluation for objective-type questions, such as multiple-choice or true/false formats. This automation reduces the administrative time and costs associated with grading and ensures that students receive their results quickly. Additionally, CBT can accommodate a variety of question formats and provide a more standardized testing environment, making it a valuable tool for large-scale assessments in modern education.

104. (A) (a) and (c) only
The reflective level of teaching is characterized by an environment that fosters critical thinking, creativity, and independent problem-solving. At this level, students are encouraged to go beyond rote memorization and simple understanding to analyze complex issues and develop their own insights. This approach is highly learner-centered and aims to equip students with the cognitive tools needed to navigate challenges in both academic and real-life contexts. By emphasizing the development of higher-order thinking skills, reflective teaching prepares learners to become active and thoughtful participants in their communities and professions.

105. (C) Scientific research
Scientific research is a structured and rigorous process characterized by systematic investigation and the use of empirical evidence to test hypotheses. It involves the careful control of variables to establish reliable relationships among natural phenomena. This approach ensures that findings are objective, verifiable, and can be replicated by other researchers. By following specific logical procedures, scientific research expands our understanding of the world and provides a solid foundation for technological advancement and informed decision-making across various fields of study, from biology to the social sciences.

106. (A) Phenomenological research
Phenomenological research is a qualitative approach that focuses on exploring and understanding the lived experiences of individuals regarding a specific phenomenon. This method is particularly appropriate for studying how survivors of a disaster, such as a flood, perceive and give meaning to their experiences. By conducting in-depth interviews and analyzing personal narratives, researchers can uncover the core essence of these human experiences. This approach provides deep, nuanced insights into the psychological and social impacts of events, which are often missed by more structured or quantitative research methods.

107. (A) Both A and R are true and R is the correct explanation of A.
The validity of research findings is heavily dependent on the quality and appropriateness of the tools used for data collection. If a research tool is flawed or unsuitable for the study's objectives, it will gather inaccurate or irrelevant data, which ultimately leads to invalid and unreliable conclusions. Therefore, selecting or developing a well-validated instrument is a critical step in the research process. Ensuring that the tool accurately measures what it is intended to measure is fundamental for maintaining the overall integrity and scientific value of any academic investigation.

108. (B) Triangulation
Triangulation is a research strategy that involves using multiple data sources, methods, or even different researchers to study the same phenomenon. The goal is to cross-verify the information and increase the overall credibility and validity of the findings. By looking at a problem from different perspectives, researchers can reduce the biases that might arise from using a single method alone. This approach provides a more comprehensive and robust understanding

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media. These programs often cater to working professionals or those who cannot access regular campus-based courses. This flexibility increases educational opportunities and promotes lifelong learning by breaking the barriers of time and geography.

96. (C) Both Statement I and Statement II
After independence, India formed several commissions to reshape its education system. The Radhakrishnan Commission of 1948 was the first to focus on university education, emphasizing the importance of institutional autonomy and research. Later, the Kothari Commission of 1964 provided a comprehensive review of the entire education sector and recommended the 10+2+3 pattern, which aimed to standardize the duration of school and college education across the country. Both commissions were instrumental in laying the foundation for modern education policy and the institutional framework in India.

97. (B) Study of classical and traditional systems
Oriental learning programs in India are dedicated to the preservation and study of classical and traditional systems of knowledge. This includes the study of ancient languages like Sanskrit, Persian, and Arabic, as well as traditional philosophy, literature, and art. These programs aim to maintain India's rich cultural heritage and provide a deep understanding of historical intellectual traditions. By focusing on these classical subjects, oriental learning complements modern education and ensures that traditional wisdom continues to be a part of the academic discourse in higher education institutions.

98. (A) A course on Automobile Repair and Maintenance.
Skill-based education focuses on providing students with specific practical competencies and technical training that are directly applicable to a particular trade or profession. A course on automobile repair and maintenance is an excellent example, as it emphasizes hands-on experience and vocational skills over theoretical or abstract knowledge. This type of education is designed to improve employability and meet the demands of the labor market. By bridging the gap between education and industry, skill-based programs empower individuals with the tools needed for successful careers in technical fields.

99. (C) Framework for managing institutions
Policies, governance, and administration in higher education refer to the broad framework used to manage and regulate academic institutions. This includes the development of rules, decision-making processes, and organizational structures that ensure the efficient operation of universities and colleges. Governance involves the roles of different stakeholders, such as boards of directors and faculty senates, while administration focuses on the day-to-day implementation of policies. Together, these elements provide the stability and direction necessary for institutions to achieve their academic goals and maintain high educational standards.

100. (D) AICTE (All India Council for Technical Education)
The All India Council for Technical Education is the national-level apex body responsible for the planned and coordinated development of technical and management education in India. Its role involves granting approval for new institutions, introducing new courses, and ensuring that technical programs meet specific quality standards. AICTE covers a wide range of fields, including engineering, pharmacy, architecture, and town planning. By regulating these specialized areas, the council ensures that the technical workforce is well-trained and that the education provided aligns with the technological needs of the country.

101. (C) Ability to relate to others, teamwork skills, empathy
The social domain of learner characteristics focuses on how an individual interacts with others and functions within a group setting. Key traits include the ability to build relationships, effective teamwork skills, and the capacity for empathy. These characteristics are essential for collaborative learning, where students must share ideas and work toward common goals. Developing strong social skills allows learners to navigate different social environments and contributes to their overall emotional well-being and success in both academic and professional life through better interpersonal cooperation.

102. (B) Project method
The project method is highly learner-centric because it places students at the center of the

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75. (D) Blind Carbon Copy
In the context of email communication, BCC stands for Blind Carbon Copy. When an email address is added to the BCC field, a copy of the message is sent to that recipient, but their address remains invisible to all other recipients of the email. This feature is useful for maintaining privacy when sending messages to a large group or for keeping someone informed of a conversation without the primary recipients knowing. It is a key tool for professional and discreet electronic communication.

76. (B) A live webinar where participants can interact with the presenter in real-time.
Synchronous communication refers to interactions that happen in real-time, requiring all participants to be present at the same time. A live webinar is a perfect example, as it allows for immediate audio and video interaction between the presenter and the audience. This differs from asynchronous methods, like email or pre-recorded videos, where communication is delayed. Real-time tools are essential for interactive teaching, collaborative meetings, and instant feedback, making them highly effective for engaging learners in a dynamic digital environment.

77. (C) Providing government services electronically
e-Governance refers to the use of information and communication technology to deliver government services to citizens in an efficient, transparent, and accessible manner. Its fundamental purpose is to simplify administrative processes, reduce corruption, and improve the interaction between the government and the public. By providing services like online tax filing, certificate issuance, and information portals, e-governance makes public services more convenient and accountable. This digital transformation is a key component of modernizing public administration and fostering a more informed and engaged citizenry.

78. (D) Access to the Internet is controlled by a single central authority.
The internet is a decentralized, global network of interconnected computers that communicates using the standard TCP/IP protocol suite. One of its defining characteristics is that no single entity or central authority owns or controls the entire network. Instead, it is composed of many independent networks operated by governments, universities, and private companies. While the World Wide Web is a major service that runs on the internet, the internet itself provides the underlying infrastructure for various other services like email and file transfers.

79. (C) Both Statement I and Statement II
Digital data is measured in specific units that represent the binary information stored in a computer. A bit, which stands for binary digit, is the smallest possible unit of data, representing either a 0 or a 1. A byte is a larger unit of information that is typically composed of 8 bits. Bytes are used to measure the size of files and the capacity of computer memory and storage devices. Understanding these fundamental units is essential for grasping how computers process and store information.

80. (B) Audio files
The .mp3 file format is a standard digital audio encoding format that uses lossy data compression to significantly reduce the size of audio files while maintaining acceptable sound quality. It is one of the most common formats used for storing and playing music and other audio content on computers and portable devices. Due to its efficiency and widespread support, .mp3 has become the universal standard for digital audio distribution and consumption, allowing users to store large collections of high-quality audio in a relatively small amount of space.

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81. (C) (a), (b), and (c) only
Human-environment interaction describes the complex relationship between people and the natural world. This interaction involves humans depending on the environment for resources like food and water, adapting to different climates and landscapes, and modifying the environment through activities like farming and urban development. While humans have a profound impact on the planet, the environment is not completely independent of human activity; rather, they are deeply interconnected. Understanding these dynamics is essential for addressing environmental challenges and promoting sustainable development for future generations.

82. (A) 2000

of the topic, ensuring that the final conclusions are well-supported and more likely to accurately reflect the complex reality being studied.

109. (C) To present a research paper for discussion and feedback among a group of experts and peers.
A seminar is a form of academic interaction where a small group of participants meets to discuss a specific topic in depth. The primary function is for a student or researcher to present a paper or findings to their peers and experts, who then provide critical feedback and engage in detailed discussion. This interactive format encourages active participation, the exchange of diverse viewpoints, and the collective exploration of complex issues. Seminars are essential for developing analytical skills and refining research ideas within a supportive and scholarly environment.

110. (D) Horizontal Communication - Communication between a superior and a subordinate
Horizontal communication refers to the exchange of information between individuals who are at the same hierarchical level within an organization, such as two department heads or coworkers in the same team. In contrast, communication between a superior and a subordinate is known as vertical communication, which can be either downward or upward. Correctly identifying these types is important because the dynamics, tone, and purpose of the interaction change significantly depending on the relative positions of the participants in the official chain of command or organizational structure.

111. (A) Linearity and lack of focus on context
The Shannon-Weaver model, often called the "mother of all models," is a foundational theory of communication that describes the process as a linear flow from a sender to a receiver. However, it is frequently criticized for being too simplistic and failing to account for the dynamic, two-way nature of human interaction. The model also lacks focus on the social and cultural context in which communication occurs, as well as the simultaneous role of participants as both senders and receivers. Modern theories emphasize these complex, transactional elements that the original linear model omitted.

112. (B) Encourage students to think deeply
In classroom communication, a teacher's use of probing questions is a deliberate strategy to encourage students to elaborate on their initial answers and think more critically about a topic. These questions prompt learners to provide more detail, justify their reasoning, or consider different perspectives. By moving beyond simple "yes" or "no" responses, probing fosters a deeper understanding of the material and helps students develop their analytical and communication skills. This interactive technique is a hallmark of effective teaching that values the process of inquiry and intellectual growth.

113. (B) P-3, Q-4, R-1, S-2
Communication barriers can be categorized into various types that hinder the effective transmission of a message. Psychological barriers include emotional states like anxiety or distress, while semantic barriers arise from the use of confusing jargon or technical terms. Organisational barriers involve complex structures that slow down information flow, and personal barriers include factors like a subordinate's fear of authority. Understanding these diverse barriers is essential for identifying communication failures and implementing strategies to ensure that information is shared clearly and accurately in both personal and professional settings.

114. (A) Reasoning from similar observations
Analogical reasoning is a cognitive process that involves drawing conclusions about an unknown situation based on its similarity to a known one. By identifying relevant parallels between two different cases, individuals can infer that what is true for one is likely true for the other. This type of reasoning is widely used in problem-solving, legal arguments, and scientific hypothesis generation. While it does not provide the absolute certainty of deductive logic, it is a powerful tool for making sense of new information by relating it to existing knowledge.

115. (C) Rs. 680
To find the selling price of an item after a discount, the amount of the discount must first be calculated by multiplying the marked price by the discount percentage. A 15% discount on a shirt marked at Rs. 800 equals Rs. 120. Subtracting this discount amount from the original marked

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price of Rs. 800 results in a final selling price of Rs. 680. This standard mathematical procedure is used to determine the actual cost to the consumer after various promotional reductions have been applied.

116. (D) Uncle
This blood relation problem is solved by mapping the family structure. Since A and B are siblings and C is the father of A, then C is also the father of B. D is the brother of C, making D the brother of B's father. In kinship terminology, the brother of one's father is referred to as an uncle. Therefore, the relationship of D to B is that of an uncle, demonstrating the logical application of family hierarchy and standard relationship definitions in such reasoning tasks.

117. (C) 2/5, 1/2, 5/8, 3/4
To arrange fractions in ascending order, it is helpful to convert them to a common denominator or to their decimal equivalents. Converting these fractions gives 0.4 for 2/5, 0.5 for 1/2, 0.625 for 5/8, and 0.75 for 3/4. Comparing these decimal values clearly shows the increasing sequence from smallest to largest. By using this systematic comparison, the fractions are correctly ordered as 2/5, 1/2, 5/8, and then 3/4, which represents the final correct mathematical arrangement of the given values.

118. (B) The copula links the subject and predicate terms.
A categorical proposition is composed of several key parts that work together to state a relationship between two classes. The subject term represents the group being discussed, and the predicate term describes a characteristic of that group. The copula, which is a form of the verb "to be" such as "is" or "are," serves the essential function of linking these two terms. This connection establishes the logical assertion of the proposition, whether it is affirmative or negative, forming the basis for syllogistic reasoning.

119. (D) The types of categorical propositions (A, E, I, O) it contains.
The mood of a categorical syllogism is a standard way of describing its structure based on the types of propositions it contains. There are four types of categorical propositions: universal affirmative (A), universal negative (E), particular affirmative (I), and particular negative (O). By identifying the types of the major premise, the minor premise, and the conclusion in order, logicians can determine the mood, such as "AAA" or "EIO." This classification is a key step in evaluating the validity of a syllogism and understanding its logical form.

120. (A) Chain of dire events from one act
The Slippery Slope fallacy occurs when an individual argues that a relatively small first step will inevitably lead to a chain of related, typically negative, events. This reasoning is considered fallacious when the links between the steps are not logically proven or are highly improbable. It relies on fear and speculation rather than empirical evidence to discourage a specific action. Recognizing this fallacy is important for maintaining rational discourse, as it prevents the use of exaggerated consequences to shut down debate on complex and nuanced issues.

121. (C) Universal concomitance of terms
In Indian logic, specifically within the school of Nyaya, Vyapti refers to the universal and invariable relationship between the middle term (hetu) and the major term (sadhya). It is the essential foundation for any valid inference, establishing that wherever the reason is present, the conclusion must also be present. For example, the invariable relationship between smoke and fire is a form of Vyapti. Without this universal concomitance, an inference would lack logical necessity and could not be considered a valid means of gaining certain knowledge.

122. (B) (a), (b) and (c) only
Data acquisition in research involves gathering information from diverse sources categorized by their proximity to the original event. Primary sources, like surveys and experiments, provide first-hand data collected specifically for the study. Secondary sources include government reports and articles that analyze existing information, while tertiary sources like encyclopedias offer summaries and bibliographies of primary and secondary work. Relying on these structured sources is essential for academic rigor. In contrast, imaginary data or unverified personal stories are excluded because they lack the empirical evidence required for valid research.

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123. (D) A mix of quantitative and qualitative (categorical) data
A dataset often contains different types of information to provide a comprehensive view of the subject being studied. In this example, 'gender' and 'hometown' are qualitative, categorical variables that describe qualities or groups. While 'educational level' can sometimes be ranked, it is also fundamentally categorical. If the dataset includes numerical values like age or income, it would be a clear mix of quantitative and qualitative data. Understanding this diversity is important because each type of data requires different methods for analysis, such as statistical tests for numbers and thematic analysis for categories.

124. (D) Neither Statement I nor Statement II
Effective data representation requires selecting the correct tool for the specific purpose. A line graph is best for showing trends over time, not for comparing different categories at a single point, where a bar chart would be more appropriate. Similarly, a pie chart is designed to show parts of a whole at a specific moment, rather than showing long-term trends. Misusing these graphical tools can lead to misinterpretation of the data. Therefore, understanding the strengths and limitations of each chart type is fundamental for accurate and clear information communication.

125. (C) Data Governance
Data governance is a comprehensive policy framework that establishes the rules for how data is managed within an organization. It defines who has the authority to access and manipulate specific data sets and under what conditions. This framework ensures data security, integrity, and compliance with legal requirements, protecting the organization from unauthorized use or data breaches. By providing clear guidelines on data handling methods, data governance promotes consistency and reliability, making it a critical part of modern information management and strategic planning in both academic and professional environments.

126. (D) Uniform Resource Locator
A URL, which stands for Uniform Resource Locator, is the unique address used to identify and locate a specific resource on the internet, such as a website, image, or document. It acts as a standardized pointer that directs a web browser to the correct server and file path. A typical URL includes the protocol (like http or https), the domain name, and the specific location of the resource within the site. Understanding URLs is essential for navigating the web and ensuring that digital information is shared accurately and efficiently.

127. (A) DigiLocker
DigiLocker is a key digital initiative launched by the Government of India as part of the Digital India program. It provides citizens with a secure, cloud-based platform for the issuance and verification of documents and certificates in a digital format. By linking to a person's Aadhaar number, DigiLocker allows users to store and access important records like driving licenses and mark sheets anytime, anywhere. This reduces the need for physical documents, speeds up service delivery, and ensures that essential records are safe from loss or damage in a convenient digital environment.

128. (B) Internet is infra; WWW is a service
While the terms are often used interchangeably, the internet and the World Wide Web are distinct concepts. The internet is the vast, global infrastructure of interconnected computer networks that provides the foundation for various communication services. In contrast, the World Wide Web is a specific service that runs on the internet, consisting of millions of documents and resources linked by hyperlinks. Other services on the internet include email and file sharing. Understanding this distinction helps in grasping how different digital technologies work together to provide the modern online experience.

129. (B) Eutrophication from agricultural runoff.
Eutrophication is a significant environmental issue where water bodies become overly enriched with nutrients, often due to runoff from agricultural fertilizers containing nitrogen and phosphorus. This excess of nutrients triggers the rapid growth of algae, which then depletes the oxygen in the water as it decomposes. This process can lead to the death of fish and other aquatic life, severely reducing biodiversity. It is a prime example of how human activities can disrupt natural ecosystems, highlighting the

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efforts to ensure sustainable development and public safety.

89. (C) Strategy to enhance ecological sustainability
India's National Action Plan on Climate Change, launched in 2008, outlines a comprehensive strategy to enhance the country's ecological sustainability while supporting its development goals. The plan is organized around several core missions that address key areas such as solar energy, water, and agriculture. Its primary objective is to promote adaptation and mitigation strategies that protect the environment without compromising economic growth. By focusing on sustainable practices and clean technology, the NAPCC aims to build a more resilient and environmentally conscious nation in the face of global climate challenges.

90. (A) National Mission on Nuclear Energy
The National Action Plan on Climate Change includes eight specific national missions designed to address different aspects of climate change and sustainability. These include the National Solar Mission, the National Mission for a Green India, and the National Mission on Sustainable Habitat, among others. While nuclear energy is part of India's overall energy strategy, it is not one of the eight specific missions identified under the NAPCC framework. The missions focus more on renewable energy, energy efficiency, water conservation, and the preservation of ecosystems like the Himalayan region.

91. (A) P-4, Q-3, R-2, S-1
Different environmental pollutants have specific impacts on human health and the ecosystem. Oxides of sulfur and nitrogen are the primary contributors to acid rain, which damages forests and aquatic life. Carbon monoxide is dangerous because it reduces the oxygen-carrying capacity of the blood, while lead is a toxic heavy metal that can cause severe damage to the nervous system. Particulate matter consists of tiny particles that can penetrate deep into the lungs, causing various respiratory diseases. Correctly matching these pollutants to their impacts is vital for effective environmental health management.

92. (B) Inculcating ethical and social values
Value education in higher education goes beyond academic knowledge to focus on the development of a student's character and moral framework. Its primary goal is to inculcate ethical principles, social responsibility, and universal values like empathy, integrity, and respect. This type of education aims to prepare students to be not only competent professionals but also responsible citizens who contribute positively to society. By integrating values into the curriculum, institutions help students navigate complex ethical dilemmas and foster a more just and compassionate world.

93. (C) Nalanda
Nalanda was a world-renowned ancient Indian university located in present-day Bihar, which served as a major center for higher learning between the 5th and 12th centuries. It was particularly famous for its advanced studies in Buddhist philosophy, but its curriculum also covered medicine, logic, and astronomy. Attracting thousands of scholars and students from across Asia, including China and Korea, Nalanda represented the pinnacle of ancient Indian scholarship. Its vast library and residential facilities made it one of the first truly international universities in the world.

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94. (D) Coordinating standards and funding
The University Grants Commission is a statutory body in India responsible for the coordination, determination, and maintenance of standards of higher education. Its primary role involves providing financial grants to eligible universities and colleges to support their development and research activities. Additionally, the UGC sets the minimum standards for academic performance, faculty qualifications, and curriculum design across the country. By acting as a link between the government and institutions, the UGC ensures that the quality of higher education remains consistent and meets national benchmarks for excellence.

95. (A) A distance education M.Com programme from an Open University.
Non-conventional learning programs differ from traditional education by offering flexible delivery methods that do not require students to attend a physical classroom on a regular basis. A distance education program from an Open University is a prime example, as it allows learners to study at their own pace and location using various

Adult learning, or andragogy, is characterized by several key differences from child-centered pedagogy. Adult learners are typically more self-directed and take responsibility for their own education, being motivated by internal factors like personal growth or professional advancement rather than external pressure. They also bring a wealth of life experience that serves as a valuable resource for learning and prefer problem-centered approaches that have immediate relevance to their lives. Recognizing these traits allows educators to design more effective and engaging learning experiences that respect the autonomy and maturity of adult students in various educational settings.

137. (C) Teacher-student ratio
Factors affecting teaching can be related to the teacher, the learner, or the institution itself. The teacher-student ratio is a primary institutional factor because it is determined by the school's resources and management policies. A lower ratio often allows for more individual attention and better classroom management, directly influencing the quality of instruction. In contrast, motivation and intelligence are personal traits of the teacher, and prior knowledge is a characteristic of the learner. Understanding institutional factors is essential for creating an environment that supports effective teaching and maximizes the potential for student success.

138. (A) An aptitude test
An aptitude test is a specific type of evaluation designed to predict an individual's potential to succeed in a particular field or to perform certain types of tasks in the future. Unlike achievement tests that measure what has already been learned, or diagnostic tests that identify current strengths and weaknesses, aptitude tests focus on innate abilities and potential for future growth. These assessments are widely used in university admissions and career counseling to help students and professionals identify the paths that best match their natural talents and cognitive strengths.

139. (A) (a) and (b) only
The Choice Based Credit System is a student-centric approach in higher education that allows learners to choose from a wide range of inter-disciplinary, intra-disciplinary, and skill-based courses. Credits are awarded based on the number of contact hours and self-study time, providing flexibility in the pace of learning. This system moves away from a rigid curriculum and encourages a more holistic and personalized educational experience. By allowing students to tailor their studies to their interests and career goals, CBCS aims to enhance the relevance and quality of higher education in a rapidly changing world.

140. (B) Focused on solving an immediate, local problem.
Action research is a practical and cyclical research method specifically designed to address and solve immediate problems within a local context, such as a classroom or a single institution. It involves practitioners—like teachers or administrators—identifying an issue, implementing an intervention, and then evaluating the results to improve their own practices. Unlike fundamental research that aims to develop universal theories, action research is highly applied and focuses on making real-world improvements. This collaborative and reflective approach empowers educators to take an active role in enhancing the quality of teaching and learning in their specific environments.

141. (A) Both A and R are true and R is the correct explanation of A.
A fundamental requirement of any scientific research hypothesis is that it must be testable, meaning it can be supported or refuted through empirical observation and data analysis. If a statement cannot be tested or potentially proven false, it lacks the scientific rigor necessary to guide an investigation. This principle of falsifiability ensures that research remains objective and grounded in observable reality. Therefore, the requirement for testability is essential because it allows researchers to systematically evaluate their assumptions and contribute to the body of reliable knowledge through rigorous and verifiable scientific methods.

142. (D) Describe a population's characteristics
Descriptive research is a method used to systematically describe the characteristics of a population, situation, or phenomenon under study. Its primary goal is to answer the questions of "what," "where," and "when" rather than

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provide. Ordinal scaling is used when data can be placed into categories that have a clear, logical order or rank, but the exact differences between the ranks are not measured. Categorizing income into 'low', 'middle', and 'high' is an example of ordinal data because there is a defined progression from one to the next. This differs from nominal scaling, where categories have no order, and interval or ratio scaling, which provide precise numerical measurements and distances.

157. (C) Random Access Memory
RAM stands for Random Access Memory, which is the primary, volatile memory in a computer used to store data that is currently being used or processed. It allows the computer to access information quickly and in any order, which is why it is called "random access." Unlike a hard drive, RAM is temporary; its contents are lost when the power is turned off. Having a sufficient amount of RAM is essential for the smooth operation of software and multitasking, as it directly impacts the speed and efficiency of the computer's overall performance.

158. (D) .org
Domain name extensions, also known as top-level domains, are used to categorize websites based on their purpose or the type of organization they represent. The extension .org is most commonly associated with non-profit organizations, although it is now open for general use. Other common extensions include .com for commercial businesses, .gov for government agencies, and .edu for educational institutions. Recognizing these extensions helps users identify the nature of the organization providing the information, which is an important step in evaluating the credibility and perspective of online resources and digital content.

159. (A) ICT encompasses both the hardware (like computers) and software (like applications) used to manage information.
Information and Communication Technology is a broad term that includes all the technological means used to handle information and facilitate communication. This encompasses physical hardware, such as computers, servers, and networking equipment, as well as the software applications and protocols used to process and transmit data. ICT tools are diverse, ranging from simple email to complex data analysis software. Their primary purpose is to enhance the efficiency of information management and communication in various fields, including education, where they provide new and innovative ways for students and teachers to interact.

160. (B) (b) and (e) only
A symposium is a formal academic meeting where several experts present their views or research on different aspects of a single, specific topic. It is generally more focused and smaller in scale than a full conference but broader than a typical seminar. The goal is to provide a comprehensive overview of a subject from multiple professional perspectives. Participants often engage in discussion following the presentations, making it a valuable forum for the exchange of ideas and the exploration of new developments in a specific academic field or area of professional practice.

161. (B) Human-impacted geological epoch
The term Anthropocene is used by scientists to describe a proposed new geological epoch characterized by the significant and global impact of human activities on the Earth's ecosystems and geology. It marks a shift from the Holocene, highlighting how human actions—such as industrialization, deforestation, and the release of greenhouse gases—have become a dominant force in shaping the planet's environment. While not yet officially formally adopted in all geological timelines, the concept emphasizes the urgent need for global environmental stewardship and sustainable development to address the long-term consequences of the human footprint.

162. (A) Ozone layer
The Montreal Protocol is a landmark international treaty adopted in 1987 to protect the Earth's ozone layer by phasing out the production and consumption of ozone-depleting substances, particularly chlorofluorocarbons. The protocol is widely considered one of the most successful environmental agreements in history, as it has led to a significant reduction in these harmful chemicals and the gradual recovery of the ozone layer. This success demonstrates the effectiveness of global cooperation and science-based policy in addressing critical environmental challenges that threaten the health of the planet and all its inhabitants.

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149. (C) Rs. 2100
Compound interest is calculated on the initial principal and also on the accumulated interest from previous periods. For Rs. 10,000 at a 10% annual rate for 2 years, the interest for the first year is Rs. 1,000, making the new principal Rs. 11,000. In the second year, 10% interest is calculated on this new amount, resulting in Rs. 1,100. Adding the interest from both years gives a total of Rs. 2,100. Unlike simple interest, compound interest results in faster growth of the total amount over time due to the effect of "interest on interest."

150. (B) 20 days
This problem uses the inverse relationship between the number of workers and the time taken to complete a task. The total work can be represented in "man-days" by multiplying the number of men by the number of days. If 5 men take 12 days, the total work is 60 man-days. To find how long 3 men will take, divide this total work by 3. Dividing 60 by 3 results in 20 days. This calculation correctly assumes that the rate of work remains constant regardless of the number of individuals involved.

151. (D) Fallacy of Equivocation
An informal fallacy is an error in reasoning that originates in the content of the argument rather than its formal structure. The fallacy of equivocation occurs when a key term or phrase is used with different meanings at different points in the argument, leading to a misleading or false conclusion. In contrast, affirming the consequent and denying the antecedent are formal fallacies because they relate to the logical form of the statements. Recognizing informal fallacies like equivocation is essential for critical thinking and the accurate evaluation of complex verbal or written arguments.

152. (A) Subcontrary
In the classical square of opposition, the relationship between the particular affirmative (I) proposition and the particular negative (O) proposition is known as subcontrary. According to the rules of logic, subcontrary propositions cannot both be false at the same time, but they can both be true. This means if "Some students are present" is false, then its subcontrary "Some students are not present" must be true. Understanding these relationships is a key part of formal logic and helps in determining what can be inferred from the truth or falsity of specific statements.

153. (C) Knowledge from logical postulation
Arthapatti, or postulation, is a valid means of knowledge in several schools of Indian philosophy, particularly within the Mimamsa and Advaita Vedanta traditions. it involves assuming or postulating a fact to explain a set of seemingly contradictory observations. For example, if a healthy person is known not to eat during the day but is gaining weight, one can logically postulate that they must be eating at night. This pramana is used when direct perception or inference cannot otherwise resolve an apparent contradiction in the observed facts of a specific situation.

154. (A) Arthapatti
The example provided describes a logical postulation to resolve a contradiction between two known facts: Devadatta is fat, yet he does not eat during the day. Since weight gain and fasting are contradictory, we must assume a third fact—that he eats at night—to make the situation logically consistent. This process of gaining knowledge through the assumption of an unobserved fact to explain observed circumstances is known as Arthapatti. It is a distinct means of knowledge in certain Indian philosophical schools, highlighting the role of logical reconciliation in our understanding of reality.

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155. (D) Data collected via researcher's survey
A primary source of data is information that is collected first-hand by the researcher specifically for the purpose of their current study. Data collected through a survey conducted by the researcher is a perfect example, as it represents original, unanalyzed evidence. In contrast, research papers, textbooks, and government reports are secondary sources because they contain information that has already been collected, processed, and analyzed by others. Using primary data allows researchers to address specific questions and ensures that the information is relevant and directly related to their research objectives and context.

156. (B) Ordinal scaling
Data can be measured using different types of scales depending on the level of information they

activities and are considered anthropogenic or technological hazards. Distinguishing between these types of hazards is essential for developing appropriate risk assessment, disaster preparedness, and mitigation strategies for different communities.

196. (D) University Grants Commission (UGC)
'Deemed to be University' is a status granted by the Department of Higher Education in India to high-performing institutions on the advice of the University Grants Commission. This status allows these institutions to enjoy the academic status and privileges of a university, including the authority to design their own curriculum, conduct examinations, and award degrees. The UGC evaluates these institutions based on rigorous criteria related to academic standards, research output, and infrastructure. This system helps recognize excellence in higher education and provides institutions with the autonomy needed to innovate and maintain high quality in their specific academic fields.

197. (C) (ii), (iii), (i)
Teaching is often described as occurring at three distinct levels, ranging from basic to advanced cognitive engagement. The memory level is the least thoughtful, focusing on rote learning and the retention of facts. The understanding level is more thoughtful, as it requires students to see relationships and grasp underlying principles. The reflective level is the most thoughtful and advanced, as it emphasizes critical thinking and independent problem-solving. Arranging these levels in this sequence highlights the progression of learning from simple information acquisition to the complex application and analysis of knowledge in various academic and real-life contexts.

198. (B) Using student ideas and contributions
Effective teaching involves specific "helping behaviors" that support the learning process and build a positive classroom environment. Using student ideas and contributions is a key behavioral competency, as it validates the learners' perspectives and encourages active participation. This approach makes students feel valued and increases their engagement with the material. In contrast, rigid authoritarianism or focusing exclusively on the syllabus can hinder communication and discourage critical thinking. By incorporating student input, teachers can create a more dynamic and collaborative learning experience that caters to the diverse needs and interests of the individuals in the classroom.

199. (A) Both A and R are true and R is the correct explanation of A.
In qualitative research, the researcher plays a central and active role, often being described as the primary instrument for data collection and analysis. This is because the qualitative approach involves deep immersion in the research context, which requires the researcher to use their observational, interpersonal, and analytical skills to gather and interpret data. The findings are inherently shaped by the researcher's perspectives and insights as they seek to understand the meanings and complexities of social phenomena. This human-centered approach is essential for capturing the rich, nuanced information that is the hallmark of effective qualitative academic inquiry.

200. (C) P-2, Q-4, R-3, S-1
Understanding research terminology is essential for the accurate design and interpretation of studies. A population is the entire group that a researcher wants to study, while a sample is the specific subset of individuals selected from that larger group. A parameter is a numerical characteristic that describes the entire population, and a statistic is a numerical characteristic derived from the sample data. Matching these terms correctly ensures that researchers use the appropriate methods for data analysis and make valid generalizations from their findings. This clarity is fundamental for maintaining the scientific rigor and accuracy of any research project.

201. (B) (b), (c) and (e) only
A conference is a large-scale academic or professional gathering where participants from various locations and fields meet to share knowledge and discuss specific themes. It typically features keynote addresses by prominent experts, multiple concurrent sessions for the presentation of research papers, and opportunities for networking and formal discussion. Unlike a workshop, which focuses on practical skills, a conference is primarily a forum

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163. (C) Climate change
Shifting from fossil fuels to renewable energy sources like solar, wind, and geothermal power is a primary strategy for mitigating climate change. These energy sources produce very low or zero greenhouse gas emissions during operation, unlike coal, oil, and natural gas. Since greenhouse gases are the main drivers of global warming, increasing the use of renewables helps to stabilize the Earth's temperature and reduce the frequency and severity of extreme weather events. This transition is a key component of international efforts, such as the Paris Agreement, to create a sustainable and low-carbon future for the planet.

164. (A) P-3, Q-4, R-1, S-2
Natural environmental hazards are catastrophic events resulting from natural processes of the Earth that cause significant damage and loss of life. A flood is an overflow of water, while a drought is a prolonged period of below-average precipitation. Earthquakes are caused by the sudden release of energy in the Earth's lithosphere, and landslides involve the downslope movement of rock and debris. Correctly identifying the primary causes and nature of these hazards is essential for developing effective disaster management strategies, early warning systems, and building resilience in vulnerable communities around the world.

165. (C) Mudaliar Commission (1952-53)
The Mudaliar Commission, officially known as the Secondary Education Commission, was appointed by the Government of India in 1952 to examine and recommend improvements for the secondary education system. At a time when education was transitioning after independence, the commission emphasized the need for a diversified curriculum, the introduction of multipurpose schools, and a focus on vocational training. Its recommendations aimed to make secondary education more relevant to the needs of the country and to provide a solid foundation for students either entering the workforce or pursuing higher education in various academic and technical fields.

166. (B) Central University
A Central University in India is an institution of higher learning established by an Act of Parliament and is under the direct purview of the Department of Higher Education in the Ministry of Education. These universities are funded primarily by the central government through the University Grants Commission. They are often prestigious institutions with a national character, attracting students and faculty from across the country. Central universities play a vital role in maintaining high academic standards, promoting research, and ensuring equitable access to quality higher education for all citizens, regardless of their state of residence.

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167. (D) It is confined to the teaching of religious texts.
Value education is a holistic approach to teaching that aims to develop a student's moral, social, and ethical character. Its goal is to promote universal human values such as truth, peace, non-violence, and integrity, which are relevant to all people regardless of their background. While it can include elements from various traditions, it is certainly not confined to the teaching of religious texts. Instead, value education is integrated into the entire curriculum and school life to foster empathy, social responsibility, and a sense of global citizenship in students, preparing them for a well-rounded and meaningful life.

168. (A) Student-centric, self-motivated learning
The autonomous development level of teaching is a highly student-centric approach where the focus is on self-motivated and independent learning. In this model, the teacher acts more as a facilitator or resource person rather than a primary source of knowledge. This level encourages students to take responsibility for their own education, set their own goals, and engage in self-reflection. While it may not always be listed as one of the three primary levels of teaching, it represents an important stage where learners develop the maturity and skills needed for lifelong learning and personal growth.

169. (C) Independent variable
In experimental research, the independent variable is the factor that the researcher deliberately manipulates or changes to observe its effect on another variable. It is the hypothesized "cause" in a cause-and-effect relationship. The variable that is measured in response to these changes is called the dependent variable. To ensure that the results are valid, the researcher must also control for extraneous variables that

could influence the outcome. Understanding the role of the independent variable is fundamental for designing sound experiments and drawing accurate conclusions about the relationships between different factors in a study.

170. (C) (a), (b) and (c) only
Research ethics are a set of principles that guide the conduct of researchers to ensure the integrity of the scientific process and the protection of participants. Fabricating data to support a hypothesis, citing sources that were never consulted, and failing to obtain informed consent are all serious violations of these ethical standards. These actions undermine the credibility of the research and can cause harm to the individuals involved. In contrast, using validated tools and reporting findings that contradict the initial hypothesis are hallmarks of honest and rigorous academic inquiry, which is essential for the advancement of reliable knowledge.

171. (D) Psychological barrier
A psychological barrier to communication occurs when the mental or emotional state of the sender or receiver interferes with the accurate transmission and interpretation of a message. In this case, the student's internal state, such as boredom or a negative attitude, caused them to misinterpret the teacher's neutral statement. These barriers can include factors like stress, prejudice, or lack of attention. Unlike physical or semantic barriers, psychological issues are internal and can be difficult to identify, requiring active listening and empathy from both parties to ensure that the intended meaning is properly understood and communicated.

172. (A) Both A and R are true and R is the correct explanation of A.
In formal logic, a sound argument is the highest standard of reasoning, as it must meet two specific criteria: it must be logically valid and all of its premises must be factually true. Validity refers to the structural integrity of the argument, ensuring that the conclusion necessarily follows from the premises. Soundness goes a step further by ensuring that the premises themselves are accurate. Therefore, a sound argument is always valid by definition. Understanding this distinction is essential for critical thinking and the evaluation of arguments in academic research, philosophy, and everyday decision-making processes.

173. (C) U
This letter series follows a pattern based on the increasing number of positions between subsequent letters in the alphabet. From A to C, one letter (B) is skipped. From C to F, two letters (D, E) are skipped. From F to J, three letters are skipped, and from J to O, four letters are skipped. Following this logical progression, the next step should involve skipping five letters (P, Q, R, S, T) after O. Therefore, the next letter in the sequence is U, representing a consistent and predictable mathematical pattern of alphabetic shifts.

174. (D) Middle term arrangement in the premises
In categorical logic, the "figure" of a syllogism is a standard way of classifying its structure based on the placement of the middle term in the two premises. There are four possible figures, depending on whether the middle term is the subject or the predicate in each statement. Combining the figure with the "mood"—which identifies the types of propositions (A, E, I, O) used—provides a complete description of the syllogism's logical form. This classification system is essential for determining the validity of deductive arguments and is a core concept in the formal study of traditional logic and syllogistic reasoning.

175. (A) Advaita Vedanta
Anupalabdhi, or non-perception, is recognized as a valid and independent means of knowledge specifically in the Advaita Vedanta school of Indian philosophy. It refers to the immediate knowledge of the absence of an object when that object is not perceived in a place where it would normally be expected. For instance, knowing there is no jar on a table is a form of Anupalabdhi. While other schools like Nyaya treat the perception of absence as a form of sensory perception, Advaita Vedanta argues that non-existence is a unique type of knowledge that requires its own distinct pramana.

176. (B) Arranging data into homogeneous groups
Data classification is a fundamental step in data analysis that involves organizing raw information into distinct, homogeneous groups or categories based on common characteristics. This process

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simplifies complex datasets, making them easier to manage, interpret, and present. By grouping similar items together, researchers can identify patterns and relationships that would otherwise be difficult to see. Effective classification is essential for generating meaningful summaries, conducting statistical tests, and ensuring that the final conclusions of a study are based on an accurate and well-organized representation of the original data collected during the research process.

177. (B) ICT for interactive learning and assessment
The use of a live online poll during a lecture is a prime example of how information and communication technology can be used to promote interactive learning and immediate assessment. This synchronous tool allows the teacher to gather real-time data on student understanding and adjust the lesson accordingly. For students, it provides an engaging way to participate and receive instant feedback on their knowledge. This use of ICT goes beyond simple information delivery, transforming the classroom into a dynamic environment where technology actively supports the pedagogical goals of interaction, engagement, and effective instructional monitoring.

178. (A) HyperText Transfer Protocol
HTTP stands for HyperText Transfer Protocol, which is the foundational protocol used for transmitting data over the World Wide Web. It defines the rules for how messages are formatted and transmitted, and how web servers and browsers should respond to various commands. When a user enters a web address, their browser sends an HTTP request to the server, which then responds with the requested information, such as a webpage or image. Understanding this protocol is essential for grasping how digital information is shared across the global internet and how the web functions as a seamless communication platform.

179. (C) Agenda 21
The Rio Summit of 1992, officially known as the United Nations Conference on Environment and Development, was a major international gathering that produced several historic documents. One of the most significant was Agenda 21, a comprehensive plan of action to be taken globally, nationally, and locally by organizations of the United Nations, governments, and major groups in every area in which human activity impacts the environment. It established a blueprint for sustainable development in the 21st century, emphasizing the need for ecological balance, social equity, and economic growth to be integrated into all future policy-making efforts.

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180. (D) The maintenance of standards for the teacher education system.
The National Council for Teacher Education is a statutory body established by the Government of India to oversee the planned and coordinated development of the teacher education system across the country. Its primary mandate is to achieve the formal regulation and proper maintenance of norms and standards for all levels of teacher training, from pre-primary to higher education. By ensuring that teacher training institutions meet specific quality benchmarks, the NCTE plays a crucial role in improving the quality of teaching in schools and ensuring that future educators are well-prepared to meet the diverse needs of their students.

181. (C) Affective
Affective characteristics of a learner relate to their emotional and social-emotional states, including attitudes, motivation, values, and emotional intelligence. High self-awareness and empathy are core components of emotional intelligence and fall squarely within this domain. Unlike cognitive characteristics, which focus on intellectual processes, or academic ones, which focus on prior knowledge, affective traits influence how a student feels about learning and how they interact with others. Understanding these characteristics is vital for creating a supportive learning environment that addresses the whole person and promotes positive social interactions and emotional well-being alongside academic achievement.

182. (B) A final semester-end examination.
Summative evaluation is an assessment process that occurs at the end of a specified period of instruction, such as a course or a semester. Its primary purpose is to measure the extent to which students have achieved the intended learning outcomes and to assign grades or certifications. A final semester-end examination is a classic

example of this type of evaluation. Unlike formative assessments, which are ongoing and focus on improvement, summative assessments are final and evaluative, providing a summary judgment of a student's overall performance and mastery of the subject matter over a long duration.

183. (D) Source evaluation to reconstruct the past
Historical research is a systematic process of investigating past events to provide a factual and interpretive account of history. This method involves the careful collection and critical evaluation of primary and secondary sources, such as documents, diaries, and artifacts. The goal is to reconstruct the past as accurately as possible and to understand the context and causes of historical occurrences. Unlike experimental research, there is no manipulation of variables; instead, the researcher relies on existing evidence to draw conclusions. This rigorous analysis helps us learn from the past and informs our understanding of the present.

184. (A) True if the application is used for data fabrication or plagiarism.
The use of ICT in research is not inherently unethical; in fact, it is a powerful tool for data analysis, literature searching, and collaboration. However, technology can be used unethically if it is employed to facilitate academic misconduct, such as fabricating data, manipulating results, or committing plagiarism. In these cases, the researcher is using the technology to violate the core principles of scientific integrity and honesty. Therefore, the ethical status of using ICT depends entirely on how the researcher chooses to apply it within the research process and whether their actions uphold established ethical standards.

185. (C) Audience analysis
Audience analysis is the process of gathering and interpreting information about the intended recipients of a message to ensure that communication is effective and relevant. By considering factors such as the learners' age, cultural background, and prior educational level, a teacher can adapt their language, examples, and delivery style to meet the specific needs of their students. This approach reduces the likelihood of misunderstandings and increases engagement by making the information more accessible and meaningful. Successful communicators use audience analysis to bridge the gap between their own perspective and the experiences of their listeners.

186. (A) (a), (c) and (e) only
Mass media is a powerful force in society that is subject to various criticisms. One major concern is that it can lead to cultural homogenization, where diverse local traditions are overshadowed by a dominant global culture. Another criticism is the concentration of media ownership, which can limit the diversity of perspectives and voices available to the public. Additionally, mass media is often accused of sensationalizing news to increase viewership, which can create moral panics or distorted views of reality. While mass media has many benefits, understanding these potential negative impacts is essential for maintaining a critical and informed perspective.

187. (D) Rs. 2000
First, we find the cost price by using the information that profit at 1920 equals loss at 1280. The average of these two prices gives the cost price: (1920 + 1280) divided by 2 equals Rs. 1600. To make a 25% profit, the selling price must be 125% of the cost price. Multiplying 1600 by 1.25 results in a final selling price of Rs. 2000. This calculation demonstrates how to determine an item's value and then apply a specific profit margin to find the required target price for a business transaction.

188. (B) Hasty Generalization
Hasty generalization is a logical fallacy that occurs when a person draws a broad conclusion about a whole group based on an inadequate or non-representative sample. This error in reasoning involves jumping to a conclusion without sufficient evidence to support it. For example, assuming all members of a community share a specific trait based on interactions with only one or two people is a hasty generalization. Recognizing this fallacy is crucial for accurate research and fair personal judgment, as it helps avoid unfair stereotyping and ensures that generalizations are based on robust and representative data.

189. (C) Brief expert talks on a single topic

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A symposium is a specific type of academic or professional meeting where a small group of experts provides brief presentations on different aspects of a single, focused topic. It is designed to offer the audience multiple perspectives on a subject and is often followed by a period for discussion and questions. Unlike a large-scale conference or a hands-on workshop, a symposium is characterized by its tight focus and the use of expert speakers to explore a specific theme in detail. This format is ideal for examining complex issues from diverse viewpoints within a structured and formal academic setting.

190. (D) Facilitating the group discussion
In qualitative research, a focus group is a method used to gather diverse perspectives on a specific topic through guided group interaction. The primary role of the moderator is to facilitate the discussion by encouraging all participants to share their thoughts, keeping the conversation on track, and ensuring that no single individual dominates the group. A good moderator remains neutral and uses open-ended questions to probe for deeper insights. By creating a comfortable environment for sharing, the moderator helps the researcher collect rich, detailed data that reflects the collective views and experiences of the group members.

191. (A) Establishing immediate feedback loops
Effective classroom communication is a two-way process that relies heavily on establishing immediate feedback loops between the teacher and the students. These loops allow the teacher to gauge student understanding in real-time and adjust the instruction as needed. For students, feedback provides clarification and reinforcement of their learning. This interactive environment promotes deeper engagement and helps to build a positive relationship between all participants. By moving away from a one-way flow of information, effective communicators ensure that the message is not only transmitted but also correctly understood and internalized by the learners in the classroom.

192. (B) Vyapti - The universal relation of concomitance in Indian logic.
Understanding logical terminology is essential for the accurate analysis of arguments in both Western and Indian traditions. In Indian logic, Vyapti refers to the universal and invariable relationship between the middle term and the major term, which is the necessary basis for valid inference. Other terms, like mood and figure, relate to the structure of categorical syllogisms in Western logic, with mood referring to the types of propositions and figure referring to the arrangement of the middle term. Correctly pairing these concepts helps in the comparative study of logic and ensures a clear understanding of the foundational principles of reasoning.

193. (B) Precise display of organized values
A table is a fundamental tool for data representation that allows for the precise display of organized numerical or textual values in rows and columns. Its primary benefit is that it makes it easy for readers to locate specific data points and compare exact figures across different categories. While other tools like line graphs or pie charts are better for showing trends or proportions, tables provide the level of detail and accuracy necessary for rigorous analysis and reporting. This clarity and organization make tables an indispensable component of academic papers, business reports, and scientific documentation.

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194. (A) Management of hardware and software
An operating system is the most critical piece of software on a computer, as it serves as the essential interface between the hardware components and the user. Its primary functions include managing the computer's memory and processing power, as well as providing a platform for other applications to run. Popular examples like Windows, macOS, and Linux ensure that hardware and software work together seamlessly. Without an operating system, a computer would be unable to perform basic tasks like opening files, connecting to the internet, or running common productivity programs like word processors or web browsers.

195. (C) A major earthquake.
Natural hazards are severe and extreme weather or geological events that occur naturally in the environment and have the potential to cause significant harm to people, property, and the ecosystem. A major earthquake is a prime example, as it results from the sudden release of energy in the Earth's crust. In contrast, chemical spills, nuclear meltdowns, and deforestation leading to erosion are primarily caused by human

exploring the "why." This approach often involves surveys, observations, or case studies to collect detailed information without manipulating any variables. By providing a clear and accurate picture of the current state of affairs, descriptive research serves as a vital foundation for more complex analytical or experimental studies that seek to establish causal relationships or develop new theories.

143. (A) Biased
Good research is characterized by several key qualities that ensure the reliability and validity of its findings. It should be systematic, following a structured process; logical, based on sound reasoning; and replicable, allowing others to verify the results by following the same methods. In contrast, being biased—allowing personal prejudices or expectations to influence the research process—is a major flaw that undermines the integrity of the work. Scientific inquiry strives for objectivity and neutrality to provide an accurate and truthful understanding of the phenomena being investigated, free from the influence of preconceived notions.

144. (B) Body language, including gestures and posture
Kinesics is the study of non-verbal communication through body movements, including facial expressions, gestures, and posture. These physical cues often convey a significant amount of information about an individual's emotions, attitudes, and intentions, sometimes more effectively than spoken words. For instance, a person's stance or the way they move their hands can signal confidence, nervousness, or openness. Understanding kinesics is essential for effective communication, as it helps in interpreting the complete message and building rapport in both personal social interactions and formal professional environments across different cultures.

145. (B) P-2, Q-4, R-1, S-3
Communication models provide different perspectives on how information is shared. The linear model describes a one-way flow, while the interactive model introduces feedback, making it a two-way process. The transactional model goes further by viewing communication as a simultaneous exchange where participants are both senders and receivers. Additionally, the gatekeeping model focuses on how information is filtered by specific entities before reaching the audience. Matching these concepts is essential for understanding the diverse ways that communication functions in different contexts, from personal conversations to mass media broadcasts.

146. (A) Mass communication
When a CEO holds a press conference, they are engaging in mass communication, which involves transmitting a message to a large, diverse, and often geographically dispersed audience through various media channels like television and the internet. This type of communication is typically formal and structured, designed to reach the public or specific stakeholders with important company information. Unlike interpersonal or group communication, it lacks immediate, personal interaction with the entire audience. Understanding this form of communication is vital for organizational leadership as it plays a key role in shaping public perception and corporate image.

147. (C) Suggests a particular answer.
A leading question is a communication barrier because it is phrased in a way that suggests a specific answer or influences the respondent to agree with the questioner's perspective. For example, asking "Don't you think this project is successful?" is leading. Such questions can bias the data collected in interviews or surveys and hinder open, honest communication. Effective communication requires neutral, open-ended questions that allow the respondent to provide their own genuine thoughts and information without being pushed toward a particular conclusion by the way the question is asked.

148. (D) 5.6
To find the average of the first five prime numbers, we must first identify them: 2, 3, 5, 7, and 11. Prime numbers are those greater than 1 that have no divisors other than 1 and themselves. Adding these five numbers gives a total sum of 28. To calculate the average, this sum is divided by the total count of numbers, which is 5. Dividing 28 by 5 results in an average of 5.6. This basic statistical procedure provides the central value for this specific set of numbers.

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for the exchange of ideas and the dissemination of new research findings. These events are vital for fostering collaboration, advancing academic discourse, and staying updated on the latest developments within a particular discipline or professional area.

202. (A) Upward communication
Upward communication refers to the flow of information from individuals at lower levels of an organizational hierarchy to those at higher levels, such as a subordinate sending a report to their supervisor. This type of communication is essential for providing feedback, sharing suggestions, and reporting on the progress of tasks. It helps management understand employee concerns and the overall health of the organization. Encouraging upward communication is a key part of effective leadership, as it fosters a sense of inclusion and ensures that decision-makers are informed by those who are directly involved in the day-to-day operations.

203. (D) Psychological barrier (e.g., fear, shyness)
Psychological barriers like fear, shyness, or low self-esteem can significantly hinder effective communication in the classroom, preventing students from participating and sharing their ideas. In this scenario, the teacher's strategy of asking simple, non-threatening questions and providing positive reinforcement is designed to build the students' confidence and reduce their anxiety. By creating a safe and supportive environment, the teacher helps students overcome these internal barriers. Addressing the emotional needs of learners is a vital part of effective teaching, as it ensures that all students feel comfortable engaging in the communicative and educational processes of the classroom.

204. (B) P
This letter sequence follows a clear mathematical pattern based on reverse alphabetical order, with each subsequent letter skipping one position. Starting from Z, we skip Y to get X. From X, we skip W to get V. From V, we skip U to get T, and from T, we skip S to get R. Following this consistent logic, we must skip one letter (Q) after R. Therefore, the next letter in the series is P. This type of reasoning requires a systematic approach to identifying the underlying rule that governs the progression of the sequence.

205. (C) They cannot both be true and they cannot both be false.
In formal logic, specifically within the classical square of opposition, two propositions are contradictory if they have opposite truth values in every possible scenario. This means that if one is true, the other must be false, and if one is false, the other must be true; they can never both be true and they can never both be false at the same time. This relationship exists between universal affirmatives and particular negatives, as well as between universal negatives and particular affirmatives. Understanding contradictory relationships is fundamental for evaluating the consistency of arguments and the validity of logical inferences in academic discourse.

206. (D) It has not been proven false.
The fallacy of Appeal to Ignorance occurs when an individual argues that a proposition must be true simply because it has not yet been proven false, or that it must be false because it has not yet been proven true. This reasoning is fallacious because a lack of evidence for or against a claim does not constitute proof in either direction. It essentially attempts to shift the burden of proof to the opponent. Recognizing this fallacy is important for critical thinking, as it ensures that arguments are based on positive evidence and sound logic rather than the mere absence of counter-information.

207. (A) Viruddha (Contradictory middle)
In Nyaya logic, the fallacy of Viruddha, or the contradictory middle, occurs when the reason (hetu) provided for an inference actually contradicts the conclusion (sadhya) it is supposed to prove. In the argument "Sound is eternal because it is a product," the fact that sound is a product implies it has a beginning and an end, which directly contradicts the attribute of being eternal. This type of Hetvabhasa renders the entire inference invalid. Recognizing such fallacies is essential for the accurate study of Indian philosophy and the development of rigorous logical thinking skills in academic debate.

208. (B) A pie chart
While a pie chart is excellent for showing how parts relate to a whole, it is generally less effective than a table, bar chart, or line graph

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for representing exact numerical values across multiple distinct categories. In a pie chart, small differences in values can be difficult to distinguish visually, especially when there are several slices. Tables provide precise figures, and bar charts allow for easier direct comparison of the lengths of each category. Therefore, for tasks requiring the display of exact sales figures for specific products, other graphical tools offer greater clarity and easier interpretation for the reader.

209. (B) Spam
Spam refers to unsolicited, bulk commercial messages sent over the internet, most commonly through email. These messages are often sent for advertising purposes but can also be used to spread malware or conduct phishing scams. Spam is not only a major nuisance for users, cluttering their inboxes and wasting bandwidth, but it also poses significant security risks. Understanding the nature of spam and using tools like filters and reporting mechanisms is essential for maintaining digital safety and ensuring the efficient use of electronic communication systems in both personal and professional environments.

210. (B) (a), (b), (c) and (e) only
The Sustainable Development Goals are a set of 17 global targets established by the United Nations in 2015 to be achieved by 2030. Key goals include ending poverty and hunger, ensuring quality education, and taking urgent action on climate change. While improving digital connectivity is mentioned within the goals, "Universal Internet Access" is not one of the 17 primary goals itself. Instead, it is seen as a tool for achieving other objectives. The SDGs provide a comprehensive framework for global cooperation to address the most pressing social, economic, and environmental challenges facing the world today for a more equitable future.

211. (C) Sam Pitroda
The National Knowledge Commission was a high-level advisory body established in 2005 by the Government of India, under the chairmanship of Sam Pitroda. Its primary mandate was to guide the country toward becoming a knowledge-based economy and society. The commission focused on five key areas: access to knowledge, knowledge concepts (like education), creation of knowledge, application of knowledge, and services. The NKC's recommendations were instrumental in shaping policies related to higher education, digital libraries, and the role of information technology in transforming India's social and economic development for the future.

212. (D) It is a group of 34 DTH channels devoted to telecasting high-quality educational programmes. Swayam Prabha is a significant digital initiative by the Government of India that uses satellite technology to provide free, high-quality educational content to students across the country. It consists of a group of 34 DTH channels that telecast educational programs 24/7, covering a wide range of subjects from school to higher education levels. This initiative is particularly valuable for students in rural or remote areas who may have limited internet access. By providing a broad reach through television, Swayam Prabha helps bridge the educational divide and ensures that quality learning resources are available to all citizens regardless of their location.

213. (C) View of reality as objective vs probable
The fundamental difference between positivism and post-positivism lies in their philosophical understanding of reality and the nature of scientific knowledge. Positivism holds that an absolute, objective reality exists and can be discovered with certainty through scientific observation and measurement. In contrast, post-positivism acknowledges that while a reality exists, it can only be known through a lens of human imperfection and bias. Therefore, all knowledge is considered conjectural and probabilistic rather than absolute. This shift in perspective encourages researchers to use multiple methods and critical scrutiny to approach a more accurate, yet always tentative, understanding of the world.

214. (B) The in-depth study and description of a culture or social group from an insider's perspective.
Ethnography is a qualitative research method rooted in anthropology that involves the researcher immersing themselves in a particular social group or culture for an extended period. The goal is to provide a detailed, "thick description" of the group's practices, beliefs, and social interactions from the perspective of the participants themselves. This method

relies heavily on participant observation and in-depth interviews to uncover the underlying meanings of human behavior within a specific context. Ethnographic research is essential for understanding cultural diversity and the complex social dynamics that shape the lived experiences of different groups around the world.

215. (D) 60%
To find the percentage of boys in a class of 50 students with 20 girls, first determine the number of boys by subtracting the girls from the total. Subtracting 20 from 50 leaves 30 boys. The percentage is then calculated by dividing the number of boys by the total class size and multiplying by 100. Dividing 30 by 50 results in 0.6, which, when multiplied by 100, equals 60%. This basic percentage calculation provides a clear understanding of the class composition and the relative proportion of boys and girls in the group.

216. (A) 48 km/h
Average speed for a journey with two different speeds over the same distance is calculated using the harmonic mean formula: two times the product of the speeds divided by their sum. For speeds of 40 km/h and 60 km/h, the calculation is two times 40 times 60, which equals 4800. Dividing this by the sum of 40 and 60, which is 100, results in an average speed of 48 km/h. It is important to note that the simple average of the speeds would be incorrect, as more time is spent traveling at the slower speed.

217. (A) Both A and R are true and R is the correct explanation of A.
Inductive reasoning is a logical process that moves from specific observations to general conclusions. Unlike deductive reasoning, the conclusion of an inductive argument is not guaranteed to be true, even if all the premises are accurate. This is because the conclusion goes beyond the information provided in the premises, making it a statement of probability rather than absolute certainty. A strong inductive argument provides high support for its conclusion, but there is always a possibility of it being false. This probabilistic nature is a fundamental characteristic of inductive logic used in scientific theory and everyday reasoning.

218. (A) The elements that are common to both sets.
In a Venn diagram, the overlapping area between two circles represents the intersection of the two sets being illustrated. This intersection contains all the elements that are members of both groups simultaneously. This visual tool is essential for understanding the logical relationships between categories and for identifying shared characteristics. Venn diagrams are widely used in logic, mathematics, and statistics to visualize complex data and to verify the validity of various logical claims. By showing how different sets interact, these diagrams provide a clear and intuitive way to process information and see patterns in categorical data.

219. (D) Accrediting technical degree programs
The National Board of Accreditation is an autonomous body in India responsible for the accreditation of professional and technical programs, such as engineering, technology, and management. While the NAAC accredits entire institutions, the NBA focuses specifically on the quality and standards of individual degree programs within those institutions. This process involves a rigorous evaluation of the curriculum, faculty, infrastructure, and learning outcomes to ensure they meet global benchmarks. Accreditation by the NBA is a sign of academic excellence and is essential for ensuring that graduates are well-prepared for their careers and that their degrees are recognized internationally.

220. (B) Study of medicine, law, and Vedas
Takshashila, located in modern-day Pakistan, was one of the most prestigious ancient centers of higher learning in the world, thriving between the 6th century BCE and the 5th century CE. It was renowned for its comprehensive curriculum that attracted students from across the region to study a wide range of subjects, including medicine, law, the Vedas, and military science. Unlike modern universities with centralized administration, it was a collection of independent schools where scholars shared knowledge. Its reputation for academic excellence made it a significant intellectual hub, contributing greatly to the preservation and advancement of ancient Indian scholarship and cultural heritage.

221. (C) Chalkboard or blackboard
A chalkboard or blackboard is considered a traditional teaching support system because it

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gaps, a significant disadvantage is the rapid spread of misinformation and rumors. Because the grapevine lacks the verification processes of formal communication, messages can easily become distorted as they pass from person to person. This can lead to confusion, unnecessary anxiety among employees, and damage to the organization's culture. Management must be aware of the grapevine to address inaccuracies and ensure that factual information is disseminated clearly.

234. (A) 21
To find the total number of students in a row when an individual's position is known from both ends, you add the two positions together and then subtract one. In this case, Rohan is 7th from the left and 15th from the right. Adding 7 and 15 gives 22. Since Rohan has been counted twice—once from each direction—you must subtract one from the total to get the correct number of students. Therefore, there are 21 students in the row. This simple logical calculation is a standard way to solve linear arrangement problems in various reasoning tests.

235. (D) Poets
In a categorical syllogism, the middle term is the term that appears in both premises but does not appear in the conclusion. Its logical function is to connect the major and minor terms, allowing a relationship to be established between them in the final statement. In the provided syllogism, "poets" is the term that is present in both the major and minor premises but is absent from the conclusion "Some artists are dreamers." Therefore, "poets" is the middle term. Correctly identifying these components is essential for analyzing the structure and validity of deductive arguments in formal logic and philosophy.

236. (B) The gap between people who have access to modern information and communication technology and those who do not.
The digital divide refers to the social and economic inequality between individuals, households, and geographic areas in terms of their access to and use of modern information and communication technology. This gap can be driven by factors such as income, education, location, and infrastructure. The digital divide is a significant concern because access to the internet and digital tools is increasingly essential for education, employment, and civic participation. Bridging this gap is a key goal of various government initiatives and international development efforts aimed at promoting social equity and ensuring that everyone can benefit from the opportunities provided by the digital age.

237. (C) Greenhouse gas emissions
The Kyoto Protocol, adopted in 1997 and entering into force in 2005, was the first major international treaty that committed developed countries and economies in transition to limit and reduce greenhouse gas emissions. It set legally binding emission reduction targets based on the principle of "common but differentiated responsibilities." The protocol targeted several key gases, including carbon dioxide and methane, which are primary drivers of global warming. While later replaced by the Paris Agreement, the Kyoto Protocol was a historic step in global environmental policy, marking the first time nations collectively agreed to mandatory limits on the pollutants that cause climate change.

NODIA

238. (D) Kothari - Comprehensive sector review
The Kothari Commission, which operated from 1964 to 1966, was unique among post-independence education commissions because it was tasked with a comprehensive review of the entire education sector in India, from primary to higher education. Unlike previous commissions that focused on specific levels like university or secondary schooling, Kothari provided a holistic vision for the country's educational development. Its recommendations, including the 10+2+3 structure and a focus on science and research, formed the basis for India's first National Policy on Education. This comprehensive approach was essential for creating a unified and modern educational framework that addressed the diverse needs of the nation.

239. (A) Inquiry-based learning
Inquiry-based learning is a student-centered pedagogical approach where the learning process begins with students exploring various resources and formulating their own questions about a topic. Instead of simply receiving information from the teacher, students engage in investigation, data collection, and analysis to find their own answers. This method fosters critical

income, in the development and implementation of environmental laws and regulations. It addresses the disproportionate impact of environmental hazards, such as pollution and toxic waste sites, on marginalized and low-income communities. The goal of environmental justice is to ensure that everyone enjoys the same degree of protection from environmental health risks and has equal access to the decision-making process to create a healthy and sustainable environment for their communities.

228. (D) To develop sensitivity towards social, ethical and environmental issues.
A key objective of value education is to foster a sense of social responsibility and ethical awareness in students, preparing them to navigate complex global challenges with integrity and empathy. This involves developing a deep sensitivity toward social inequalities, ethical dilemmas, and environmental sustainability. By integrating these themes into the curriculum, educators help students understand their roles as citizens of a larger community and encourage them to contribute positively to a more just and sustainable world. Value education aims to produce well-rounded individuals who possess both academic competence and a strong moral framework to guide their actions in professional and personal life.

229. (B) (a), (c) and (e) only
Conventional learning is the traditional, structured form of education that typically occurs in a physical classroom setting. It follows a fixed curriculum and a specific timetable, with instruction led by a teacher who serves as the primary source of knowledge and direction. This model emphasizes face-to-face interaction and synchronous learning, where all students progress together through the material. While modern education increasingly incorporates digital tools, the foundational characteristics of conventional learning—structured, teacher-led, and classroom-based—continue to be a primary framework for formal education in most academic institutions and school systems around the world.

230. (B) Understanding level
When a teacher asks a student to rephrase information in their own words, they are targeting the understanding level of teaching. This level goes beyond rote memorization to ensure that the student has grasped the underlying meaning and relationships within the material. The ability to paraphrase demonstrates that the learner can process and internalize the information rather than just repeating it back mechanically. Testing for understanding is an essential step in the educational process, as it provides a bridge between basic knowledge acquisition and the higher-order skills of analysis, synthesis, and critical reflection required for more advanced academic work.

231. (D) Simple random sampling
Simple random sampling is a fundamental probability sampling method where every member of a population has an equal and independent chance of being selected for the study. This is often achieved through techniques like a lottery system or using a random number generator. By ensuring that the sample is chosen entirely by chance, this method helps to eliminate researcher bias and increases the likelihood that the sample is representative of the larger population. This allows for more accurate generalizations and provides a solid statistical foundation for testing hypotheses and drawing reliable conclusions from the research findings.

232. (A) The original source is properly cited.
Paraphrasing involves rewriting someone else's ideas or findings in one's own words while maintaining the original meaning. In academic research, this is an acceptable and often necessary practice to integrate different perspectives into a new work. However, it is only considered ethical and academically honest if the original source is properly cited. Failing to provide a citation, even if the wording is completely changed, is still a form of plagiarism as it involves taking credit for another person's intellectual work. Accurate referencing is essential for maintaining the integrity of research and giving due credit to the original authors.

233. (C) Rapid spread of misinformation
The grapevine is an informal communication network that exists in every organization, allowing information to travel quickly through social channels outside the official hierarchy. While it can build morale and fill information

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has been a staple in classrooms for centuries, long before the advent of digital technology. It provides a simple yet effective way for teachers to visualize information, solve problems, and engage students during a lecture. While modern classrooms increasingly use interactive whiteboards and online modules, the chalkboard remains a valuable and reliable tool due to its simplicity and cost-effectiveness. Understanding the role of both traditional and modern support systems is essential for creating a balanced and effective instructional environment that meets diverse learning needs.

222. (D) Formative is for certification; summative is for feedback.
Formative and summative evaluations serve very different purposes in the educational process. Formative evaluation is an ongoing process that occurs during instruction to monitor student learning and provide feedback for improvement. In contrast, summative evaluation occurs at the end of a course or term to judge the overall achievement of the students and provide certification or grades. Therefore, the statement claiming that formative is for certification and summative is for feedback is incorrect. Understanding this distinction is vital for teachers to use assessment effectively to both support student growth and evaluate final learning outcomes.

223. (A) Using another person's ideas or words without giving them proper credit.
Plagiarism is a serious ethical violation in research and academic writing that involves using another individual's ideas, words, or data without providing proper acknowledgment through citation. This practice is considered a form of intellectual theft and undermines the integrity of the scientific process. To avoid plagiarism, researchers must always give credit to the original authors for any information that is not common knowledge. Maintaining high standards of honesty and transparency is essential for building trust in academic research and ensuring that all contributors to the body of knowledge are fairly and accurately recognized for their work.

224. (C) Both Statement I and Statement II
Non-verbal communication includes several specialized areas of study that help us understand how people convey meaning beyond words. Paralanguage refers to the vocal cues that accompany speech, such as pitch, volume, and tone, which can significantly change the meaning of a spoken sentence. Proxemics is the study of how people use personal space and distance during communication, which often reflects their relationship and cultural background. Both paralanguage and proxemics provide essential context and emotional depth to our interactions, making them vital components of effective communication in both personal social settings and formal professional environments.

225. (B) His son's
This reasoning problem is solved by carefully analyzing the speaker's statement. The man says "I have no brother or sister," meaning when he refers to "my father's son," he can only be talking about himself. Therefore, the statement "that man's father is my father's son" translates to "that man's father is me." If the man in the photograph has the speaker as his father, then the photograph must be of the speaker's son. This type of logical deduction is a common way to test analytical thinking skills and the ability to process complex relationship descriptions accurately.

226. (A) Release of sulfur/nitrogen oxides
Acid rain is primarily caused by the release of sulfur dioxide and nitrogen oxides into the atmosphere, often from industrial activities and the burning of fossil fuels in power plants and vehicles. When these gases react with water, oxygen, and other chemicals in the air, they form mild solutions of sulfuric and nitric acid. This acidic precipitation can have devastating effects on the environment, damaging forests, acidifying lakes and streams, and corroding buildings and monuments. Understanding the chemical causes of acid rain is essential for developing environmental policies and technologies aimed at reducing these harmful emissions and protecting ecosystems.

227. (C) Fair treatment regardless of income
Environmental justice is a social movement and policy framework concerned with the fair treatment and meaningful involvement of all people, regardless of race, color, national origin, or

NODIA

thinking, problem-solving skills, and a deeper engagement with the material. By encouraging curiosity and independent discovery, inquiry-based learning prepares students to navigate complex information environments and develop the research skills necessary for lifelong learning in both academic and professional settings.

240. (A) (a), (b) and (e) only
A strong research hypothesis should possess several key characteristics to be effective. It must be conceptually clear, meaning the variables and their expected relationships are well-defined. It must also be testable, allowing the researcher to gather empirical evidence to support or refute the claim. Furthermore, a good hypothesis should be related to a body of existing theory, ensuring that the research contributes to the broader academic understanding of the topic. By meeting these criteria, a hypothesis provides a clear and focused direction for the entire research process, from data collection to final analysis and interpretation of the findings.

241. (A) Both A and R are true and R is the correct explanation of A.
Non-verbal cues, such as facial expressions and tone of voice, are often more powerful than verbal messages because they are largely involuntary and difficult to control consciously. This makes them a more honest reflection of an individual's true emotions and attitudes. When a person's words and non-verbal signals contradict each other, people tend to trust the non-verbal cues. Understanding this dynamic is essential for effective communication, as it allows individuals to better interpret the underlying feelings of others and ensures that their own non-verbal behavior accurately conveys their intended meaning in various social and professional interactions.

242. (A) No valid conclusion can be drawn.
In the formal rules of categorical syllogisms, a valid conclusion cannot be drawn from two negative premises. This is because negative premises only state what is not the case, which fails to establish the necessary logical link between the terms needed for a final affirmative or negative assertion. For an argument to be valid, at least one of the premises must be affirmative to show a relationship between the middle term and either the major or minor term. Recognizing these structural requirements is fundamental for identifying logical errors and evaluating the strength of deductive arguments in traditional syllogistic reasoning and philosophy.

243. (C) Reliable verbal testimony
Shabda, or verbal testimony, is recognized as a valid means of knowledge in several schools of Indian philosophy, including Nyaya and Mimamsa. It refers to the information gained from the words of a reliable person (apta) who has direct knowledge of the truth and the intention to communicate it accurately. This can include both spoken words and written texts, such as the Vedas or recognized academic works. Shabda is essential for acquiring knowledge about things that are beyond the reach of our direct perception or personal inference, playing a vital role in education, law, and spiritual traditions.

244. (D) Stratified random sampling
Stratified random sampling is a probability sampling method where the researcher divides the entire population into distinct, non-overlapping subgroups, called strata, based on specific characteristics like age, gender, or income. A simple random sample is then drawn from each stratum. This technique ensures that all key subgroups are adequately represented in the final sample, which improves the accuracy and representativeness of the research findings. It is particularly useful when certain groups are small but important to the study. By reducing sampling error, stratified sampling provides a more robust foundation for making generalizations about the diverse components of a larger population.

245. (C) Posting a message on a discussion forum
Asynchronous communication refers to interactions where there is a time delay between the sending of a message and the receiving of a response. Posting a message on a discussion forum is a perfect example, as participants can read and respond at their own convenience rather than needing to be online at the same time. This differs from synchronous methods like live video calls or face-to-face meetings, which require real-time presence. Asynchronous tools provide flexibility and allow for more thoughtful reflection, making them highly effective for online education, collaborative projects, and

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communication across different time zones in a digital environment.

246. (B) Smoke and Fog
The term smog was originally coined to describe a specific type of air pollution that is a mixture of smoke and fog. This phenomenon often occurs in industrial or urban areas where smoke from coal burning or vehicle emissions combines with naturally occurring fog. Modern smog, often called photochemical smog, also involves the reaction of sunlight with pollutants like nitrogen oxides and volatile organic compounds. Smog can significantly reduce visibility and pose serious health risks, particularly for individuals with respiratory conditions. Understanding the composition and causes of smog is essential for developing air quality regulations and urban planning strategies to protect public health.

247. (D) Kothari Commission
The "10+2+3" structure of education, which standardizes 10 years of general schooling followed by 2 years of higher secondary and 3 years for a bachelor's degree, was a landmark recommendation of the Kothari Commission (1964-66). This commission aimed to create a unified and modern national system of education for India. Before this, educational structures varied widely across different states. The adoption of this uniform pattern was a major step in standardizing the duration of education and facilitating student mobility across the country. This framework remained the primary structure of Indian education for decades until the recent changes proposed in the National Education Policy 2020.

248. (A) Theoretical vs practical focuses
Professional education and skill-based education serve different but complementary roles in preparing individuals for the workforce. Professional education, such as in medicine, law, or engineering, typically involves a strong foundation in theoretical knowledge and academic research alongside practical training. In contrast, skill-based or vocational education focuses primarily on the development of specific practical competencies and technical skills needed for a particular trade or craft. While both aim to improve employability, the primary difference lies in the relative emphasis placed on abstract conceptual understanding versus hands-on, trade-specific training. Recognizing these differences helps in designing educational pathways that meet diverse career goals and labor market needs.

249. (C) (a), (b) and (c) only
Internal validity in experimental research refers to the extent to which the researcher can be confident that the changes in the dependent variable were actually caused by the independent variable. Several factors can threaten this validity, including maturation (natural changes in participants over time), history (external events occurring during the study), and testing (the effect of taking a pre-test on subsequent performance). These factors can introduce bias and make it difficult to establish a clear cause-and-effect relationship. In contrast, generalizability is a concern of external validity. Ensuring high internal validity is essential for the scientific rigor and overall credibility of experimental research findings and academic studies.

250. (A) P-3, Q-4, R-1, S-2
Logical fallacies are common errors in reasoning that can undermine the strength of an argument. Ad Hominem involves attacking the person instead of their claim, while the Straw Man fallacy misrepresents an opponent's position to make it easier to refute. Hasty generalization involves drawing broad conclusions from an inadequate sample, and the Red Herring fallacy introduces an irrelevant topic to divert attention from the original issue. Correctly identifying these fallacies is essential for critical thinking and productive academic debate. By recognizing these patterns of flawed reasoning, individuals can better evaluate the validity of claims and ensure that their own arguments are based on sound logic and evidence.

251. (B) Memory Level Teaching
Memory level teaching represents the most basic phase of the pedagogical hierarchy, primarily focusing on the rote memorization of factual information. At this stage, learners are expected to engage in the simple recall and recognition of data provided by an instructor. This approach is highly teacher-centric and typically does not require deep cognitive comprehension or analytical interpretation.

NODIA

252. (A) To comprehend concepts and identify relationships between facts.
Within the understanding level of teaching, the learner transitions from passive memorization to an active engagement with the underlying meaning of information. The focus shifts toward grasping principles and generalizations, enabling the student to see logical connections between different pieces of evidence. This stage requires a higher degree of cognitive effort than simple recall to interpret complex ideas.

253. (C) the development of problem-solving and critical thinking skills.
Reflective level teaching is situated at the peak of the instructional hierarchy, specifically targeting the advancement of high-order cognitive skills. This approach fosters an environment where students utilize original thought and creativity to tackle complex challenges. It moves beyond standard understanding by requiring learners to critically analyze their experiences and develop unique solutions to problems in open learning contexts.

254. (D) Effective Reflective Level Teaching presupposes a foundation at the memory and understanding levels.
The hierarchy of teaching levels is structured such that more advanced stages build upon the competencies acquired in the preceding ones. Successfully engaging in reflective level teaching requires that a student has already achieved proficiency in both memorizing facts and understanding their deeper meanings. Mastery of these lower-order cognitive tasks provides the necessary framework for complex problem-solving and analysis.

255. (C) Reflective Level Teaching
The introspective level serves as an alternative designation for reflective level teaching, highlighting its focus on internal analysis and critical self-reflection. This stage of education emphasizes the ability of the learner to look inward and use cognitive reasoning to solve problems independently. It represents the highest level of teaching and learning, encouraging students to act as autonomous and creative thinkers.

256. (B) Plagiarism
Plagiarism is a significant violation of academic integrity characterized by using someone else's work, including their ideas, words, or processes, without providing appropriate credit. This ethical breach occurs when a researcher presents the intellectual contributions of others as their own. Maintaining transparency in citations is essential to upholding the standards of the research community and ensuring intellectual honesty.

257. (D) Fabrication is inventing data, while falsification is manipulating or omitting existing data.
Research misconduct is categorized into distinct actions that compromise scientific integrity. While fabrication involves the complete creation of non-existent data or results for reporting purposes, falsification refers to the alteration or selective exclusion of actual data points. Both practices distort the research record, but they differ in whether the information was invented from scratch or modified to mislead others.

258. (A) voluntary and based on full disclosure of research details.
Informed consent is a cornerstone of ethical inquiry involving human participants, ensuring that individuals join a study of their own free will. For this agreement to be valid, researchers must provide comprehensive information regarding the study's purpose, methods, potential risks, and benefits. This transparency allows participants to make an educated decision about their involvement, which must be formally documented.

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259. (C) To protect the information through confidentiality and anonymity.
Researchers bear a fundamental ethical responsibility to safeguard the personal information of their participants. This is achieved by implementing strict measures for confidentiality and anonymity, which prevent the unauthorized disclosure of sensitive data. Protecting participant identity is crucial for maintaining trust in the research process and ensuring that individuals are not harmed or exposed through their involvement in the study.

260. (A) It is essential for upholding the validity of the research and protecting participants' rights.

Adhering to ethical principles is not a mere formality but is integral to the entire scientific process. Ethical conduct ensures that the pursuit of knowledge respects the welfare and rights of individuals while maintaining the credibility and validity of the results. Without these standards, research loses its societal value and can lead to significant harm to both participants and science.

261. (D) To illustrate, explain, or elaborate upon the main idea.
In textual construction, supporting details serve a secondary yet vital role by providing the necessary evidence to bolster the central theme. These elements work to clarify, expand, or exemplify the primary points introduced by the author. By distinguishing these subordinate details from the main idea, readers can achieve a clearer understanding of how the author structured their overall argument.

262. (B) inference.
Inference is a sophisticated cognitive skill where a reader identifies meaning that is not explicitly stated on the page. This process involves using textual evidence combined with one's own background knowledge to draw logical conclusions. Mastering this ability allows for a deeper level of comprehension, as the reader can grasp the subtle nuances and underlying messages within a written work.

263. (C) A dynamic interaction between the reader and the text to construct meaning.
Reading comprehension is conceptualized as an active and evolving process where the reader engages deeply with the text. Rather than a simple act of decoding symbols, it requires the construction of meaning through various cognitive strategies. This dynamic interaction involves identifying themes, making inferences, and analyzing the author's intent, leading to a comprehensive and multi-layered understanding of the written material.

264. (D) Analyzing the author's tone.
Analyzing the author's tone involves determining the emotional stance or attitude the writer takes toward the subject matter. This could range from being purely objective to being critical, satirical, or laudatory. Recognizing these tonal shifts is essential for understanding the author's purpose and the nuances of the message, allowing the reader to move beyond the literal interpretation of the text.

265. (A) a superficial understanding rather than true comprehension.
True reading comprehension requires a multi-layered engagement with the text that goes far beyond the mechanical act of decoding individual words. A reader who fails to analyze the main ideas, inferences, and the author's tone achieves only a shallow grasp of the material. Deep understanding is only possible when these complex cognitive skills are integrated to appreciate the work critically.

266. (B) Semantic barrier
Semantic barriers occur when communication is obstructed by language-related issues, such as the use of technical jargon or ambiguous symbols. When a sender uses specialized terminology that the receiver does not understand, the intended meaning is lost or distorted. This category specifically covers problems arising from the denotative and connotative meanings of words, which can lead to significant workplace misunderstandings.

267. (B) a receiver's premature evaluation of the message.
Psychological barriers are rooted in the mental or emotional states of the individuals involved in communication. Premature evaluation occurs when a receiver forms a judgment or reaction before the entire message has been delivered, leading to misinterpretation. Other factors like lack of attention, distrust, or intense emotions can also distort the sender's intent, preventing the effective exchange of meaning.

268. (A) an organisational barrier.
Organisational barriers are systemic obstacles within an institution that hinder the clear and timely flow of information. A rigid hierarchy can prevent messages from moving efficiently between different levels of staff, such as from junior employees to senior management. These barriers are often caused by complex regulations, restrictive climates, or structural designs that prioritize control over open communication channels.

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269. (C) Personal
Personal barriers relate to the individual characteristics and backgrounds of the sender and receiver. These obstacles include differences in life experiences, educational levels, and socio-cultural beliefs that influence how a message is encoded or decoded. Additionally, individual traits such as a fear of authority can inhibit honest communication, making it difficult for individuals to connect across different personal perspectives.

270. (D) Employing empathy and choosing communication channels carefully.
Overcoming communication barriers requires a conscious and proactive approach from both the sender and the receiver. By practicing empathy, individuals can better understand the perspectives and emotional states of others, which helps in clarifying the intended message. Furthermore, selecting the most appropriate channel for a specific context ensures that the information is delivered in a way that minimizes potential distortions.

271. (C) Pattern recognition and logical deduction.
Solving problems related to number series, letter sequences, and codes fundamentally relies on the ability to identify abstract rules within given data. This cognitive process involves pattern recognition to see how elements relate and logical deduction to apply those rules to new instances. Moving from specific examples to a general principle is the core mental operation required for mathematical reasoning.

272. (B) a geometric progression.
A geometric progression is a sequence of numbers where each term after the first is found by multiplying the previous one by a fixed, non-zero number called the common ratio. This differs from arithmetic operations that rely on addition or subtraction. Recognizing this multiplicative relationship is essential for deciphering the underlying logical rule of more complex mathematical and numerical series.

273. (D) The transformation of characters based on a systematic key.
In the context of mathematical reasoning, coding is defined as a systematic process of transformation. It involves replacing letters, words, or numbers with a different set of characters according to a specific, predefined rule or key. The objective for the problem solver is to discover this hidden substitution or rearrangement logic to decode the message or complete the sequence correctly.

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274. (A) a pattern based on alphabetical order.
Letter series often utilize the standard order of the alphabet to create logical sequences. A pattern where each subsequent letter is a fixed number of positions away from the previous one, such as skipping two letters to reach the third, is a classic example. This type of reasoning requires a clear understanding of alphabetical placement to identify and extend the sequence.

275. (C) Decipher the specific, underlying logical rule of the sequence.
The initial and most critical step in solving any series problem is to analyze the relationship between the existing terms to find the governing rule. Without first identifying whether the sequence follows an arithmetic, geometric, or more complex alternating pattern, any attempt to find the missing term would be based on guesswork. Deciphering this rule provides the necessary foundation for accurate prediction.

276. (A) Contradictory
In the classical square of opposition, the relationship between a Universal Affirmative (A) and a Particular Negative (O) proposition is one of contradiction. These statements are logically opposed such that they cannot both be true and cannot both be false at the same time. If one is found to be true, the other must necessarily be false, and vice versa.

277. (D) It must be false.
Under the rules of the square of opposition, Universal Negative (E) and Particular Affirmative (I) propositions are contradictories. This logical relationship dictates that they must always have opposite truth values. Therefore, if the statement 'No philosophers are wealthy' is established as true, the contradictory statement 'Some philosophers are wealthy' must be false, as both cannot coexist in truth.

278. (B) they cannot both be true, but they can both be false.

The relationship of contraries exists between Universal Affirmative (A) and Universal Negative (E) propositions. According to this logical rule, it is impossible for both statements to be true simultaneously; however, they can both be false. This distinguishes contraries from contradictories, where the statements must have opposite truth values. Identifying this relationship is fundamental to evaluating deductive arguments correctly.

279. (C) They are sub-contraries and can both be true.
Particular Affirmative (I) and Particular Negative (O) propositions share a relationship known as sub-contrariety. In this logical framework, both statements cannot be false at the same time, though it is entirely possible for both to be true. This relationship is found at the bottom of the square of opposition and helps determine the truth values of specific categorical claims.

280. (D) 'Some cars are vehicles' must be true.
Subalternation describes the logical link between a universal proposition and its corresponding particular version. If a universal statement, such as 'All cars are vehicles', is true, then the particular statement, 'Some cars are vehicles', must also be true by necessity. This one-way relationship ensures that whatever applies to the entire group must also apply to a specific part of it.

281. (A) Pie chart
A pie chart is a circular statistical graphic divided into slices to illustrate numerical proportions. Each slice's arc length or area is proportional to the quantity it represents, making it the most suitable tool for showing how different parts contribute to a whole. This method allows for a quick visual assessment of the relative shares within a single data set.

282. (B) Quantitative data is numerical and measurable, while qualitative data is non-numerical and descriptive.
The primary distinction between these two data types lies in their form and the insights they provide. Quantitative data consists of numerical values that can be statistically analyzed and measured, often collected via surveys. Qualitative data is descriptive and non-numerical, focusing on capturing human experiences, attitudes, and motivations through methods like interviews. Both are essential for evidence-informed policy-making.

283. (B) The requirement to ensure the privacy and consent of individuals.
Ethical data acquisition in governance necessitates strict adherence to principles of integrity and respect for individuals. A key consideration is ensuring that personal information is collected with the full consent of participants and that their privacy is protected throughout the process. These ethical safeguards are vital for maintaining public trust and ensuring that data serves the public good without compromising rights.

284. (A) A histogram showing the number of students in various height ranges.
A histogram is specifically designed to represent the frequency distribution of continuous data, such as height. By grouping data into ranges or bins, it provides a visual representation of how often values occur within a dataset. This makes it a more appropriate tool for analyzing continuous variables than bar charts, which are generally used to compare discrete and unrelated categories.

285. (C) To convert information into actionable intelligence for the public good.
The integration of data into governance aims to move beyond the mere collection of raw information. The ultimate goal is to process and interpret this data to create actionable intelligence that informs policy decisions and improves public administration. By doing so, governance becomes more transparent and accountable, ultimately serving the needs of the public while maintaining high ethical standards.

286. (D) The Internet is a public, global network, whereas an Intranet is a private, organizational network.
The Internet is characterized by its open-access nature, functioning as a global system of interconnected networks available to the general public. Conversely, an Intranet is a private network used within an organization to share resources and information securely among its members. While both may use similar technologies, their primary difference lies in the scope of access and the target audience.

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287. (C) Extranet.
An Extranet serves as a bridge between an internal private network and external stakeholders. It is essentially an extension of a company's Intranet that allows controlled access to authorized outsiders, such as vendors, partners, or customers. This allows for secure collaboration and information sharing, such as checking inventory or submitting invoices, without providing full access to the internal network.

288. (B) the exchange of digital messages between users across networks.
Electronic mail, or E-mail, is a foundational digital communication tool that enables the transfer of messages between users via computer networks. It utilizes standard protocols to ensure that information can be sent and received across different systems, including the Internet and private Intranets. This asynchronous form of communication is essential for the efficient exchange of information in modern digital environments.

289. (D) It enables real-time interaction between geographically separated individuals.
Audio and video-conferencing technologies leverage high network bandwidth to facilitate immediate, two-way communication among participants in different locations. By simulating face-to-face meetings, these tools allow for effective collaboration and interaction without the need for physical travel. This real-time capability is a significant advancement in ICT, enhancing the ability of organizations and individuals to work together across vast distances.

290. (A) Both involve controlled or restricted access to information.
Intranets and Extranets are both types of private networks that prioritize security and restricted access. Unlike the public Internet, which is open to everyone, these networks require authorization to ensure that sensitive company information and resources are only accessible to designated members or external partners. This controlled environment is fundamental to maintaining organizational security while facilitating necessary communication.

291. (C) Derived from human activities and their impact on nature.
The term 'anthropogenic' is used in environmental science to describe processes, materials, or effects that originate from human actions. This distinguishes them from natural phenomena that occur without human intervention. Understanding anthropogenic impacts is crucial because human-driven factors like industrialization and population growth are primary contributors to modern environmental degradation, including pollution and global climate change at various scales.

292. (A) The emission of greenhouse gases from burning fossil fuels.
Climate change is primarily driven by the release of greenhouse gases into the atmosphere, a process largely resulting from human activities such as the combustion of fossil fuels for energy. These emissions trap heat, leading to global warming, rising sea levels, and more frequent extreme weather events. Recognizing this anthropogenic link is essential for developing global strategies to mitigate climate impacts.

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293. (D) Formation of fossil fuels.
Anthropogenic activities are responsible for numerous environmental issues, such as pollution and the loss of biodiversity. However, the formation of fossil fuels is a natural geological process that takes place over millions of years, far predating human industrial activity. While humans are the primary consumers of these fuels, their actual creation is not a consequence of contemporary human actions or environmental impacts.

294. (B) drivers of anthropogenic activities that impact the environment.
Rapid population growth and expanding industrialization serve as the primary engines behind anthropogenic activities. These factors increase the demand for resources and energy, leading to higher levels of pollution and habitat destruction. By driving the human actions that affect natural systems, these societal trends are fundamentally linked to the current state of environmental degradation and the ongoing global climate crisis.

295. (C) Understanding the connection between human actions and environmental impacts.
To effectively address and mitigate environmental damage, it is first necessary to comprehend how specific human behaviors lead to ecological consequences. This understanding provides the foundation for developing sustainable practices and policies that can reduce the negative effects of anthropogenic activities. Without recognizing these links, efforts to protect the long-term health of the planet may be unfocused or entirely ineffective.

296. (D) Access, equity, and excellence.
Post-independence India's higher education policy has consistently aimed to balance the expansion of educational opportunities with the need for fairness and high academic standards. Access focuses on reaching a larger population, equity ensures that these opportunities are available to all social segments, and excellence maintains the quality of teaching and research. Balancing these three pillars is central to modern governance.

297. (A) align education with national developmental goals and improve employability.
The shift toward professional, technical, and skill-based education is motivated by a desire to make higher education more responsive to the nation's economic and developmental needs. By focusing on practical skills, the system aims to enhance the employability of graduates and foster innovation. This pragmatic approach ensures that the educational output directly contributes to the social and economic transformation of society.

298. (B) To provide a framework for both autonomy and accountability.
Governance in higher education is designed to create a balanced structure where institutions enjoy the freedom to manage their academic affairs while remaining accountable for their results. This dual focus ensures that while universities have the autonomy to innovate and pursue excellence, they also meet established academic standards and societal expectations. Effective governance is dynamic and responsive to these evolving needs.

299. (B) traditional liberal arts education with pragmatic, job-oriented demands.
A significant administrative challenge in the Indian higher education system is finding a middle ground between classical learning and modern economic requirements. The system must preserve the traditional values inherent in liberal arts and humanities while addressing the globalized economy's demand for specialized, job-oriented skills. This delicate balancing act is necessary to produce well-rounded graduates who are also competitive.

300. (A) To serve as an instrument for social and economic transformation.
Higher education is viewed as a powerful catalyst for broad societal change, aimed at improving both the social fabric and the economic standing of the nation. By providing advanced knowledge and skills, the system facilitates upward mobility and national development. The overarching goal is for these institutions to function as dynamic tools that respond to societal needs and promote widespread progress.

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